

Max Kappeler

# The Seven Synonyms for God

An analysis of the concept of God  
in the Christian Science textbook



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*Abbreviations for the titles of works by Mary Baker Eddy:*

Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Un.	Unity of Good
Rud.	Rudimental Divine Science
No.	No and Yes
'01.	Message to The Mother Church, 1901
Peo.	The People's Idea of God
My.	The First Church of Christ, Scientist, and Miscellany

*Also:*

Coll.	Course in Divinity and General Collectanea of Items by and about Mary Baker Eddy. Published by R. F. Oakes, London, 1958.
Mis. Doc.	Miscellaneous Documents Relating to Christian Science and its Discoverer and Founder Mary Baker Eddy. Published privately by G. Carpenter, 1961.

All quotations from 'Science & Health with Key to the Scriptures', by Mary Baker Eddy are put in parentheses, and indicate only the page and line number.

## Preface

In the year 1938 my Christian Science teacher, John W. Doorly C.S.B., London (England), gave me the opportunity to join a small research team he had gathered together for the purpose of undertaking a scientific analysis of the seven synonyms for God. Today I realize that this was the turning point in my life. Why?

As a young university graduate, I was keenly interested in the investigation of Christian Science as a science. Nothing could have convinced me more completely of the scientific nature of the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, than the scientific work on the textbook under John Doorly's guidance. To someone familiar with scientific methods of thinking and working, nothing could have given clearer proof of the difference between the Science of God and all other sciences than this intensive investigation into the question "What is God?". Again and again the work demanded that scientific sense obey divine logic, which together with spiritual sense provided the necessary foundation for further unfoldment. In this way, both spiritual and scientific sense were challenged beyond measure, eventually proving to be the twin factors central to shaping and determining the course of the rest of my life.

I have always regarded it as an immeasurable gift of grace that I was led to the study of the seven synonyms for God. What bigger subject could there be than to know what God is? Through this study, it became clear that new insights fundamental to Christian Science would unfold only from the Word of God as revealed in the textbook — from the seven synonyms for God. As the work of the last half century has shown time and again, spiritual progress and advancement become possible only when the foundation on which Mary Baker Eddy based Christian Science

is scientifically understood. The truly productive discoveries which have brought the subject forward spiritually have consistently been the outgrowth of a consecrated and thoroughly refined understanding of the synonyms.

Such rewards are not, however, reserved for only a few; because Christian Science is a science, progress and discovery are available to all whose search begins with the Word of God, to all who strive for a scientifically based, spiritual understanding of Mind, Spirit, Soul, Principle, Life, Truth and Love.

The way to this understanding has unfolded directly from the work of those early years with John Doorly. Only from the scientific analysis of the synonymous terms for God in the Christian Science textbook could the further unfoldment of the understanding of the synonyms that we witness today evolve. The purpose of the present book is therefore to show this way, to show the line of spiritual development of the subject, the spiritual logic that pioneered the way forward, as well as the anomalies, difficulties, obstacles, dangers and pitfalls that had to be overcome. It is a story of pioneering achievement, filled with the exaltation that came with each step of understanding more about the nature of God, as well as the challenges that came with facing apparent impasses and having to wait until the subject became ripe for further unfoldment.

Anyone who not merely reads but actually studies this book and follows this way individually can experience what I experienced when I was introduced to the study of the synonyms. Through the ordered line of unfoldment, everyone can be taken with the subject as the single, most compelling issue, aim and purpose of one's life. As it was for me, so it can be for everyone the turning point from which one's life is fundamentally changed, transformed by the step-by-step, divinely scientific way of understanding more about the nature of God in its Science.

I can make such claims for this book with all modesty and conviction, since I do not regard the findings presented in the following pages as my own achievement, nor even as the achievement of any humanly conceived endeavor. The unfoldment of the subject has been wholly the result of following the idea, as can be seen so clearly in retrospect. Thus the book gives an impersonal documentation of how the idea has brought to light — of its own impetus and against all opposition — the fact that the definition of God given in the textbook is supremely scientific. Those who sense the great

import of this divine unfoldment will be filled, as I was, with a profound yet humble willingness to let the idea work and therefore to do their utmost in the way of scientific inquiry and spiritual listening in order to become receptive to the revelation of the idea. The only way to equip ourselves for this great spiritual calling is to drill ourselves thoroughly and consecratedly in an understanding of the seven synonyms for God through Science.

Spring 1983

Max Kappeler

## Chapter 1

### **Analysis of the seven synonyms for God**

#### **The development of the concept of God in the Bible and Christian Science textbook**

The most fundamental question in Christian Science is the eternal question: What is God? In the year 1907 Mary Baker Eddy answered this question in her textbook, 'Science and Health with Key to the Scriptures', as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (465:9). This is the most momentous sentence ever written. How did this vitally important definition of God ever come to be written? To understand this, let us look briefly at the long quest for the meaning of God, of which this is the culmination.

*Development of the concept of God in the Bible.* For thousands of years mankind has sought an answer to the question: What is God? In all religions this search has been at the center of spiritual endeavor. From earliest times man has felt intuitively that there must be some reality beyond the visible, a governing power to which man and the universe are subject, and he gave it the name 'God'. But how was man to conceive of God? The most varied views of Deity evolved. Human characteristics, both good and bad, were used to describe God, so that God came to be regarded by the more literally-minded as a super human being. The ancient cultures of China, India, Assyria, Babylon, Egypt, Greece, Rome, the Americas, and Africa all wrestled with concepts of Deity, attempting to describe God through various names and functions. Unfortunately, in their degenerate forms, these cultures fell prey to polytheism, separating each distinct aspect of God into a multitude of deities. The gods of such pantheists were seen as more powerful but often less moral than mortals, warring with each other and holding men at their mercy.

It was in the context of and in contrast to such a pantheistic belief that the Judeo-Christian religion emerged. This religion was distinct in its



efforts to free itself from polytheism and gradually to become monotheistic in its conception of God. At first Israel was taught that it must have but one God, whereas other nations had many. Only much later, especially in the time of Deutero-Isaiah, do we find the declaration that in reality there is one God and one God only for all nations. But what kind of God is this? Does God have only one nature or only one function? And how could God, including its nature and functions, be expressed in words? The concept of God was not defined clearly from the start — once and for always — but underwent a continuous development, traceable through the various biblical documents.

In the Old Testament, God was at first called Jehovah or Jahweh. Jehovah is the Israelites' ancestral God, the God of their fathers, the God of the covenant, Israel's guide and Lord. Jehovah is "the Lord our God", "my God", the God who manifests itself in the deeds of men. This corresponds to God's nature as Mind. Specifically, it conveys the tone of the parent Mind, which manifests itself as a powerful guide, governing its creation.

The Jehovistic document was followed by the Elohist and Priestly documents, in which the name Elohim is used for God. Elohim is the creator of all things, the one and only true God. Everything is created spiritually by God, as stated in the first record of creation, free from evil, matter and any form of error. With Elohim a dematerialized, more spiritual concept of God is established, bringing with it a more spiritual conception of man. Whereas Jehovah is regarded as a personal God, Elohim reveals itself to man through dreams and angelic messengers. The religious and moral elements of Deity find expression in Elohim. These characteristics of Elohim point to the nature of God as Spirit.

Later, when Moses asks the name of God, thus requesting a definition of the divine identity, he receives the answer: "I Am that I Am". This answer describes the immutable identity of God's being. God is that which God is; God is today what it has always been, and in the future God will always be what it is now. God reveals itself as always the same; its identity never changes. Moses recognizes God as Soul, as the immutable essence of the identity of true being.

From the beginning of the fourth thousand-year period of biblical history onwards — that is, from the time of the first and second books of Samuel — God reveals itself also as the Lord Sabaoth, the Lord of hosts,

as that which governs all and exercises absolute authority. Nothing whatever can escape the universal government of God. This points to the nature of God as divine Principle, governing all ideas imperatively and apodictically.

In the New Testament three further names for God are introduced by Jesus: God is the eternal Father, Life; God is Truth, and God is Love. God is at once: Father, Son, Mother. God is clearly interpreted "as divine Principle, — as Life represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (569:1).

Thus we can see from this brief survey that the concept of God in the Bible revealed itself step by step in the order of Mind (Jehovah), Spirit (Elohim), Soul (I Am that I Am), Principle (the Lord Sabaoth), Life (Father), Truth (Son), Love (Mother) — an order which corresponds to the definition of God in the Christian Science textbook.

*Development of the concept of God in the textbook.* Although Mary Baker Eddy declared that she discovered Christian Science in the year 1866, we must realize that this does not mean that the whole Science, the full system of Christian Science in all its detail, was revealed to her in a flash. On the contrary, only after a life-long quest and continuous development was she able to present her discovery clearly and unequivocally in the textbook. Her definition of God, for example, changed virtually from year to year, until it acquired its final form as late as 1907. Let us consider this specific aspect of her development more closely.

From her study of the Bible, Mary Baker Eddy knew that Spirit, Life, Truth and Love are the Scriptural names for God (275:12). However, her revelation expanded this concept of God by adding the terms Mind, Soul and Principle to the Scriptural definition, in keeping with her own scientific age. In fact, she used the term Soul for God in the first edition of the textbook (1875) far more extensively than in any of the later revised editions. The term Mind as a name for God first appeared in the second edition (1878). Indeed, up to 1890 several other terms were used for God, such as Intelligence, Wisdom, Substance.

But how did Mary Baker Eddy finally arrive at the seven synonymous terms for God? Martha H. Bogue, who attended Mary Baker Eddy's Class of 1888, made the following comments: "Science is not God except in the sense of Omniscience, all Science, but it is the manifestation of God. God is individual. He is All and in all. She [Mary Baker Eddy] said when

the magnitude of the infinite began to dawn upon her, she could not see how God could know Himself, but when she saw that He was All and in all, she knew that He knew Himself. She said at times she would have to wait and could not go further, and then one of the terms for God would come to her and she would go on, and so she knew that every term was given to her through inspiration."

The use of the synonymous terms for God presented the students of those days with considerable difficulties. Mrs. Bogue continued: "When she [Mary Baker Eddy] first commenced teaching, it was impossible for her to give her students these terms and have them in any way comprehended or apply them; she could only talk to them on the lowest plane of healing the sick. That thirty of us nearly all understood them at once, showed the wonderful advance Christian Science was making and the universal education through this work." Mrs. Bogue also recorded the great importance Mary Baker Eddy attached to the synonymous terms for God: "Upon the truth of these terms for God rests the basis of the Science; in fact they are the Science." Another student, Fannie L. Pierce, who attended the November Class of 1888, noted: "Upon the Truth of these terms for God, rests the whole structure of Christian Science" (Mis. Doc., pp. 61 and 84). This last note is of great importance, for, as we shall see, the Science of Christian Science rests on a scientific understanding of the seven synonyms for God.

Another student made the following highly significant note: "Mrs. Eddy said if we were really conscious of the meaning of the synonyms of God, this would heal every case" (Coll., p. 212). From this we see that the definition of God through the seven synonymous terms is fundamental for both the theory and practice of Christian Science.

It is equally important to see just how Mary Baker Eddy used these synonymous terms in her definition of God. Here again we find a gradual unfoldment, from her early use of only a few of the synonyms to her final use of all seven, arranged in a very definite order. The following synopsis makes this clear, showing how the answer to the question "What is God?" in the chapter 'Recapitulation' evolved throughout the various editions of the textbook.

In the 1st edition (1875) and 2nd edition (1878), the chapter 'Recapitulation' did not yet appear, although the short treatise 'Science of Man' (1876), which later formed the basis of 'Recapitulation', did exist. Here we find:

*Question:* What is God?

*Answer:* Jehovah is not a person. God is a Principle.

*Question:* What is Principle?

*Answer:* Principle is Life, Truth and Love, Substance and Intelligence.

From the 3rd edition (1881) to the 15th edition (1885), the corresponding passage reads:

*Question:* What is God?

*Answer:* Jehovah is not a person. God is Principle.

*Question:* What is Principle?

*Answer:* Life, Truth and Love, substance and intelligence.

From the 16th edition (1886) to the 34th edition (1888), we find:

*Question:* What is God?

*Answer:* God is the Supreme Being, Divine Principle.

*Question:* What is Principle?

*Answer:* Eternal Life, Truth, Love, Substance, and Intelligence.

Here Substance and Intelligence are used as terms for God, while the nature of God as Spirit (substance) and Mind (intelligence) is not yet included in the definition.

From the 35th edition (1888) to the 48th edition (1890), we read:

*Question:* What is God?

*Answer:* God is Supreme Individual Being, Divine Principle, Eternal Mind.

*Question:* What is Principle?

*Answer:* Life, Truth, Love, Soul, Substance and Intelligence.

Now, for the first time, Mind and Soul are included in the definition; Spirit, on the other hand, is still missing, except for the reference to its nature as substance. The change comes in the following editions.

There was no 49th edition.

From the 50th edition (1891) to the 403rd edition (1906), the passage reads:

*Question:* What is God?

*Answer:* God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

For the first time the definition of God includes all seven synonyms, though they do not yet appear in their final order. An article by Mary Baker Eddy (Christian Science Sentinel, October 1902) on the subject of capitalization also belongs to this period. Substance and intelligence are no longer used as synonyms for God and are accordingly not capitalized. In this article Mary Baker Eddy writes: "Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science" (My. 225:8). The capitalized terms which the textbook uses are the seven synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love), the four divine modes of operation (Word, Christ, Christianity, Science) and the four levels of Science (Science itself, divine Science, absolute Christian Science, Christian Science).

From 1907 to the final edition of the textbook (1910), the passage reads:

*Question:* What is God?

*Answer:* God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

This definition marks the summit of Mary Baker Eddy's long struggle for a scientific clarification of the concept of God. It took forty years for the true meaning of God to emerge. For today's student only the last edition of the textbook is definitive and relevant. Even so, a comparative study of the earlier editions is of great value in tracing the spiritual evolution of Christian Science, as an early article in the Journal (April 1891) emphasized in regard to the then most recent (50th) edition. Nonetheless, in the year 1908 Mary Baker Eddy wrote the following notice: "What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science" (My. 237:5).

## **The story of John W. Doorly's researches**

The history of the analysis of the seven synonyms for God is closely associated with the work of an eminent Christian Scientist: John W. Doorly. Born in Barbados of English parentage (1878), he emigrated to the United States, where, at the age of 24 (1902), he was introduced to Christian Science and was at once healed of a long-standing difficult problem. Soon afterwards he settled in England, became a member of The Mother Church and, in 1907, a Journal-listed practitioner. In 1910, at the age of 33, he attended the Normal Class of Bicknell Young and qualified as a teacher of Christian Science. At 36 he was appointed to the Christian Science Board of Lectureship and in 1919, at the age of 41, he became President of The Mother Church for the year 1919 to 1920. In 1929, even though he had been outstandingly successful, he resigned as a lecturer in order to devote more time to the study and practice. Through his world-wide contacts with the Christian Science field, he became convinced that the majority of Christian Scientists had merely a religious belief in Christian Science and that most of the healings were done through faith-healing. His great purpose was to investigate and fathom the Science of Christian Science. His success in this search for a deeper understanding of the seven synonyms for God — as well as his method of research — is explained in the following brief summary. For a more detailed account of John W. Doorly's entire research work, readers should consult the book by Peggy M. Brook, 'John W. Doorly and the scientific evolution of Christian Science'.<sup>1</sup>

When Doorly joined the Christian Science movement, the following views concerning the seven synonyms for God were generally accepted:

1. Mary Baker Eddy, it was held, used more than seven synonymous terms for God, since, in addition to the seven, other words were used as capitalized terms, such as: the Almighty, the Most High, the Holy One, Maker, Supreme Ruler, the Supreme Being, Father, Mother, the I Am, the infinite One, the infinite All.

<sup>1</sup> The Foundational Book Company Limited, London, England.

However, all these terms are actually biblical *names* for God, not scientific, metaphysical concepts. They were not used by Mary Baker Eddy as synonyms for God and should not therefore be considered in connection with the synonymy-principle. The only synonyms for God are Mind, Spirit, Soul, Principle, Life, Truth, Love (465:10 and My. 225:28). It is interesting that these synonyms were not referred to explicitly as synonymous terms for God until the 50th edition of the textbook (1891). Furthermore, the answer to the question: What is God? included all seven synonymous terms for the first time as late as 1891. It is in this same edition that the second question first appears: "Are these terms synonymous?" (today 465:11). Evidently it was during this supremely creative and inspired period (1889–1890) — when Mary Baker Eddy undertook, among other things, the entire restructuring of the textbook — that the synonymy-principle began to crystallize in her thought.

2. It was also widely believed that the synonyms for God could not be clearly distinguished from one another, since they were all identical in meaning. As we shall see, John Doorly made this particular argument the first object of his synonym-analysis and came to quite different conclusions.

3. It was generally thought that the synonymous terms for God are freely interchangeable — that a synonymous term could be removed from a passage at will and exchanged for another. Looked at superficially, this seems logical. Since all the synonymous terms stand for God, one might assume that it is immaterial which of them is used to denote God. We shall see, however, that this is not at all the case. Doorly's analysis showed that the seven synonymous terms are not freely interchangeable; how they appear in the textbook is not random but exactly right due to their context. Not even Mary Baker Eddy could have changed them.

4. There was also a prevalent notion that a sequence of synonymous terms in the textbook is not arranged in any particular order. It would therefore make no difference whether we defined God as: Mind, Spirit, Soul, Principle, Life, Truth, Love or changed the order and said, for example: Principle, Spirit, Life, Truth, Mind, Soul, Love. Mathematically speaking, there are factorial 7 (i.e.  $7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1 = 5040$ ) possible permutations of the seven synonymous terms. And each of these possible orders could be considered as valid as any other. At first glance, this argument seems logical. Yet Doorly's scientific analysis showed convinc-

ingly and conclusively that this is not the case: only certain orders are fundamentally important for understanding the system of Christian Science.

The new insights which came to Doorly did not come to him all at once. We can now look upon the years 1914 to ca. 1936 as a preparatory period of more than twenty years, laying the groundwork for the most important and fundamental findings made during the seven years between 1937 and 1943. It was during this period that the divine system of the Science of Christian Science finally emerged. Let us follow the course of this development stage by stage.

In the beginning Doorly was strongly influenced by the Kimball and Bicknell Young schools of thought. Edward Kimball had been Bicknell Young's teacher and Young had, in turn, been John Doorly's teacher (1910). Through Kimball the approach to reality was lifted out of 'right thinking' to the higher, metaphysical contemplation of ideas. Thus 'right thinking' was replaced by Kimball's central teaching: that divine Principle expresses itself through ideas and therefore must be understood through ideas. Doorly also presented Bicknell Young's realization — new at the time — that there is only one Being and that therefore there is never anything going on from all eternity but the infinite One.<sup>1</sup>

Central to this insight into the oneness of being is the statement: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (465:17).

But soon Doorly was asking himself further questions, which later proved to be of great significance. Although the oneness of being remained his fundamental premise, it nevertheless seemed to him unscientific not to investigate this oneness more closely. Is the one Being, the infinite One, an amorphous, vague, undifferentiated, indefinable Being? Is it simply the One? Such a concept left him unsatisfied. Is not the One, he asked himself, at the same time the many? Is not the All simultaneously all? And if so, must not the many, or all, be ordered according to inherent laws, revealing a structured All? Reduced to its common denominator: Must not the One be an intrinsically structured, ordered One? Must not

<sup>1</sup> See Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 12ff.



the One present itself through a Science of ideas, and must not this Science of the oneness of being rest on a system — a system based, in turn, on categories and orders?

As all readers can discover for themselves, the textbook speaks not merely of the one Being but mostly of Science, system, categories, order, the divine infinite calculus and so on. One must ask: What do these terms actually mean? For example, what comprises the orders? What are the categories of metaphysics? What categories constitute the system of Christian Science? These questions had scarcely ever been asked and never before correctly or scientifically answered. Indeed Doorly himself at that time had no ready answers to such questions, nor could he find the answers simply by referring to the textbook. A gradual, continuous development in his understanding was necessary, and this development took place only step by step. A right question always finds its answer. Yet when the first scientific answers began to emerge, it was not immediately clear in which direction they would lead. Throughout this period, Doorly's strong motherhood-sense, cultivated through his daily attention to the passage on "scientific obstetrics" (463:6–20), was able to nurture and anticipate the promise.

The period between 1914 and the early thirties was a time when Doorly was chiefly occupied with the developing concept of *order*. In 1914 it occurred to him for the first time that the seven *days of creation*, interpreted spiritually, present a logical unfoldment of ideas. This order of ideas reveals, as it were, a sevenfold law of creation — leading in a mathematically exact order from the first dawning of the idea (1st day, 'Let there be light'), in specific non-interchangeable steps, to the fulfilment of the idea (7th day, 'on the seventh day God ended his work'). (For further details see pp. 66ff.) As early as 1916 Doorly gave lectures for The Mother Church on the definitive sequence of the order of the seven days of creation.

In the early twenties Doorly found another sevenfold order of spiritual ideas. In the "scientific translation of mortal mind" (pp. 115–116), the textbook shows how mortal mind is caused to disappear, so that the real man as God's image may appear. This can develop only through understanding ("Third Degree"). But what is this understanding? What does it involve? The answer lies in seven spiritual qualities: "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (116:2). Again Doorly could see that this sequence of seven qualities

forms an unshakeable order — that before any redemption can take place, there must be wisdom, unfolding step by step through the succeeding qualities, to the point of full redemption: holiness. (For further details see pp. 72ff.) He saw at once that the seven stages of the days of creation correspond with these seven qualities of “understanding”. Both present the law of unfoldment, and both in seven stages; they vary only to suit their specific application. There is therefore one basic law, but a law that individualizes itself according to different contexts and uses.

During these years Doorly also recognized the same sevenfold order of development in the *Commandments*, the first seven *Beatitudes* and the *Lord's Prayer*.<sup>1</sup> (For further details see pp. 75ff.) He became more and more firmly convinced, not only that order prevails in being, but also that the various steps follow each other in an ordered development, unfolding according to definite spiritual laws which can be understood.

From 1923 onwards Doorly's constant concern was to get a more thorough grasp of the *seven synonyms for God*, as given in the divinely inspired definition of God through the order Mind, Spirit, Soul, Principle, Life, Truth, Love (465:10). The seven synonyms for God now became the main theme in his classes and Class Association Meetings, and in 1926 they formed the subject of a lecture given by him as a Mother Church lecturer. In it he tried to indicate the specific characteristics of each of the seven synonyms. The impression made on the audience must have been stupendous. Three decades later I could still meet Christian Science practitioners who kept treasured copies of this lecture — much used and written over — to give them inspiration in their healing work. Compared with his later understanding of the synonyms for God, his expositions in those days could be described as “only infantile lisplings of Truth” (ix:2). Even so, their impact was immense, and their promise even greater. In 1929 Doorly resigned from the lectureship of The Mother Church, so that he could devote himself entirely to his research into the pure Science of Christian Science, where a breakthrough was now in sight.

Up to this point, the question of the sevenfold order had occupied Doorly's interest, but in the thirties the focus shifted involuntarily to the

<sup>1</sup> The layout of the seven days of creation, the *Commandments*, the *Beatitudes* and the *Lord's Prayer* can be found in: Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, Nos. 2 and 3.

question of the *scientific system* of Christian Science. Important scientific terms, such as law, order, rule, system, method, calculus, categories, classification, the term 'Science' itself, all occurring frequently in certain parts of the textbook, were used at this time without any investigation into their deeper meaning — into what they really involved or what their function was in the system of Christian Science. In general, people were content to accept dictionary definitions of these concepts, even though such definitions only supplied alternative words without giving any real scientific explanation. The essential need was to understand exactly what Mary Baker Eddy meant when she wrote: "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" (146:31).

A vast new area of research opened up, and year by year Doorly gained a more profound insight into the system and Science of Christian Science. Closer investigation (1936) showed that the scientific tools which Mary Baker Eddy used to elucidate Christian Science actually present a sevenfold ordered sequence, namely: *law, order, rule, system, method, form, plan or design* (for further details see pp. 74ff.). A definite spiritual parallel between this sevenfold order, the seven days of creation and the seven spiritual qualities of the "Third Degree" (understanding) could no longer be ignored.

Over and over Doorly returned to the chapter 'Genesis' in the textbook in search of a deeper spiritual understanding of the seven days of creation, which had initially kindled his scientific inquiries in 1914. Throughout 1936–37 his spiritual conviction grew that behind the symbols of the seven days of creation there must lie a fundamental, sevenfold law of creation. In 1937 Doorly formulated this law for himself as follows: *creative ability, unfoldment, identity, classification, individuality, consciousness, unity with God*.

As Doorly found more and more sevenfold orders and could see the unmistakable spiritual agreement among them, the question arose: Do these orders correspond to the order of the sevenfold definition of God? To answer this crucial question conclusively, a thorough analysis of the synonyms in the textbook became imperative. This brings me to the main purpose of this book, namely, to show the scientific methods necessary for successfully undertaking such an analysis, as well as to point out the difficulties which arise and to explain how they can be overcome.

## **The necessity for an analysis of the seven synonyms for God**

*Are the seven synonyms for God freely interchangeable?* Then as now, there was the general misconception that the synonymous terms for God are freely interchangeable. This may be explained by the fact that the textbook says that "God is Mind", "God is Spirit", "God is Soul", "God is Principle", "God is Life", "God is Truth", "God is Love". All these statements are correct. However, we must not forget that all these statements relate to the nature of God. All the synonymous terms relate to God — they state what God is — and in this sense alone are they freely interchangeable.

By contrast, as soon as the synonymous terms are used in relation to specific subjects, spiritual sense immediately tells us that they cannot rightly or meaningfully be interchanged. Everyone can test this for himself. Is it really immaterial whether one says, for example, "Mind is the creator of all" or "Soul is the creator of all"? I am sure that every student of Christian Science feels intuitively that the first statement, "Mind is the creator of all", is the more appropriate and that the second, "Soul is the creator of all", does not sound so fundamental, even though he may not be able to give scientific reasons for this intuition. This alone should indicate the importance of challenging the view that the synonymous terms are freely interchangeable.

Such concern is only increased when the student uses the synonymous terms in connection with their counterfeits. Would we say "Spirit drives out fear" as readily as "Love drives out fear"? I am sure that each one of us would automatically say the second rather than the first. Such observations indicate that we must be governed unconsciously by a scientific rule which directs us to make the proper choice of synonym. We may not understand the scientific reasoning behind the choice, but we should try to find out what it is. In any case, our intuition tells us that the synonymous terms are not to be used randomly or indiscriminately.

To sum up: We feel intuitively that the synonymous terms are interchangeable only when they relate to God — not when they are used in connection with a divine idea, with a specific subject or to correct a counterfeit-concept about God.

*The differentiation among the seven synonymous terms for God.* If the seven synonymous terms for God cannot be used interchangeably in every context, this means that they are not identical, therefore that each differs from all the others in meaning. If this were not the case, we might wonder why the textbook uses seven different terms instead of just the one term 'God'. The aim is not to make something simple more complicated. Rather Mary Baker Eddy has used the seven synonymous terms in order to define the far too general term 'God' more clearly by showing the nature and essence of God.

*Without differentiation, order is impossible.* If all the seven synonymous terms were identical in meaning, they could not be arranged in an order. Seven beads of the same size, color and design cannot be placed in an order but only put one after another in a row; their sequence has no significance. Only when each bead is differentiated in some way from the rest can order be introduced. For example, beads of different sizes, though otherwise similar, can be arranged in definite orders. In short, *differentiation makes order possible.*

As we have already seen, from 1875 ('Science of Man') to 1907, Mary Baker Eddy constantly changed her answer to the question: What is God? We know that she was an excellent Scientist; we know that she checked the exact meaning of every word in the textbook. Can we then assume that she changed the order of the synonymous terms for God casually? Surely we do her more justice by seeing the changes as a sign of her constant effort to define God more and more clearly. Through these changes we are able to witness how the greatest sentence ever given to the world — the definition of God — gradually came into being. This sentence appeared in its final form in the summer of 1907, which is why Mary Baker Eddy could write: "Until June 10, 1907, she [the author] had never read this book throughout consecutively in order to elucidate her idealism" (xii:20). Only then did the order of the seven synonymous terms for God coincide with the sevenfold order of creation. That this order is imperative and fundamental can be seen from the fact that it agrees with the various orders of unfoldment which Doorly had been finding since 1914. Specifically, he recognized a common sevenfold spiritual order in:

- the seven days of creation
- the first seven statements of the Commandments
- the first seven Beatitudes

- the seven statements of the Lord's Prayer
- the seven spiritual qualities of understanding ("Third Degree")
- the seven scientific tools: law, order, rule, system, method, form, plan or design
- the seven stages of the law of creativity: creative ability, unfoldment, identity, classification, individuality, consciousness, unity with God.

All these coincide with the sevenfold order of the synonymous terms for God (465:10), indicating that there is a law underlying this order. All the various orders listed above are in fact contained within this synonym-order, forming, as it were, variations on the theme of the fundamental order of the seven synonymous terms. In their individual applications, they reflect the one principal order comprising the definition of God.

*The need for scientific synonym-analysis.* Looking back over the story up to this point in its development, we can see that until 1938 Doorly chiefly employed the inductive method in his research. Indeed, it was basically his spiritual sense, together with his scientific questioning, which led the development forward step by step from 1914 to 1938. With the detection of various analogous orders, he was finally able to conclude that there must be a fundamental law governing this order.

Yet Doorly was wise enough not to accept the results of this inductive method as conclusive without giving them the fullest study. Specifically, he wanted to be sure that his findings could be corroborated and verified in the textbook as a whole. The textbook itself, 'without seam or rent', must be able to supply the answer, showing that the divine Principle embodied in the textbook must be its own interpreter. No one could then argue that these conclusions were just the nice and interesting but nonetheless personal interpretations or inspirations of John Doorly. As long as this proof was not forthcoming, his findings, from a scientific point of view, could only be regarded as hypothetical — not yet based on scientific laws.

Accordingly, from the autumn of 1938 to the spring of 1939, Doorly decided to undertake with a small group of students<sup>1</sup> a detailed text-

<sup>1</sup> This team consisted of: three Christian Science teachers (John W. Doorly, John Lawrence Sinton, Billy Findley), four Journal-listed practitioners (Miss Irene Oppenheim, Mrs. Inez Wilson-Hirst, Mrs. Muriel Nelson, Mrs. Rita Maude-Roxby) and two other students of Doorly's (Miss Cheerie Irvine and myself).

analysis of every sentence in the textbook where a synonym for God occurs (a total of 3342). This group met every Saturday to study and ponder together the use first of Mind, then of Spirit, and so on. My own job, after each session, was to check our provisional conclusions with the aid of the 'Concordance' to the textbook and to report on them the next Saturday. The aim of this team-work was to find out whether Doorly's hypotheses would hold good when put to the test. At that time, these hypotheses could be summarized as follows:

1. Each of the synonyms for God can be defined through specific ideas which characterize that particular synonym.
2. The synonyms are differentiated from each other through these ideas.
3. Therefore the synonyms are not in every context freely interchangeable.
4. Through differentiation the synonyms can be arranged in systematic orders.
5. If systematic orders exist, then, by setting these orders in right relationship to each other, we can recognize the system and its individual structures.
6. In this way the Science of Christian Science is revealed.
7. Then the oneness of being can be seen as a structured whole, as the Science of being, and no longer as the undifferentiated One.

## The method of synonym-analysis

*The need for a scientific method of analysis.* The definition of God through seven synonymous terms forms the answer to the first question in the textbook-chapter 'Recapitulation'. Every teacher of Christian Science is required to include this chapter in his class instruction. It is therefore a centrally important subject for teacher and student, and both usually devote many years to an intensive study of these synonyms. How then does it happen that teachers as well as students entertain such diverse views of the synonyms — of their meaning and especially of their characteristics — when all are working with the same text, namely the textbook? This divergence of views about the synonymous terms is particularly noticeable when the synonyms are dealt with in lectures or articles in Christian Science periodicals. There appears to be no agreement on methods of text-interpretation. Or perhaps it is even assumed that no method is necessary. In fact, no scientific method was ever sought, and consequently none was ever found or used. Instead of relying on a scientific method, everyone works by intuition and inspiration, following his own personal method or, more likely, none at all.

One method frequently used is simply to make a list for each synonym for God by putting down all the characteristic qualities of each synonym as they come into mind. Day by day, week by week, this list can be enlarged as new qualities arise during one's study. In this way one gradually acquires an extensive picture of each synonym. However, it is easy to see that this is not a scientific method based on Principle, since the results are humanly derived and highly subjective, and therefore highly questionable.

Another very common method attempts a more scientific approach and appears, at first sight, to be the most logical: it is to study carefully the characteristics of each synonym by looking up all the references to each one in the 'Concordance', asking oneself by what ideas the synonym is characterized and writing them down in a list. Many earnest students adopt this method and are undaunted by the enormous labor involved. However, without a knowledge of the rules that this method requires, they soon realize that they cannot arrive at any conclusive results. No



uniform method of research has ever crystallized. Instead of continuing to look for a more satisfactory method, most Christian Scientists content themselves with the inadequate answer that a proper grasp of the synonyms should be left to individual inspiration. Is this scientific? Does Principle not have a Science through which to interpret itself impersonally as the immutable identity of being? Are the fundamentals of being so vague and indefinite that they are subject to arbitrary change and discernible only through random, unscientific investigation?

When Doorly and his research-team started the analysis of the synonyms afresh, we likewise knew nothing about the methods and rules of text-analysis; these had to be sorted out and tested slowly, after we had overcome many difficulties. The value of that work therefore lay not so much in the ability of every student to define the seven synonyms for God through specific ideas, but far more in the fact that for the first time a reliable method of interpretation was worked out, enabling all students to come to the same conclusions with the help of the textbook-references.

*Science is Truth's prism.* In view of the significance of the synonyms in their relation to God, one is reminded of the symbol of the prism as used by Mary Baker Eddy. A prism splits white light into the seven colors of the spectrum, each with its manifold shades of colors. Science is such a prism; it is "Truth's prism and praise" (558:13). "Science is the prism of Truth, which divides its rays and brings out the hues of Deity" (Ret. 35:13). Taking God as the source of light, the office of the Science of God is first to differentiate the concept of God into the seven synonyms for God. But just as there is not merely *one* red, but many shades of red, so there is not just *one* characteristic quality of Mind, but many tones of Mind, namely all the ideas, qualities and attributes which characterize Mind. Even though these "hues of Deity" merge almost imperceptibly into one another, they are nevertheless fundamentally distinguishable, just as yellow is distinguishable from blue.

White light includes all the colors. So too God includes all the seven synonyms and all the ideas which characterize them. To speak just of 'God' is not sufficiently specific, not adequately analyzed and therefore unscientific, unless by 'God' we understand the seven synonyms and their ideas. Hence the necessity for understanding the synonyms for God.

*Definition of 'synonym'.* Very often synonyms are regarded as '*equivalents*' or '*equivalents*', as words of equal meaning. Yet if they were really

identical, Mary Baker Eddy's method of replacing the one term 'God' with seven terms of identical meaning would have to be regarded as an unnecessary complication — detrimental to a precise, simple and scientific terminology. It is therefore crucial that we understand the meaning of 'synonymous'. "By *synonymous* words we usually understand words that coincide or nearly coincide in some part of their meaning and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use ... To consider *synonymous* words *identical* is fatal to accuracy; to forget that they are *similar*, to some extent *equivalent*, and sometimes *interchangeable*, is destructive of freedom and *variety*" (Funk & Wagnalls).

This definition explains the task of a synonym-analysis. Namely, it must establish the limits:

- (a) within which the synonyms can be used interchangeably — exchanged freely — indicating in what sense they are 'equinym's or equivalents;
- (b) outside of which synonyms are not freely interchangeable, i.e. not identical in meaning.

Thus the use of synonymous words can be the focus of an extremely interesting and in this case important study, since, according to their function, synonyms can have identical meanings in one context but different meanings in another. Understanding this is essential for a correct synonym-analysis. To regard synonymous words solely as 'equinym's' — words identical in meaning — is fatal to a right understanding of their use.

*Analysis of each synonym for God.* When Doorly's team began their synonym study, no one knew anything about the synonymy-principle, nor about the method of text-interpretation needed for such a study. We simply started in the way which seemed logical at the time. First a complete list was compiled of all the references in the textbook to each of the synonyms, giving page and line in chronological order. Such a list can be found in the 'Appendix' to this book.<sup>1</sup> As the synonyms are often used in combination with each other, it seemed wise during the beginning

<sup>1</sup> A list of all textbook references to the synonym concerned is also to be found in the 'Appendix' to each of the *Compendium for the Study of Christian Science* (Max Kappeler and co-authors), No. 4 (Mind), No. 5 (Spirit), No. 6 (Soul), No. 7 (Principle), No. 8 (Life), No. 9 (Truth), No. 10 (Love).

phases of research to omit all these combinations and to concentrate exclusively on those cases where a synonym is used alone. This applied to such combinations as 'Life, Truth, Love', 'Truth, Life, Love', 'Life and Love', 'Truth and Love', 'Principle, Love', and so on. Such references are indicated in the 'Appendix' by an asterisk.

Doorly's team began, then, with all the references to 'Mind'. We asked ourselves in each case what the passage says about the synonym Mind: what the textbook says about what Mind is, what Mind has, what Mind does, and so on. Our answers were then reduced to key-words and entered on a list.

It is beyond the scope of this book to go through all the references to every synonymous term. In the textbook there are 787 references for Mind alone, and for all seven synonymous terms there are 3342. It is more important to explain the *method* of synonym-analysis. As soon as this method is understood, each student can go through the references for himself. Not only is it an extremely fascinating and enlightening study; it also has a healing, redeeming and, above all, uplifting effect on everyone who undertakes it with devotion, love and awe before the grandeur of the theme.

As an introduction to this method of synonym-analysis, let us take first of all a few clear-cut, straightforward examples from the list of references for each synonym — specially chosen for their directness and lack of complication. All the characteristic ideas suitable for starting a list are indicated in italics.

## Mind

We read, for example: "Mind is the grand creator" (143:26). Here Mind is characterized unequivocally as creator, and so we can put *creator* on our list of ideas for Mind. This is borne out by the following: "Infinite Mind is the creator" (256:32), and by another similar reference: "God created all through Mind, and made all perfect and eternal" (205:12). Here again, Mind is described as that which *creates* and *makes all*, and both these ideas should be added to the list. The idea that God as Mind creates all is further confirmed by the statement: "God made all that was made, and Mind signifies God" (229:7). If Mind is creator, it is also producer, as shown in the reference to "the Mind or intelligence of production" (508:21). It is clear that Mind denotes creative ability. Hence Mind as the creator and producer of a divine creation is also the parent Mind, as the following statement shows: "God is the parent Mind, and man is God's spiritual offspring" (336:30). Thus we can enter *producer*, *creative ability* and *parent Mind* on the list.

Mind, which creates all, by which everything is made, also forms everything. "According to divine Science, man is in a degree as perfect as the Mind that forms him" (337:10). Divine Mind "forms the bud and blossom" (62:22). We can add *forms* to our list of ideas. If God is the creator which makes and produces all, then we are not surprised that Mind is described as "the cause of every effect" (268:9). "Mind, God" is defined as "the source and condition of all existence" (181:1), and "eternal Mind" as "the author of all things" (519:1). So we can add *cause*, *source* and *author* to our list.

Creator, producer, cause and source initiate all creative activity. Since these characterize Mind, Mind must also be seen as the first: we read that "Mind was first chronologically, is first potentially, and must be first eternally" (143:27). Thus we can write down that Mind is not only *the first* but also *the beginning*, as the following reference shows: "Reasoning from cause to effect in the Science of Mind, we begin with Mind" (467:29).

This all-creative Mind, which is the cause and beginning of all that exists, is therefore also the basis of all true reasoning. "The categories of

metaphysics rest on one basis, the divine Mind" (269:13). So we enter *basis* on our list.

All creative activity requires power and force, otherwise cause could not manifest itself as effect. Accordingly, the textbook speaks of "omnipotent Mind" as "really possessing all power" (443:7). We have already noted that "Mind is the grand creator", and now see why the following statement is immediately added: "and there can be no power except that which is derived from Mind" (143:26). Further, we read that all forces belong to Mind and are inherent in Mind (124:26-31). Thus we can put *power* and *force* on our list of ideas.

A causal, creative power always holds within itself the power to act, for its will is to manifest itself. Thus Mind is also characterized by action: "The divine Mind includes all action and volition" (187:22), and "immortal Mind is ever active" (387:8). Thus we can write down *action* and *volition* or *will*.

Mind speaks and commands, as we know from the Old Testament, "when God, Mind, spake and it was done" (557:26). "With a single command, Mind had made man" (524:17). God creates all through Mind, and "growth is the eternal mandate of Mind" (520:26). "Hence the great fact that Mind alone enlarges and empowers man through its mandate, — by reason of its demand for and supply of power" (199:9). We therefore can include *command* and *mandate*.

It is through this will and command that Mind manifests itself. We find the following references: "Mind manifests all that exists in the infinitude of Truth" (258:15), and also the well-known statement: "All is infinite Mind and its infinite manifestation" (468:10). Thus we write down *manifests*.

If Mind is the source and cause from which everything is manifested, it must be Mind from which everything proceeds, emanates and springs. We read that "all truth proceeds from the divine Mind" (127:23), that "Science is an emanation of divine Mind" (127:26), that "man springs solely from Mind" (543:28) and that "action proceeds from the divine Mind" (239:25). So we must write down: *emanation*, the source from which everything *proceeds*, *springs*, *issues* and *flows forth*.

Mind not only creates but also *sustains* and *maintains* all. We read of "the power of Mind to sustain the body" (417:4). We also read that "being is sustained by God, Mind" (221:22). "The divine Mind maintains

all identities" (70:12). "The divine Mind that made man maintains His own image and likeness" (151:23).

Through this constant emanation or outflowing of the infinite manifestation of Mind, Mind exerts its influence, bringing everything under the influence of the divine Mind alone. Thus the textbook speaks of the "exalting influence of the divine Mind" (383:6). *Influence* can be added to our list.

But what kind of influence is it? Is it intelligent or not? The textbook defines Mind as intelligence, specifically "spiritual intelligence" (240:5); it stresses that "there is but one Mind or intelligence" (216:12), and that this one intelligence or Mind is called God (204:12). Of Mind's intelligence we read: "Mind alone possesses all faculties, perception, and comprehension" (488:23). Hence Mind also knows all: "Nothing can be novel to eternal Mind . . . who from all eternity knoweth His own ideas" (519:1), for even "thoughts unspoken are not unknown to the divine Mind" (1:10). It is "the all-hearing and all-knowing Mind, to whom each need of man is always known" (7:24). "Science declares that Mind . . . sees, hears, feels, speaks" (485:4). Here again we find quite a few ideas characteristic of Mind: *intelligence, faculties, perception, comprehension, knows all, all-knowing, all-hearing, sees, feels, speaks*. This is why we also find divine *Mind-reading* on our list for Mind.

What is it that the all-knowing intelligence of divine Mind knows? Ideas. What is the Christianly scientific definition of idea? "Idea: An image in Mind" (115:17). "Ideas are emanations from the divine Mind" (88:10). In the Science of Mind we always "begin with Mind, which must be understood through the idea which expresses it" (467:30). Thus we see that the creative Mind expresses itself only in ideas. We can add *idea* and *image* to our list.

The intelligence of Mind, which manifests itself only in ideas, is symbolized in the Bible by light. This light of intelligence illuminates everything, causing nothing to be unknown to Mind. The textbook says that "light depends upon Mind" (393:26), also that there is "only one Mind, and this one shining by its own light" (510:29). This light illumines the way; so man can turn to "the one perfect Mind to guide him" (467:14) and follow "the leadings of divine Mind" (458:27). We can now enter *light, illumines, guides* and *leads*.

Since the intelligence of Mind knows all, Mind's guidance is unerring.

The textbook speaks of “unerring Mind” (145:23) and also says: “This Mind does not make mistakes” (206:29). Accordingly, we add *unerring* to our list.

Such unerring intelligence, forever manifesting itself, must be of the nature of law; hence the statement that “all causation is Mind, acting through spiritual law” (417:13). Mind is characterized by law: “Divine Mind is the immortal law of justice as well as of mercy” (36:20), and “man is governed by the law of divine Mind” (216:16). From this it follows: “The law of the divine Mind must end human bondage” (227:7). *Law* is a key idea to put on our list.

The power of Mind, which manifests itself through the law of Mind, is the supreme, governing Mind, as portrayed in the following passages: “God, divine Mind, governs all, not partially but supremely” (149:26); “Infinite Mind creates and governs all, from the mental molecule to infinity” (507:24). This Mind is the omnipotent Mind, which governs the whole universe (539:29). This all-governing Mind includes the fact that “Mind governs the body . . . wholly” (111:28). Thus we can add to our list that Mind *governs* all.

Mind’s governing law holds everything in absolute control. We read: “All is under the control of the one Mind, even God” (544:16). The control of God is the control of Mind. We also read of “Mind’s control over the universe” (171:12), and it is stated that “the divine Mind controls man” (319:19). Moreover, “Mind controls body and brain” (79:28). This control has a regulating effect: “Mind regulates the condition of the stomach, bowels, and food” (413:7). We can therefore put *control* and *regulates* on our list.

If the power of God is able to control man, the body and disease, then it follows that Mind has a healing effect, that “the requisite power to heal [is] in Mind” (148:3); “the effect of [Jesus’] Mind was always to heal and to save” (95:1). “Having one God, one Mind, unfolds the power that heals the sick” (276:1). Hence the textbook often speaks of the Science of Mind-healing. Since Mind heals, Mind must also be the true medicine: “Mind . . . must have been the first medicine . . . but that medicine was Mind” (142:27). “The medicine of Science is divine Mind” (104:19). Thus we write down *Mind-healing*, *heals* and *medicine*.

As a climax, we learn that God is the *all* Mind (204:28), for “Science says: All is Mind and Mind’s idea” (492:19) and explains this as follows:

"*God is Mind, and God is infinite; hence all is Mind*" (492:25). Thus we find the great statement: "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (109:4). At this point we add *All*, *all* and *All-in-all* to our list.

Since Mind is All-in-all, there is only one Mind. "All the objects of God's creation reflect one Mind" (588:15). "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts" (114:10). Thus we learn that Mind is "one and all" (492:marginal heading). We can enter on our list that Mind is *one*.

Let us now return to Doorly's research team. In the course of our text-analysis, we realized that, to understand the synonyms, it is important — especially in the practice — to work out not only the characteristic ideas of a synonym but also its *counterfeits*. From practice we know that an error must be corrected by the specific truth about which it is a lie or misconception.  $5 \times 5 = 26$  cannot be corrected (healed) by the fact  $6 \times 6 = 36$ . Since Christian Science is an exact Science, a specific error must be healed by the specific truth about it; it cannot be corrected by any random truth we may choose. If we wish to heal through the seven synonyms for God, we must also be able to recognize the specific counterfeits of each synonym. This made us see the necessity of working out a list of the counterfeits.

A synonym for God is not only noumenon; it also includes within itself its phenomena. For example, Mind is both Mind and Mind's ideas. Consequently we can categorize the counterfeits specifically as: (a) counterfeits of the noumenon (for example, of Mind) and (b) counterfeits of the phenomena (for example, of Mind's ideas). The first category (a) is naturally much more fundamental than the second category (b). With category (a), it is a question of identifying those false beliefs which are so fundamental that they are counterfeits or opposites of the synonym itself; with (b), by contrast, we are dealing with multitudinous specific beliefs, hence with the counterfeits of individual ideas.

In the textbook, the most obvious noumenon-counterfeit of Mind is *mortal mind* with its numerous variants, such as: *human mind*, *carnal mind*, *erring mind*, *many minds*. Very often matter is used to denote the counterfeit of the synonym Mind, but only when matter signifies the belief that there is mind in matter, that matter therefore possesses those qualities



which we have just noted as ideas of Mind. Here it is a question of such beliefs as: matter is intelligent, has its own law, can be creative, is the basis of all life, has power or is capable of action, can govern, heal or save. However, if by matter we mean substance-matter, then matter is the counterfeit of Spirit, as we shall see later. *Animal magnetism*, as a special form of mortal mind, is also to be listed as a counterfeit of Mind.

The counterfeits of the phenomena of Mind follow logically from the ideas of Mind. For example, the counterfeit of all-knowing is ignorance, of power powerlessness, of law lawlessness and chance, of ideas illusions, and so on. Since we can easily detect the exact counterfeit concepts, there is no need to enumerate all these phenomena-counterfeits.

## Spirit

In our analysis of Spirit, and of all the other synonyms, we will again examine only the simple, uncomplicated references, for these will help us to grasp the essential meaning of the synonym. Characteristic ideas again appear in italics and can be entered on a list of ideas for Spirit.

In studying the numerous references to Spirit, we soon notice that the main emphasis is on the fact that Spirit is *the only*. This characteristic is expressed in a variety of ways. It is stated, for example, that "God is the only Spirit" (73:11), and that there is *only one* Spirit: "There is but one Spirit" (70:6); "Spirit being God, there is but one Spirit" (334:31). Whereas with Mind the emphasis is on the one Mind — the fact that Mind is one — with Spirit the accent is on the only, on the *onliness* of Spirit: Spirit is the *Only*. We find such references as: "Nothing is real and eternal, — nothing is Spirit, — but God and His idea" (71:1), or, in different terms: "'Thou shalt have no other gods before me'. This *me* is Spirit" (467:3). "God, Spirit, is all, and that there is none beside Him" (421:17). This brings us to the central fact that Spirit knows *no opposite*; "Spirit can have no opposite" (278:11). Because Spirit is the only — without an opposite — it follows that *there is no matter*. "In Spirit there is no matter" (278:7).

It also follows from the onliness of Spirit that Spirit allows *no mingling of opposites*. This is expressed in the textbook in various ways. "Spirit and matter no more commingle than light and darkness" (281:4). "Spirit and matter neither concur in man nor in the universe" (319:14). "Spirit and matter can neither coexist nor cooperate" (279:13). "Spirit has no place in matter" (282:16). Hence "Spirit never entered matter" (76:11), neither can Spirit commune through any form of matter (73:15). Therefore "Spirit is not made manifest through matter, the antipode of Spirit" (72:18). Spirit, as the only, knows no mingling of opposites. *Opposites can neither mingle, concur, coexist nor cooperate*.

Accordingly, Spirit draws a distinct *line of demarcation* between opposites, as the second day of creation vividly symbolizes: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament". This

complete separation of opposites is established only through *understanding*, for "understanding is the line of demarcation between the real and unreal" (505:21). Further, this understanding is a quality of Spirit: "Spirit imparts the understanding which uplifts consciousness and leads into all truth" (505:16).

Dualistic beliefs, which would mingle opposites, are constantly at war with Spirit; it is "the flesh that warreth against Spirit" (200:22). Because beliefs cannot draw a clear dividing line through the understanding of the one and only Spirit, it is *Spirit that leads the warfare* through the *strength* of Spirit. Mind is power and force. However, when so-called false powers must be combated, the strength of Spirit is required, for Spirit knows no opposite, no opposing forces (194:1 and 293:27). Hence the admonition: "Rise in the strength of Spirit to resist all that is unlike good" (393:12).

To dissolve and change opposing dualistic beliefs, we need the *leaven* of Spirit (118:23), operating as the *alchemy* of Spirit (422:20) to *dechemicalize* a chemicalized situation.

Whereas Mind creates all, Spirit *brings forth*. "The life-giving quality of Mind is Spirit, not matter" (517:7), for Spirit *gives birth* to Mind's creations. "Ideas . . . are born of Spirit" (274:9), and we must be "new-born of Spirit" (35:21). "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God" (463:16). That which Spirit brings forth Spirit also *unfolds* and *develops*. "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts" (506:18). "That man and the universe are evolved from Spirit" is "scientific fact" (69:2). That which divine Mind produces is the *offspring* of Spirit: "In Science man is the offspring of Spirit" (63:5). The offspring of Spirit are the *fruits* of Spirit: "If our hopes and affections are spiritual . . . they bear . . . the fruits of the Spirit" (451:16). We must rise to "all that is pure, . . . bearing the fruits of Spirit" (391:31).

In this development, like always produces like. Like never produces unlike, namely its opposite or counterfeit concept. This is fundamental to every natural and divine *order*, and "order [Spirit] is heaven's first law [Mind]" (Ret. 87:3). "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation" (507:3). This is the straight *line of Spirit* (502:6), where there are no deviations from spiritual being. Thus *purity* expresses the nature of Spirit, so that "all . . . is pure, bearing the fruits of Spirit" (391:31). Purity is defined as "freedom from any foreign

element" (O.E.D.); Spirit has "no taint of earth" (66:14). The purity of Spirit is further illustrated by the symbol of *baptism*: "Baptism: Purification by Spirit; submergence in Spirit" (581:23). "The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God" (241:27). In this sentence, Spirit is linked with baptism, washing or purifying, and being 'pure in heart'. The symbol of *burial* — defined, like baptism, as "submergence in Spirit" (582:22) — also points to the onliness and purity of Spirit.

Since Spirit brings everything forth in such a way that like produces only like, the offspring of Spirit is the *likeness* of God, "for Spirit is God, and man is His likeness" (73:7). "Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, — of Spirit, not of matter" (94:1). This likeness is brought about through *reflection*. The first record of creation says that "God made man in His own image, to reflect the divine Spirit" (516:28). "Identity is the reflection of Spirit" (477:20). In optical terminology, reflection takes place at the *focal point* or within the *focal distance* of Spirit (301:26). Yet these infinite reflections are not disorderly, for Spirit has its law of order: Spirit *diversifies*, *classifies* and *individualizes* (513:17). This *rhythm* of Spirit (510:4) takes the form of an infinite *calculus* of Spirit (209:29).

Spirit is further characterized as *good*. Because Spirit separates, thereby excluding everything unlike God and wiping out duality, everything has only the *nature* of Spirit. "God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God" (119:21). Good is also defined in the 'Glossary' as God, Spirit (587:19), and Spirit is defined elsewhere in the 'Glossary' as "all that is good" (594:20). Thus we learn the fact that "Spirit is good and real" (viii:11) and "all good is possible to Spirit" (232:10).

Good is also the *substance* of Spirit. "As God is substance ... man should wish for ... only the substance of good, the substance of Spirit" (301:17). "In Christian Science, substance is understood to be Spirit" (349:31). In the 'Glossary', Spirit is defined as "divine substance" (594:19). "Spirit is the only substance" (278:4); indeed Spirit "includes in itself all substance" (469:3). Consequently the spiritual man reflects "eternal substance, or Spirit" (301:11). Substance is also *reality*. "Spirit and its formations are the only realities of being" (264:20), for "the realm

of the real is Spirit" (277:24). The substance and reality of Spirit constitute the *somethingness* of Spirit (480:4). Thus Spirit is *positive* (173:15), and the spiritual tangible (352:marginal heading).

As the noumenon-counterfeit of Spirit we must consider *matter* and *materialism*. "Matter disappears under the microscope of Spirit" (264:21), for "to infinite Spirit there can be no matter" (75:10). The biblical term for matter is *flesh*. "[Jesus] spoke of flesh and Spirit as the two opposites" (356:12); "the flesh wars against Spirit" (274:22). Since Spirit is good, the opposite of Spirit is *evil*, because "it is opposed to the nature of Spirit, God" (119:23). Since Spirit is the only, *dualism* is diametrically opposed to Spirit. Other counterfeit concepts about Spirit include the belief in the existence of many *spirits*, *spiritualism* and *spiritism*. Spiritualism would spiritualize matter and materialize Spirit. "Spiritualism with its material accompaniments would destroy the supremacy of Spirit" (78:16).

## Soul

A study of the synonym Soul opens up another quite different aspect of God. What Mind creates, Spirit unfolds; this leads us away from a material concept of creation and guides us on the journey *from sense to Soul* (566:7). Accordingly "Jesus turned forever away from earth to heaven, from sense to Soul" (48:8). The testimony of the senses disappears, and the true *identities* of Soul appear. The question: "What are God's identities?" is equivalent to the question: "What is Soul?" We are taken a step further in the order of creation: Mind creates, Spirit unfolds, Soul *identifies*. This brings us to the *testimony* of Soul (253:marginal heading), for it is Soul which testifies to the true universe; Soul *names* and *defines* everything correctly. Since Soul identifies itself everywhere correctly and fully, "Soul is never without its *representative*" (427:4). In the Bible, the children of Israel typify "the representatives of Soul" (583:5); metaphysically interpreted, through identification with God's nature, man is Soul's representative (306:13).

Since the way always leads from sense to Soul, it equally leads away from the testimony of the senses to *spiritual understanding*. "Divine Science reveals sound as communicated through the senses of Soul — through spiritual understanding" (213:17). This spiritual understanding comes from *Soul-sense*: "It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind" (85:2). The material senses are replaced by the *senses of Soul*, by *spiritual sense*. "The evidence of the existence of Spirit, Soul, is palpable only to spiritual sense" (359:14). "Neither age nor accident can interfere with the senses of Soul" (214:28).

"The sun is a metaphorical representation of Soul outside the body" (510:16). Soul is always *outside* of matter, *never in anything*. "Spirit is God, Soul; therefore Soul is not in matter" (300:23). "The Science of being shows it to be impossible for infinite ... Soul to be in a finite body". (309:24). As Soul can never be 'in' anything, Soul is *unlimited*. "Soul is not compassed by finiteness" (302:1). "God and Soul are one, and this one never included in a limited mind or a limited body" (335:16).

Hence Soul is *incorporeal*. "Soul must be incorporeal to be Spirit" (335:21).

Since Soul is never confined in anything, Soul is supreme, it is superior to everything corporeal, material and limited and is therefore *the higher*, the *master*. Because "Soul is our master" (9:23), we can leave Soul "to master the false evidences of the corporeal senses" (395:7). *The higher controls the lower*, the greater controls the lesser; we read of "the higher law of Soul, which prevails over material sense" (311:23). This characteristic is closely connected with the concept of *resurrection*. Jesus rose "on the third day of his ascending thought" (509:6).

Soul can never lose its identity; hence Soul is *sinless*. "Soul is the divine Principle of man and never sins" (481:28). Related to the sinlessness of Soul is the *immortality* of Soul. "Because Soul is immortal, Soul cannot sin" (468:6). "Soul is immortal because it is Spirit, which has no element of self-destruction" (311:7). Furthermore: "The immortality of Soul makes man immortal" (306:7). Because the identities of Soul are immortal, Soul can *reproduce* them if they seem to be lost. "If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection" (488:27). The immortality of Soul is also seen in the fact that Soul is *unchangeable*, because an identity does not change. "Soul changeth not" (310:18). Soul remains *untouched* by sin: "Science reveals Soul as God, untouched by sin and death" (310:14); Soul *cannot be lost* (310:20).

Since we cannot "divide Soul into souls" (250:1), there is but one *selfhood*, one *Ego* (249:31–32). The personal self must be put aside. These are the *rules* of Soul, which also include *self-abnegation* (568:30) and the *reversal* of sense-testimony. Soul *transforms* by *rebuking* error and *exchanging* it for truth. We read that "Soul rebukes sense" (350:29), compelling us all "to exchange the pleasures and pains of sense for the joys of Soul" (390:10). "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (269:14).

Because Soul is never confined in anything, we have *freedom* in Soul. "There is moral freedom in Soul" (58:12). "The influence or action of Soul confers . . . freedom" (89:22). With moral freedom comes *happiness*; "happiness would be more readily attained . . . if sought in Soul" (60:30). Here we also find "the *joys* of Soul" (390:11), spiritual *bliss* (582:15) and true *beauty*, for "the recipe for beauty is to have less illusion and more Soul" (247:31); this bestows the radiance of Soul (247:15).

What are the noumenon-counterfeits of Soul? First and foremost is *material sense*, the counterfeit of Soul-sense and spiritual sense. "The world of sensation is not cognizant of life in Soul" (13:31). "Sense-existence" is the counterfeit of "Soul-existence" (167:5). Thus the "real man is governed by Soul instead of sense" (302:22). The material senses would reverse the Science of Soul (122:7), but "man governed by Soul" (125:15) will finally appear.

Soul identifies itself spiritually and is never confined in a *body*. To say that Soul is in body is error (204:31). "Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body" (200:8). The belief of *material sensation* is also diametrically opposed to Soul-sense. "Man is the reflection of Soul. He is the direct opposite of material sensation" (249:31). *Passion* (64:22) and *sensuousness* (131:8) have no part in Soul.

Every deviation from Soul, the identity of being, is *sin*. When we "allow Soul to hold the control, we shall loathe sin" (30:27).



## Principle

Principle is the scientific name for the divine *Person* of God. God is “the divine, infinite Principle, called Person or God” (302:25). As divine Person, this Principle is the *triune Principle*; it is “the triune Principle, — Life, Truth, and Love, — named God” (469:10), in which Life is represented by the Father, Truth by the Son and Love by the Mother (569:1). This *triply divine Principle* (331:27), Father, Son and Mother, is also the *creative Principle*: “The creative Principle — Life, Truth and Love — is God” (502:27).

Christian Science teaches that divine Principle is the *Principle of all*: “God is the divine Principle of all that represents Him and of all that really exists” (272:29); we must “begin by reckoning God as the divine Principle of all that really is” (275:11). Because God is “the divine Principle of all being” (302:21), *all ideas have the same Principle*. “God has countless ideas, and they all have one Principle and parentage” (517:18). Accordingly, “the varied manifestations of Christian Science . . . have one Principle” (466:4). The rich in spirit and the poor all have “the same Principle, or Father” (518:16). “From the infinite One in Christian Science comes one Principle and its infinite idea” (112:16). *Principle has an infinite idea*. “The infinite Principle is reflected by the infinite idea” (258:19). Further, because God is declared to be good — “good in Principle and in idea” (286:18) — the basis of all scientific reasoning and demonstration is “perfect Principle and idea” (259:12). This leads to the great declaration that Principle and idea are not two, but one: “*Principle and its idea is one*” (465:17). Therefore everything, *every idea must be traced back to its Principle*. The chapter ‘The Apocalypse’ shows how everything impels the idea “to be caught up unto God, — to be found in its divine Principle” (565:27).

Principle and idea are connected with one another in an inseparable *relation* and *correlation*. The relation of divine Principle and idea is indestructible in Science (470:32). “To John, ‘the bride’ and ‘the Lamb’ represented the correlation of divine Principle and spiritual idea” (561:13). From the indestructible relation and correlation of Principle and idea comes the *unity* of being. The “unity of God” is the unity of divine

Principle (132:12), so that “God, the divine Principle of harmony, is ever with men” (573:15). The complete *coincidence* of God and man “as the divine Principle and divine idea” (561:23) means that Principle and idea are *coexistent*: “Principle and its idea, man, are coexistent” (520:9). The Bible expresses this as Immanuel or “*God with us*”: “This apodictical Principle points to the revelation of Immanuel, ‘God with us’” (107:7). Principle and idea are *inseparable*: “In divine Science, God and the real man are inseparable as divine Principle and idea” (476:4). “The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God” (333:26). Therefore an idea cannot be separated from its divine Principle (303:29). “God, the divine Principle of man, and man in God’s likeness are inseparable” (336:25). From this it follows that “Principle is not to be found in fragmentary ideas” (302:1).

When relationships are right — namely, coordinate with Principle — the result is *harmony*, which means ‘joining’, ‘concord’. “The divine Principle and idea constitute spiritual harmony” (503:9). “Harmony is produced by its Principle, is controlled by it and abides with it” (304:16). It is the divine Principle “which brings out all harmony” (132:12) and “introduces the harmony of being” (79:15). “The Principle of this Science [of being] is divine, demonstrating harmony” (492:27), for it is divine Principle “which produces harmonious man” (148:18). Thus “reality is in perfect harmony with God, divine Principle” (130:10). “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony” (560:10). Hence “God, the divine Principle of harmony, is ever with men” (573:15).

The effect of this harmony is *concord*: “In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (240:10). The harmony of joining and setting together in orderly arrangement, according to definite laws, is, scientifically speaking, *system*. Divine Principle operates, demonstrates and proves itself through a divine system. “Divine metaphysics is now reduced to a system”, and “this system enables the learner to demonstrate the divine Principle” (146:31). Its proof “resides in the good this system accomplishes, for it cures on a divine demonstrable Principle” (546:28).

Principle *governs* through its system: “In Science man is governed by God, divine Principle” (318:28), just as everything in the universe is “governed by one Principle” (588:15). “The perfect man [is] governed by God, his perfect Principle” (304:14).

In our analysis of Mind, we saw that Mind governs (p. 24). Principle is also characterized by *government*. Is this contradictory? No, for we must always bear in mind that a word can have many different meanings. Only through analyzing the context can we tell which among the many possible meanings is the intended meaning, for meaning is always determined by context. In the case of 'govern', when 'govern' has the sense of exercising power, it is Mind which governs. But when by 'govern' we mean the ability to arrange all the separate parts in a hierarchical order, uniting them in a system of harmonious relationships, then it is Principle that governs, for Principle has to do with hierarchy, structure, system, relationship and harmony.

Divine Principle is *absolute, imperative, fixed, immutable* and *apodictical*. "Principle is absolute" (283:11). "Principle is imperative" (329:21). Science "rests on fixed Principle" (128:27); whereas outside of this Science, outside of Principle, all is mutable (202:15). Absolute divine Principle is an "apodictical Principle" (107:7).

Divine Principle *demonstrates* and *proves* itself, because it is *ever-operative*. It is "the divine Principle which demonstrates Christian Science" (351:3). Since there is but one Principle of all Science, "there must be fixed rules for the demonstration of this divine Principle" (113:2). Thus "the Scientist's demonstration rests on one Principle" (457:28). The Christianly scientific system "cures on a divine demonstrable Principle" (546:29), revealing the basis of demonstration to be a "perfect Principle and idea" (259:12). On this basis, "divine Principle is demonstrated by healing the sick" (109:8), for "the Principle of this Science is divine, demonstrating harmony" (492:27). Indeed, because this divine Principle of Christian Science is demonstrable, it can be "demonstrated by healing the sick and thus proved absolute and divine" (109:8). "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth" (x:22). Physical healing "results . . . from the operation of divine Principle" (xi:9); it proves, by demonstration, that divine Principle is ever-operative (123:27). Divine Principle works miracles (marvels) (117:20 and 133:16).

Because Principle demonstrates itself through system, it follows that Principle also *interprets* its system. "The divine Principle of the universe must interpret the universe" (272:28). Through divine Mind-reading "man gains the divine Principle and explanation of all things" (83:28).

“Divine Science interprets the Principle of heavenly harmony” (560:10). Principle interprets itself through Science and not through persons or human theories. “The universe, like man, is to be interpreted by Science from its divine Principle, God” (124:14); “human theories are inadequate to interpret the divine Principle” (117:19).

*Divine metaphysics*, like *Science*, is founded on Principle and solves the problem of being. “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science” (112:32). “Christian Science . . . alone reveals the natural, divine Principle of Science” (272:30). This demands that the Science of the divine Principle be accurately stated (283:24). Then “the mysteries of being” can be solved “through an apprehension of divine Principle” (90:29), for no human belief “can solve the problem of being without the divine Principle of divine Science” (273:6).

The noumenon-counterfeit of Principle as divine Person is the concept of human *personality*. “Christian Science [rests] on divine Principle, not on material personalities” (79:14), and it does not cling “for salvation to the person, instead of to the divine Principle, of the man Jesus” (146:15). The notion of an *anthropomorphic* God (257:17) is diametrically opposed to infinite Principle.

*Human theories, doctrines* (26:28), *material sciences* and *organizations* (124:5) are opposites of the divine Principle of all Science.

## Life

The triune Principle demonstrates itself as Life; it is the *Life-principle* (42:32), for "divine Principle is the Life of man" (304:17). "Man's eternal Principle is ever-present Life" (312:19). Life is symbolized by *Father*. God is interpreted as "divine Principle, — as Life, represented by the Father" (569:1). "We should consecrate existence ... to the eternal builder, the everlasting Father, to the Life" which cannot be destroyed (428:15); for "the Father [has] 'Life in Himself'" (357:29). Thus Life is *self-sustaining*. "Because Life is God, Life must be eternal, self-existent" (289:32). "We cannot deny that Life is self-sustained" (390:4). Hence Life also "[perpetuates] the eternal facts of being" (293:16). When studying Mind, we saw that Mind is the creator and producer; Life, however, is the self-sustainer: "Mind, instead of matter, being the producer, Life was self-sustained" (544:6). "Life is Mind, the creator reflected in His creations" (331:5).

Life *is*, for "Life is God" (228:6). Life is divine *being*. "God is his [man's] Father, and Life is the law of his being" (63:10); it is celestial being that "demonstrates Life in Christ, Life's spiritual ideal" (337:18). This isness of being is described in various ways. It is spiritual *existence*. "There is but one spiritual existence, — the Life of which corporeal sense can take no cognizance" (72:1). "In reality there is no other existence, since Life cannot be united to its unlikeness, mortality" (492:4). "Life is reflected in existence" (516:9). Life is *eternal*; Life *was, is and always will be*; it is *without beginning and without end, timeless, ever-present, everlasting, permanent and continuous*. "Life is eternal" (246:27). "Eternity, not time, expresses the thought of Life" (468:28). Man lives in "the vast forever of Life" (266:31). "Life is without beginning and without end" (468:27). "Life is the everlasting I AM, the Being who was and is and shall be" (290:1). "Life is ... 'the same yesterday, and to-day, and forever'" (249:18). "Man's eternal Principle is ever-present Life" (312:19), and Science "is unfolding Life and the universe, ever present and eternal" (306:28). Therefore Life must be cognized as permanent; for "to spiritual sense ... Life goes on unchanged" (122:25). Being is perpetuated in Life (235:23), causing man to survive the body (368:21). Eternity is revealed as

perpetual *newness of Life* (520:13). In Science man is governed by “the resuscitating law of Life” (180:8).

Since it is everlasting, Life is indestructible; it *cannot be annihilated or erased*, for it is *deathless*. Man is “indestructible in Life” (325:17); nothing can erase Life (290:2). “Life is never for a moment extinct” (309:29). Jesus “proved Life to be deathless” (44:9). “Life is deathless. Life is the origin and ultimate of man” (487:3). Therefore neither Life nor man can die (349:11).

For the seeker, Life is also the *way of Life* — the way or *method* of demonstrating divine Life. “Jesus taught the way of Life by demonstration” (25:13). The student of Christian Science must “enter the narrow path of Life” (451:12). “The way is straight and narrow, which leads to the understanding that God is the only Life” (324:13). In this self-sustaining and self-renewing, eternal Being, which constantly reflects itself as newness of Life, Life is characterized by *multiplication* and *abundance*, because Life is the *bread of Life*, supplying all needs. Thought is fed with the bread of Life (222:9). It is also Life that governs the multiplication of the idea (507:17). And Jesus said: “I am come that they might have life, and that they might have it more abundantly” (John 10:10).

Since Life is one Life, reflected infinitely in multitudinous forms (507:16), Life is infinite *individuality*. God is therefore the Life which forms and preserves all individualities (550:5); every individuality reflects eternal Life (259:2).

The most obvious noumenon-counterfeit of Life is the concept of *material life, mortal life, physical life, organic life*. “Entirely separate from the belief and dream of material living, is the Life divine” (14:25). “The blood, heart, lungs, brain, etc., have nothing to do with Life, God” (151:18). “The deathless Life ... [is] dependent upon no material organization” (509:3). “If Life is God ... then Life is not embryonic” (550:21). *Death* — the culmination of this mortal concept of life — is defined in the ‘Glossary’ as “the opposite of Life” (584:10). “Life has no partnership with death” (243:26).

## Truth

Truth is defined, in part, by Webster as "conformity to fact or reality". Truth is that which guards against anything entering consciousness which does not conform to divine fact. Truth opens the door, as it were, to fact but closes it to error. Truth knocks at the door (vii:13); if the door is open to Truth, it is closed to error (15:5). "To Truth there is no error, — all is Truth" (475:2). "Truth guards the gateway to harmony" (537:15). "Truth has furnished the key to the kingdom" (99:9). These are the attributes which characterize Truth: Truth *knows no error* and watches that no error intrudes. Truth is always *true* and *tolerates no error*: "Truth is ever truthful, and can tolerate no error" (129:5). Truth remains uncontaminated: "Truth cannot be contaminated by error" (287:32); it is "uncontaminated by human hypotheses" (457:1). Truth remains forever *intact* (481:11). Truth *cannot be inverted* (282:marginal heading), and there is also *no reaction in Truth* (419:10). Spiritual facts always remain *facts* in Truth. Accordingly, Truth exposes the *nothingness of error*: "Truth works out the nothingness of error" (251:11), thereby proving the nothingness of sin, sickness and death (347:25).

Truth is *self-affirmative*; it is *self-claiming*, *self-acknowledging* and *self-asserting*. "Truth is affirmative" (418:20). "The conscious strength of the spirit of Truth" (390:32) confers the ability to overthrow error. Thus Truth is ever at work to assert its claims. "The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone" (92:26). The divine Principle of Science "maintains the claim of Truth" (329:24). Hence Truth demands "conscientious protests", such attestations as those made in Jesus' prayers (12:13); it demands "a just acknowledgment of Truth" (372:28). Truth is a *rock* on which we can confidently build.

Truth is also defined as "conformity with higher, or with ideal, standards" (Webster). It is the true norm or *standard*, the divine measuring-rod. The textbook speaks of the "standard of Truth" (472:22), which never allows the absurdity that error could have any truth (472:21); 'standard' is often expressed metaphorically as the 'banner' of Truth (31:2; 235:29). *Ideal* is defined by Webster as a "standard of perfection".

Spiritual *facts* always conform to an ideal. "The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth" (207:28). Spiritual ideals are "drawn from Truth" (360:1). "Christ is the ideal Truth" (473:10), and Christ Jesus came as the "individual ideal of Truth" (30:19).

Since "*Christ*, as the true spiritual idea, is the ideal of God" (361:4), "Christ is the ideal Truth" (473:10); hence the frequent use in the textbook of the expressions "Christ, Truth" and "Christ, or Truth". "Christ is Truth, which reaches no higher than itself" (18:15). Along these lines, the textbook refers to the "*Messiahship* of Truth" (95:24). This Christ, Truth, is also symbolized by *Son*. "Truth, represented by the Son" (569:2), *claims* the Father's full *inheritance*.

Truth knows only Truth; it cannot know error. Therefore Truth affirms, claims, asserts and acknowledges only itself as the ideal standard of all the facts of being, for Truth is divine *consciousness*. Webster defines consciousness appropriately as "awareness, especially of something within oneself". "Consciousness of Truth" is the direct opposite of "unconsciousness" (218:7). Because Truth is conscious only of itself, "Truth has no consciousness of error" (243:25). In divine consciousness there are only "the conscious facts of spiritual Truth" (593:5).

Truth, which includes only truths and facts, is *wholeness*, *health*, and fashions the true *form* of every condition. We read that Truth "is the only basis of health" (120:22), for "Truth sends a report of health over the body" (194:9). "The footsteps of Truth" lead "the way to health and holiness" (241:23). "Truth is an alterative in the entire system, and can make it 'every whit whole'" (371:30).

Moreover, the whole of Truth is contained in every *grain*, *germ* or *seed* of Truth, causing each seed of Truth to spring up and bear much fruit (271:1). Thus "a germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth" (361:25). So, too, "a grain of Christian Science does wonders for mortals, so omnipotent is Truth" (449:3).

In Christian Science, Truth is a *revelation*. We read that "Truth is a revelation" (117:27), and that "Truth is revealed" (174:20). Mary "brought forth her child by the revelation of Truth" (29:22), and "the revelation of Truth in the understanding came to [Mary Baker Eddy] gradually" (109:22). Whereas Mind says, "Let there be light", Truth is the whole of light, light as such, which knows no darkness. The textbook



refers to this wholeness of light as the “*sunshine of Truth*” (299:28), the “*radiance of spiritual Truth*” (561:26) and the “*sunlight of Truth*” (162:4). Therefore Truth *cannot be hidden*; “Truth will not be forever hidden by unjust parody from the quickened sense of the people” (343:12). On the contrary, Truth *wakens* mankind from the dream of beliefs; Truth “will waken men spiritually” (354:24). “This awakening is ... the advanced appearing of Truth” (230:6).

This waking-call is the *voice of Truth*, even though this voice may at first come to us as faint ‘lispings of Truth’ (427:32). “The ‘still, small voice’ of Truth [utters] itself” (323:29). But this “inaudible voice of Truth is, to the human mind, ‘as when a lion roareth’” (559:10). “The higher Truth lifts her voice, the louder will error scream” (97:23), but amid “error’s awful din ... the voice of Truth still calls: ... ‘Consciousness, where art thou?’” (307:31). Elsewhere we read: “In the sacred sanctuary of Truth are voices of solemn import” (232:26). Just as Truth revealed itself through the thunder of Sinai (174:17), so the *treasures of Truth* are again unlocked through revelation. “The revelations of Christian Science unlock the treasures of Truth” (70:4), for Truth includes all truths.

In Truth the power of Mind becomes divine *potency*, potential power, possessing the power to prevail. The textbook speaks of “the spiritual forces of divine Mind, whose potency is Truth” (293:14). “Science showed that Truth had lost none of its divine and healing efficacy” (147:10). “Truth handles the most malignant contagion with perfect assurance” (176:31). Truth wipes out error “in the most effectual manner” (11:17). The “leaven of Truth is ever at work” (118:10). “Truth does the work” (456:22).

Truth’s potency to destroy error is also symbolized by the *sword of Truth*. “Sword. The idea of Truth; justice” (595:3). “Truth is a two-edged sword, guarding and guiding” (538:4). “The two-edged sword of Truth must ... guard ‘the tree of life’” (458:17). We also read of the “sword of Science, with which Truth decapitates error” (266:2). This sword of Truth is also symbolized as the *bar* of Truth (437:8) and its *verdict*. “Christian Science ... presents the calm and clear verdict of Truth against error” (358:13). It is Truth that overthrows the plea of error (391:1). Truth is the *judge*, giving the verdict, “Thou art whole!” (391:5).

In the contest of Truth with error, Truth is the *victor*: “Truth is always the victor” (380:4). “Christian Science speedily shows Truth to be triumphant” (493:1). “With the affluence of Truth, he [Jesus] vanquished error”

(54:4). Truth is the *deliverer*: "Truth [is] the strong deliverer . . . where fetters fall and the rights of man are fully known and acknowledged" (226:32).

As in the sixth day of creation, it is the sixth synonym for God, namely Truth, which reveals man's *dominion* over the whole earth (202:22) as well as over error and sickness (380:19).

Mind is the divine medicine. The right application of this medicine is the *remedy* of Truth. Hence Truth is also "the intelligence of immortal Mind" (282:26), and "Truth is God's remedy for error of every kind" (142:31). Therefore Truth should be "the universal panacea" (144:29). "Truth is error's antidote" (346:20); "Truth is an alternative in the entire system" (371:30). Thus Christian Science teaches the *Truth-cure* (237:15), "ethical and pathological Truth-power" (185:24). The textbook frequently speaks of the *healing power of Truth*, of "Truth and its healing power" (38:31), and declares: "Only through radical reliance on Truth can scientific healing power be realized" (167:30). Truth therefore *regenerates* (222:8), *invigorates* (162:5) and has *recuperative energies* (252:4).

How does the Truth-cure operate? Truth *unveils error* (542:7), *causes sin to betray itself* (542:8), *uncovers error* (542:19), *opens the seven seals of error* (572:15), *neutralizes error* (162:6), *brings all error into subjection* (240:28) and *silences error* (97:23).

There are many other expressions, showing how Truth *drives error out* (538:3), *casts it out* (135:13), *dispels* (282:32), *removes* (290:21) and *banishes error* (128:24), *sweeps it away* (403:19), *melts it away* (299:28); how Truth *destroys* (559:15), *decapitates* (266:3), *annihilates* (451:1), *obliterates* (485:10), *quenches error* (329:25), *wipes it out* (11:17) and *grinds it to powder* (380:5); how Truth *pierces error* (210:20), *bruises the head of error* (216:8), *deprives it of imaginary powers* (403:19), until error is finally *swallowed up in Truth* (96:20), *overcome* (21:1), *conquered* (231:4) and utterly *vanquished* (54:4). Error *goes out into nothingness*, *disappearing before Truth* (296:15; 593:4).

The textbook names *error* as the noumenon-counterfeit of Truth (367:32). "We call the absence of Truth, *error*" (287:9). "Truth and error are irreconcilable" (19:6). The *lie* also presents the "exact opposite of Truth" (523:6). "Truth creates neither a lie, a capacity to lie, nor a liar" (357:8). *Sickness* is the opposite of wholeness, health; it is opposed to the ideal of Truth; it has no foundation in Truth, no part in Truth and is therefore unknown to Truth.

## Love

Just as Life is symbolized by the Father and Truth by the Son, so Love is represented by the *Mother* (569:2). Since there can be no mother without father and child, the concept of Mother in the wider sense is "divine and eternal Principle; Life, Truth, and Love" (592:16). In the same way, *womanhood*, the woman, represents "the spiritual idea of Love" (534:28). "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine" (517:10). The motherhood and womanhood of Love symbolize the idea of the *inseparable union* and wedding of Principle and idea. Here consciousness reaches "the true sense of Love . . . Love wedded to its own spiritual idea" (575:2). "The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love" (561:10). In "the law of Love . . . nature and God are one" (118:30). This is "the oneness and the allness of divine Love" (424:25), in which Love and man coexist (520:marginal heading). In Love, the fact of "man's unity with God" is expressed (497:14); thus God's "universal family [is] held in the gospel of Love" (577:3). To be one in God, "to be 'with the Lord' is . . . to be absolutely governed by divine Love" (14:9).

Love characterizes the fact that in being God is never without its expression. *God is always expressed*: "Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love" (519:9). In Love, the infinite ideas of God do not have to be brought into expression, for they are already expressed. "Divine Love cannot be deprived of its manifestation, or object" (304:10). "Love never loses sight of loveliness. Its halo rests upon its object" (248:3). "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love" (340:12). Whereas Mind manifests itself as idea, Love, which can never be without its manifestation, causes its ideas to manifest Love: "Divine Love blesses its own ideas, and causes them to multiply, — to manifest His power" (517:30). Love shines through its idea: "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (518:19).

The motherhood of Love *imparts, gives and bestows* all good. God says: "I include and impart all bliss, for I am Love" (253:5). "To all mankind and in every hour, divine Love supplies all good" (494:13). The infinite cannot "do less than bestow all good, since He is unchanging wisdom and Love" (2:9). The textbook also refers to "Love's endowment" (248:marginal heading). "Love is impartial and universal in its adaptation and bestowals" (13:2). When Love gives, it is through "floodtides of Love" (201:18). Love *withholds nothing*; Love *seeketh not her own*. God cannot withhold from man the opportunity to reform and improve, for "this is not the nature of God, who is Love always, — Love infinitely wise and altogether lovely, who 'seeketh not her own'" (537:32).

Love is *inexhaustible* (257:28) in giving. It is an *ever-present help*; thus we can "[turn] in time of need to God, divine Love, who is an ever-present help" (218:22), trusting in the power of Love and its omnipotent *care* (231:25). In divine Love there is *no want* (578:5–18). "Divine Love always has met and always will meet every human need" (494:10). We recognize divine Love as *all-ministering Love* (567:2).

Love gives and imparts; and since it is *inexhaustible*, Love always imparts in an *immeasurable, universal, all-inclusive, all-embracing and impartial* way. "Love alone can impart the limitless idea of infinite Mind" (510:18). "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (520:3) "The Christian Science God is universal, eternal, divine Love" (140:25). God says: "I include and impart all bliss, for I am Love" (253:5). "Universal Love is the divine way in Christian Science" (266:18). "Love is impartial and universal in its adaptation and bestowals" (13:2).

Love *fulfils* all God's ideas, *completes* everything and knows only the state of *perfection* in which *all questions are solved*. "Love fulfils the law of Christian Science" (572:12). "Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love" (519:9). "Wait patiently for divine Love to . . . form the perfect concept" (454:22). Then we see that "man's perfection is . . . brought about by divine Love" (414:28). All questions will be solved "through faith in and the understanding of divine Love" (288:7).

Love *blesses* everyone and everything. "Divine Love blesses its own ideas" (517:30); it is "divine Love, which blessed the earth" (537:27).

Moreover, "the divine law of Love ... blesses even those that curse it" (30:17). "This is the new understanding of spiritual Love ... It blesses its enemies" (33:21).

Love wills that we go the way of perfection, causing us to turn aside from all imperfection. Through *wholesome chastisements*, Love *forces* us to follow this path. Whether to accept these chastisements or not is not for us to choose, for Love delivers its *ultimatum*. "If ... the power of divine Love bear witness to the truth, this is the ultimatum" (411:10). "When this hour of development comes, ... spiritual Love will force you to accept what best promotes your growth" (266:10). "He who refuses obedience to God, is chastened by Love" (241:3). "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (22:20). "Wisdom and Love may require many sacrifices of self to save us from sin" (23:1), but "Love supports the struggling heart" (57:28). Thus divine Love brings *redemption* under all circumstances. The "truer sense of Love redeems man" (19:8) from all false laws, "till all are redeemed through divine Love" (26:8).

Love therefore gives full *compensation*, *reward* and *recompense* for all evil: "The sum total of human misery ... has full compensation in the law of Love" (574:17). "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (574:27). Every "seeming vacuum is already filled with divine Love" (266:9). As a result, it is impossible for evil to "overbear the law of Love, and check the reward for doing good" (203:1). "The spiritual recompense of the persecuted is assured ... in the gift of divine Love" (98:1).

In Love we also find *protection*. In Christian Science we are armed with Love (52:23). "Clad in the panoply of Love, human hatred cannot reach you" (571:18).

Love *never forsakes man*, *never tempts him*, and there is *no penalty*. Jesus' appeal, "My God, why hast Thou forsaken me?", was made to "Love's pure idea" (50:14). The second chapter of 'Genesis' "represents God, Love, as tempting man, but the Apostle James says: 'God cannot be tempted with evil, neither tempteth He any man'" (527:11). Equally, Love knows no penalty (384:6), since sin punishes itself.

Thus Love's *plan*, *purpose* or *design* is to redeem and save man under all circumstances. "The design of Love is to reform the sinner" (35:30); for to

Love there is only Love's idea. Truth destroys error, but in Love error is destroyed; Love is the universal solvent, which *completely dissolves error*. To Love there is *no contest* and *no error*. "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (567:6). "Against Love, the dragon warreth not long" (567:9). "No power can withstand divine Love" (224:31). In Love there is *no accuser* (568:29). This enables us to "dissolve with the universal solvent of Love the adamant of error" (242:16).

To Love *all things are possible*, even so-called *miracles*. We should be able to "grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible" (13:23), for "the great miracle, to human sense, is divine Love" (560:11). Because to Love there is no error, Love brings *instantaneous healing*. "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (365:15). "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous" (411:10).

The fact that Love is the *highest concept* of Christian Science is expressed in many different ways. "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (520:3) "God is Love. Can we ask Him to be more?" (2:23) "God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (6:17). There is no nature higher than that derived from eternal Love (18:18). "The vital part, the heart and soul of Christian Science, is Love" (113:5). "Love imparts the clearest idea of Deity" (517:13); "Love is enthroned" (454:10).

The most obvious noumenon-counterfeits of Love are *fear*, *hate* and the *sum total of human misery*. Yet divine Love casts out fear (180:23); "Love must triumph over hate" (43:32); and "the sum total of human misery . . . has full compensation in the law of Love" (574:17).

### **An important rule of interpretation**

*A fundamental difficulty: blending.* The findings of synonym-analysis presented in the previous pages appear to provide conclusive results. In the early stages it does seem quite clear-cut; yet as we explained at the beginning, this is due to the fact that only certain references were selected, namely those that were simple and straightforward. If we left the analysis here, we could justifiably be accused of carrying out arbitrary, pseudo-scientific text-interpretation; more specifically, we could be criticized for taking only those carefully chosen passages that would prove a particular thesis, while ignoring the many other references that would seem to refute our findings. For a scientifically correct interpretation of all the references, there are in fact definite rules which must be understood and applied.

Let us return to the work of John Doorly's research team during the years of 1938/39. As already mentioned, we first studied all the references to Mind, so that all the ideas characteristic of Mind could be gathered in a list. We then proceeded to study all the references to Spirit; immediately, serious difficulties arose. Through our study of Mind we established beyond doubt that Mind is characterized by power, law, etc. But then, in studying Spirit, we found that the textbook also speaks of the 'power of Spirit' or the 'law of Spirit', etc. As we studied the other synonymous terms, it became apparent that power, law and many other ideas listed for Mind are also used in conjunction with the other synonyms for God, such as the 'power of Principle', the 'power of Truth', the 'power of Love', as well as the 'law of Soul', the 'law of Life', the 'law of Truth' and the 'law of Love'. At first, it looked as though the general view was right — namely, that specific ideas could not be considered as uniquely characterizing any one synonym for God; we would therefore be free to use the power of Mind or the power of Truth at random, following our own discretion. In fact, this is why power is so frequently but wrongly used as an idea characteristic of Love.

In view of these difficulties, the possibility of any clear differentiation of the synonyms was called into question, along with the thesis that the synonyms are used in the textbook in specific, meaningful and definable

orders. Does Mind really present the creator at the beginning of a creative order, considering that the textbook also says: "Spirit, God, has created all in and of Himself" (335:7)? Would not Spirit therefore come first in the creative order instead of Mind?

If we were to go no further than the rudimentary method of text-interpretation shown so far, the thesis of differentiation and synonym-orders should on this argument be justifiably abandoned. This, indeed, is the conclusion accepted by most students of Christian Science. Nonetheless, every student has a strong feeling that the 'power of Mind' is not the same as the 'power of Love'. However correct this feeling may be, it cannot of itself provide the firm foundation for a science. Objective reasons for such intuitions must be found, before they can become definite, decisive, practical and, above all, scientifically understandable and provable.

At that time (1938/39), a reasonable solution was in fact already emerging. It is the very nature of the seven synonyms to reflect each other, since they all share a common meaning: they all refer to God. Furthermore, by each synonym for God reflecting all the other synonyms, each synonym also reflects all the ideas of every other synonym, since each synonym includes within itself all its ideas. For example, because Love reflects Mind, Love can also reflect all the ideas of Mind, including power. This specific reflection appears in the text as the 'power of Love'.

The question is: Are these various individual reflections random reflections within the realm of the infinite blending of synonyms and ideas? In other words, can they be used at random according to our own discretion, or do they obey certain definite rules? This question actually presupposes a more basic and fundamental question: Does Being operate scientifically, that is, according to system, or is it essentially random in its workings? Since God has a Science, there must be scientific laws and rules governing these reflections. In any specific case, the blending or reflection must also be specific, indicated through the exact use of the synonymous terms.

During the research carried out at that time, the crucial and determining rule soon crystallized: a counterfeit or opposite must be corrected through the *specific* synonym about which it is a lie or counterfeit-concept. This shows how important it is to have an exact knowledge of



the root counterfeit-beliefs about each synonym. For example, the beliefs of mortal mind must be corrected through Mind; matter and the flesh through Spirit; sin and the physical senses through Soul; personal sense and human theories through Principle; death through Life; error and sickness through Truth; fear and hate through Love.

Whenever a negative subject is handled in the textbook, it is corrected by a positive answer. For example, to offset death, age, decay, time, etc., the textbook uses Life or an idea of Life. Therefore, whenever a negative problem is posed, it is the problem which primarily dictates the use of a particular synonym. Thus we can say: 'Life destroys death'.

However, if the question of death is also connected with the belief that there is an inevitable law of death, then it is still primarily the belief in death which is under consideration, and this can only be offset by the synonym Life. Yet we must also deal with the secondary issue of the false belief that death is a law; this can only be corrected through the true idea of law, offsetting the false concept. Combining these two points, we may read: 'The law of Life destroys death'. In such a statement, law is not an idea intrinsically characterizing Life. Law is divine Mind. Yet instead of just saying 'Life destroys death', we can strengthen this statement by combining Mind with Life, and say: 'The law of Life destroys death'. Here an idea of Mind (i.e. law) is combined with the synonym Life. Because the use of 'law' with 'Life' is determined by the purpose of offsetting a counterfeit-concept — a different purpose than that of defining what Life itself is — this statement should not be taken to mean that 'law' is a specific characteristic of Life. Nearly all the difficulties in interpreting synonym-references can be resolved as soon as we understand how each synonym, through the synonymy-principle, can be combined with all the ideas of all the other synonyms. In the text, this blending usually occurs for the purpose of offsetting specific counterfeit-concepts.

*Examples of blendings with the idea 'power'.* To illustrate this rule more fully, let us begin by taking the idea 'power' or 'force'. We know from our list of ideas that this idea intrinsically characterizes Mind. The following examples from the textbook state this explicitly: "Omnipotent Mind ... possess[es] all power" (443:7); "Christian Science ... acknowledg[es] that the divine Mind has all power" (157:8); "there can be no power except that which is derived from Mind" (143:26); "Mind transcends all other power" (483:7); "Hence the great fact that Mind alone enlarges and

empowers man through its mandate, — by reason of its demand for and supply of power” (199:9).

However, there are also passages where the ‘power of Spirit’ is used. Why? Not because power is a characteristic of Spirit, but because there is the belief that the flesh, matter or the material also has power. Matter and everything material are the specific root counterfeits of Spirit and must therefore be offset by Spirit. In such a case, Spirit vs. matter is the primary issue. However, to compound the belief, there is often the claim that matter or the flesh have power; to meet this variation of the Spirit vs. matter issue, Spirit must be seen to reflect the idea ‘power’, which intrinsically characterizes Mind. This blending gives us the phrase ‘the power of Spirit’, combining an idea of Mind (power) with the synonym Spirit in order to handle the claim that Spirit’s counterfeit, matter, has power. For example, we read: “Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh” (316:7). The belief of the flesh is offset through Spirit, while the idea ‘power’ is included in order to correct the implied belief that the flesh has power.

This particular blending of Spirit with power is clearly expressed in various other passages. For example, in the context of dealing with reliance on drugs or medicine, the text challenges this belief: “as if senseless matter ... had more power than omnipotent Spirit” (202:29). Whereas we read in the previously cited references that “divine Mind has all power” (157:10), we now read of “Spirit possessing all power” (110:1). Does this reference refute the finding that power intrinsically characterizes Mind? No, for then follows the explanation of this particular blending: it “contradict[s] forever the belief that matter can be actual” (110:2). In this instance, the belief in the actuality of matter determines the use of the synonym Spirit. Thus “Mind possessing all power” is a statement intending to show what characterizes Mind itself namely, power; “Spirit possessing all power” is a different kind of statement — a blending of Spirit and Mind — governed by a different purpose, namely, to offset the belief that matter (the counterfeit of Spirit) is actual and has power.

Another passage speaks of Jesus’ “demonstration of the power of Spirit over the material senses” (309:13). Again, the material — which is the primary issue to be dealt with here — must be offset through Spirit.

The textbook gives perhaps the clearest example of this specific

blending in its description of Jesus' experience in the tomb — a tomb hewn out of the rock with a great stone rolled in front of the door; translated into metaphysical language, there were great material obstacles and material laws which had to be overcome. Yet despite all material opposition, Jesus was alive, "demonstrating ... the power of Spirit to overrule mortal, material sense" (44:29). Material beliefs were the primary obstacle to be handled, and these are corrected through Spirit; but Spirit needs the power of Mind to overcome these beliefs when they also claim power, force and law.

Another blending of a synonymous term with the idea 'power', is the 'power of Principle': "Christianity is again demonstrating the power of divine Principle ... by healing the sick and triumphing over death" (232:16). Again, the primary question is not what constitutes power but what brings demonstration. Principle demonstrates itself. To do this it needs the power of Mind. Thus the power of demonstration is a blending of Principle and Mind.

There are numerous examples of the 'power of Truth' in the textbook. This expression is always used when there is the question of handling 'error' or healing 'disease'. Since error and disease are specific root-counterfeits of Truth, it is Truth which is needed to correct them. We already understand Truth as the spiritual remedy, as that which puts an end to disease, its opposite. To take a few examples: "Then classify sickness and error as our master did, ... and find a sovereign antidote for error in the life-giving power of Truth" (495:7). "This latter occurrence represents the power of Truth over error" (378:16). "The practice of divine metaphysics is the utilization of the power of Truth over error" (111:12). These passages show clearly that such uses of the term 'power' do not present the power of Mind — that Mind is power — since they are not asking what power is. Instead, the issue is: What destroys error? The answer: Truth destroys error, and Truth does this through the power of Mind. The fact that Truth also reflects power functions in a secondary, supportive role, for these statements would be equally correct if 'power' were omitted.

'The power of Truth' is also used when the issue is healing disease: "His students saw this power of Truth heal the sick" (137:1). In several passages we find the 'healing power of Truth'. Truth does the healing, for it is the healing Truth. Yet overcoming disease requires power, hence, the

healing power of Truth. This healing power therefore represents a combination or blending of Truth (healing) and Mind (power).

We also find the 'power of Love' used in various references. Why? Love handles fear and fear appears to be a great power. Thus, when handling the apparent power of fear, we need the power of Love. "To fear sin is to misunderstand the power of Love" (231:21). "Tell the sick that they can meet disease fearlessly, if they only realize that divine Love gives them all power" (420:24). So the power of Love handles all fear, fear of sin and sickness. This does not mean that power intrinsically characterizes Love. Instead, it shows that, because Love and Mind are synonymous, Love also reflects the ideas of Mind — in this case, power. Through such examples, we learn to use the synonymous terms correctly. Suppose we have to deal with a serious threat of enmity; we could not overcome it through the power of Mind but only through the power of Love, since enmity is the root counterfeit-belief against Love.

*Examples of blending with the idea 'law'.* Here again, our findings show conclusively that law intrinsically characterizes Mind. "Maintain the facts of Christian Science, ... that all causation is Mind, acting through spiritual law" (417:10). "Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy" (423:24). In both these passages, Mind is defined through law.

But how is the 'law of Spirit', for example, used? What context demands its usage, making it appropriate? The answer: whenever a belief in material laws must be corrected or offset. The "real man is governed by ... the law of Spirit, not by the so-called laws of matter" (302:22). "Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary" (207:10). It is clear that the problem stated is the law of matter; this determines the use of the synonym, namely Spirit, because matter is the counterfeit of Spirit.

It is also interesting to see how the textbook uses the 'law of Soul'. We know Soul as that which is above material sense, because Soul is never confined in anything. Soul is always greater than and superior to the material-sense concept, hence the combination: the superior law of Soul or the higher law of Soul. "The higher nature of man is not governed by the lower" (62:27). "Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior

law of Soul last" (62:31). "So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense through harmony and immortality" (311:19). The belief that there is a soul which can sin or be in the body has to be offset through Soul, which prevails over its opposite, material sense. This fact is the higher law. In the text, the primary problem or issue is that of Soul, hence the use of the synonymous term, while the secondary problem is law (Mind); combining these two gives us the expression "the higher law of Soul". Moreover, the law of Life is introduced because the subject is the Science of being. Being is Life, and this is a law (Mind).

The 'law of Life' offsets the belief in the inevitability of death. "The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death" (253:28). The following passage is particularly enlightening. The problem stated is the belief that the fact (Truth) that man lives (Life) can be changed into its opposite (Soul never changes): "If it is true that man lives, this fact can never change in Science to the opposite belief that man dies" (427:1); this belief is accordingly offset through the synonyms Life, Soul, Truth: "Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative" (427:2). Life cannot change into its opposite; the law of Soul ensures this, for Soul is unchanging; it never loses its identity and is never without its representative. This is a scientific fact and therefore a law of Truth.

Truth heals its counterfeit — sickness or disease; hence the frequent use of the 'law of Truth' when the subject is healing. "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God" (482:27). We know Truth as the remedy, whose medicine is Mind. Truth heals through Mind, for "Truth is the intelligence of immortal Mind" (282:26). Therefore Truth also works through the law of Mind, when there is a question of uncovering error, the counterfeit of Truth. "Truth, through her eternal laws, unveils error" (542:7).

The 'law of Love' is also used, although law is not intrinsic to Love but to Mind. We may then ask: What context — what problem — necessitates this particular combination? For example, when the problem stated is enmity or the sum total of human misery, it must be dealt with primarily through Love. The Mosaic law of "An eye for an eye" would make

revenge a law. Opposed to this law of revenge is the law of Love: "Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it" (30:16). "The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love" (574:16). The following is a further telling example: "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love" (19:6). Both the 'law of Spirit' and the 'law of Love' occur in this passage. Why? Love is characterized by the inseparable oneness of being, by man's reconciliation and at-one-ment with God, as well as by the redemption of all that would oppose this oneness. The law of Love is this redeeming law. But what does man have to be redeemed from in order to be reconciled to God? He must be redeemed from the law of matter through the law of Spirit.

*Rule.* From these examples with 'power' and 'law', we can deduce the following:

1. The fact that the textbook clearly and unequivocally uses the 'power of Spirit', the 'power of Principle', the 'power of Truth', and the 'power of Love', in addition to the 'power of Mind', cannot be taken as proof that 'power' intrinsically characterizes Spirit, Principle, Truth or Love. 'Power' intrinsically characterizes Mind alone. We cannot understand the synonymous terms rightly by taking phrases out of context from the text but must analyze their proper usage according to the subject, issue or problem under consideration.
2. Ideas intrinsic to a synonym (such as power is to Mind) also blend with each of the other synonyms. Just as the numerals 0–9 are not always used alone but mostly in combination with each other, so do the synonyms for God as well as the ideas of the synonyms blend with each other.
3. Although these blendings are limitless (because each idea reflects every other idea), they cannot be used at random, for they operate according to definite rules.
4. The one important rule illustrated through these examples is this: In blending, the problem stated in the text determines which synonym must be used in combination with a specific idea.

5. In our analysis of references to synonyms in the textbook, it is largely this rule which enables us to identify the ideas characteristic of each synonym, for by it we can separate those references whose purpose is to define the synonym itself from those references whose purpose is to offset a counterfeit-concept through a specific combination or blending.
6. The lists of ideas which evolved by applying this rule provide a reliable standard, free from subjective opinion, for they are based on an impersonal, scientific method of interpretation. Then in Christian Science, as in all other sciences, the fundamental elements are clearly defined, enabling us to work with them in an exact and scientific way.
7. This makes a universal understanding among students possible, for each can be governed by the one and only true standard — that of divine ideas.

Using this method of synonym-analysis, we should be able — with practice — to compile an accurate list of ideas for each synonym. By applying the crucial rule governing the blending, we can avoid being confused or misled by textual phrases containing the combination of an idea characterizing one synonym with other synonyms. The more we have a working knowledge of the specific set of ideas belonging to each synonym, the more we should be able to distinguish between passages in the textbook where a synonym is defined by its own intrinsic ideas and those where it is blended with ideas intrinsic to other synonyms. Here again, we must realize that only 'practice makes perfect'. As we cultivate a working understanding of this method of synonym-analysis, we find that we get far more from our study of the textbook. Our understanding of the Science of being becomes more and more differentiated, as we are trained to reason according to the subjects or problems presented in the text and how the synonymous terms handle these issues. Since a certain amount of practice is essential, it may be helpful to include some further examples.

*Further examples of blending.* We have seen that Mind is the creator of everything. How can this be reconciled with the statement in the textbook that Jesus "recognized Spirit, God, as the only creator" (31:10)? Is Mind or Spirit the creator? Naturally, Mind. Yet the passage requires that Spirit be used because the problem stated is the belief that the flesh is a creator, as we can see from the previous sentence: "Jesus acknowledged no ties of the flesh. He said: 'Call no man your father upon the earth'" (31:4). 'The

flesh' and 'on earth' are counterfeits of Spirit and must therefore be handled through the synonym Spirit. Thus the question in focus is not: What is the creative power? for the answer to this question would be Mind. Instead it is: Is matter or the flesh a creator? — a question that can only be answered through Spirit.

Spirit is the real and only substance. Numerous passages make this quite plain. Nonetheless, there are a few passages where substance is used with Mind. For example: "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal" (267:1). The question here is: What exists forever? What is indestructible substance: material thought or Mind's idea? Because Mind and its ideas exist forever, Mind is substance. Yet the primary problem is not substance but ideas (Mind) vs. material thought (the counterfeit of Mind). The question of whether "objects in material thought" or the "spiritual idea" constitutes real substance (Spirit) is secondary.

Another interesting example is provided by the following two sentences — similar in every way except in their use of the synonyms. In one sentence Mind is used, while in the other, Spirit. "Jesus said: 'Destroy this temple [body], and in three days I [Mind] will raise it up'" (494:2). Jesus said: "Destroy this temple [body], and in three days I [Spirit] will raise it up" (27:12). Does this mean that we could choose either synonym, Mind or Spirit, since we have the same wording in each case? No! Here again, the rule applies that the problem stated in the text determines which synonym must be used. In the first case, where Mind is used, the problem is that "Jesus awakened Lazarus from the dream, illusion, of death", showing that "the Christ could improve on a false sense" and proving the "power and willingness of divine Mind" (493:28). Mind handles the belief in the dream, the illusion; Mind has power and is the divine will. Therefore Mind must say: "and in three days I will raise it up". In the second case, a different problem is stated. "It is as if he had said: The I . . . is not in matter to be destroyed" (27:14). Here, the belief that needs correction is the belief that the 'I' is material, and this can be done only through Spirit.

Let us take some further examples with Soul. Our findings show that reflection is an idea which characterizes Spirit. Yet we read: "Man is the reflection of Soul" (249:31). Does this clear, simple and concise statement in the textbook refute our findings? The answer lies in reading on to see



the context: "He is the direct opposite of material sensation, and there is but one Ego" (249:31). We know Soul as the divine Ego, the divine Self, and we also know that material sensation is the noumenon-counterfeit of Soul, hence the necessary use of the synonym Soul. The secondary problem stated in this passage is that man reflects God. This gives the blending: "the reflection of Soul".

We also know Soul as that which never loses its identity and as that which possesses all real senses. Nonetheless, we read that "the senses of Mind are never lost and that matter has no sensation" (489:4). Why does this sentence not say that "the senses of Soul are never lost"? In this case, the answer lies in the previous statement: "The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows again" (489:1). The primary problem here is: Mind vs. "mind in matter" and "unthinking"; the fact that the senses cannot be lost (an idea of Soul) is a secondary issue.

Soul reforms. Yet we read: "Men may pardon, but this divine Principle alone reforms the sinner" (6:3). Here the primary question is: Who or what handles the sinner? Principle or its counterfeit, persons? Through our findings, we know that person, personality and personal sense are noumenon-counterfeits of Principle. Therefore, with the accentuation of the passage on Principle vs. persons and personal pardon, the text is telling us that the problem of sin or the sinner should not be handled through personal opinions (pardon) but left to Principle.

Life triumphs over death. The problem of death is the counterfeit of Life. This is evident from many passages in the textbook. Yet one passage contains the following: "a full understanding of the divine Principle which triumphs over death" (31:20). Why this departure from the pattern of usage? The answer is found in the preceding sentences, which clearly show that the prerequisite for demonstrating resurrection and Life lies in obedience to Jesus, "obeying his precious precepts", in other words, in having a principled attitude. Only obedience to Principle enables us to have the Life which triumphs over death. Principle demonstrates itself — in this passage, by establishing in us a principled attitude, which then triumphs over death.

Finally, one further example: although we have found that Mind makes and creates all, we read: "Truth makes a new creature" (201:7). Here, too, the explanation lies in the previous sentence: "We cannot build

safely on false foundations" (201:7). The issue is not what creates but: On what kind of foundation can there be a new creation? A true foundation (Truth) is the opposite of "false foundations". Therefore, only on Truth can something new be built (Mind). The building or creating is a secondary issue.

It must be stressed that these examples represent only a small selection. Their purpose is merely to illustrate and clarify this important rule of interpretation, which provides students of the textbook with a reliable working method for studying all the synonym-references.

### **Guidelines for study**

The following points provide some further guidelines for the textual analysis of synonym-references.

For serious study it is necessary to look up all the references containing synonymous terms, preferably in the order in which they occur in the textbook. All the references to each of the synonyms can be found in the appendix to this book.

It is best to analyze all the references for one synonym at a time, before going on to the next. It is also advisable to take the synonyms in the order Mind, Spirit, Soul, Principle, Life, Truth, Love.

In studying each individual reference, we should ask ourselves: What are the ideas (qualities or attributes) which characterize the synonym? The results should be entered on seven lists — one for each synonym. However, care should be taken that all the spiritual values or ideas included say something about the synonym itself and not the human attitude towards the synonym. The rule given on pp. 55ff. is particularly important.

Since all the synonyms refer to God, there are also ideas which apply commonly to all the synonyms, e.g. 'divine', 'infinite'. Therefore these ideas should not be included on the lists.

It is also advisable, in making these lists, to stick as closely as possible to the words of the textbook, thereby avoiding lengthy metaphysical elaborations of one's own. We should always aim at an exact understanding of the letter. To succeed in this, we must exclude all humanly subjective interpretations and inspirational discourses from our analysis.

At this stage of the scientific endeavor, what the text says for *us* or how it inspires *us* is not the point. What matters is solely what the text says about the synonyms. As soon as our work deviates from this purely scientific and divinely objective standard of research, we let our own interpretations influence us. With the interjection of our subjective views, we are apt to make serious mistakes which are detrimental to our future study. This becomes readily apparent as we go on, when our lists form the basis for more advanced study of the synonyms. Since all work in the Science of Christian Science builds on this synonym study, this foundation must be absolutely sound.

To gain the surest possible foundation, it is important to start by entering only the most conclusive findings on our lists. It is better to have a shorter list which is reliable than a long list containing many question marks. As we continue the study, the lists can be gradually extended, especially from findings arising from other chapters in this book.

Not every passage containing a synonymous term supplies a characteristic of the synonym used. For example: "What is infinite Mind or divine Love?" (256:18) gives us no specific characteristics of either synonym, for this is not the purpose of the sentence. There are numerous such references which do not serve to characterize the synonym.

In text-analysis, it is legitimate to turn a double negative into a positive. For example: "Thoughts unspoken are not unknown to the divine Mind" (1:10). Since 'not unknown' means the same as 'known', this sentence means that unspoken thoughts are known to Mind. From this reference, we would write down: Mind knows (all).

In the great majority of cases, the synonyms for God are characterized by abstract ideas. Occasionally, however, there are more graphic symbols to be found in the textbook mostly taken from the symbols of the Bible. For example, the textbook uses light as a symbol for Mind; it refers to the two-edged sword of Truth, the shrine of Love, the leaven of Truth, etc. If we include these symbols on our lists — which is not essential — we should be aware of their spiritual meaning.

A list of the noumenon-counterfeits should also be compiled for each of the synonyms for God.

It is better, at the beginning, to omit all those passages containing combinations of two or more synonymous terms. The references containing such combinations — e.g. 'Life, Truth, Love' or 'Principle, Love' —

are marked with an asterisk in the 'Appendix'. The special significance of these combinations will become clear to students at a later stage of their study.<sup>1</sup>

To make this analysis of the synonyms in the textbook as simple, clear and rational as possible, one can choose from among several different study-aids, all designed to facilitate the work. (a) For example, we can take a different colored pencil for each synonymous term for God and then underline in the textbook each synonym and its intrinsically characteristic ideas in the appropriate color. With each reference, we can put in the margin the number of the page on which the next reference to that particular synonym occurs. Then, later on, we can read fluently from one reference to the other. (b) To make it even clearer, we may wish to use seven separate textbooks, one for each synonymous term. (c) Another method is to write out all the references for a synonym, so that we have a continuous, flowing text. The caution concerning this last method is that we include enough of the context for us to see the reason and issue behind the combinations of synonyms with ideas characterizing other synonyms.

Clearly, this is a study requiring patience and devotion. Our first efforts to study all the references can give us at best only an approximation. As a result, it is essential to repeat the process regularly. Each time, the results become clearer and more conclusive. We should never have the feeling: 'Now I have done this'. Instead it is a study which requires that we test our findings over and over, continually refining and polishing them. Each time we do this, we gain a greater sense of satisfaction, for we satisfy the divine drive in us for that understanding which is in harmony with the divine. The study of the synonym-references cannot then be regarded as something dry or repetitive but becomes a practical and reliable means for restructuring consciousness divinely.

It could be argued that when research has produced right and accurate results, it is not necessary for later students to go through the same process all over again. In other sciences, when a new theory or new law is discovered, the next generation does not have to repeat the process of discovery; it simply accepts the earlier findings and builds on them. Why then should today's Christian Scientists not simply accept the results

<sup>1</sup> See Max Kappeler: *The Four Levels of Spiritual Consciousness* (Science, divine Science, absolute Christian Science, Christian Science), pp. 117-169.

already proven by previous research? Naturally they can do this, but only up to a point. True, it is not necessary for students of today to start from scratch and discover everything again for themselves, verifying and repeating the pioneering work of over 40 years, with all its trials and apparent impasses. The scientific results of this work can be trusted. But these results should not be accepted blindly on faith, or we are apt to slip back into the anti-scientific attitude of the religiously minded, interested only in new dogmas. Each student's work should be a *verification* of the findings gained through the scientific development of earlier years and should be approached with the same joy in the research and discovery. Therefore, while we consciously value the former achievements along the way of Science — achievements which make our job that much easier today — we must also keep consciously alive in us the pioneering spirit of a true Scientist, mindful that we are always pioneers in the domain of our own consciousness.

Christian Science deals with the Science of being, and this being is the being of each one of us studying Science. As a result, Science can be born in us as our true being only when it comes out of our own loins into our own consciousness. Thus Christian Scientists cannot simply adopt the spiritual gains brought forth through the work of others — just writing out the lists of ideas, for example, or learning them by heart. A real spiritual birth must take place in consciousness. In the words of Mary Baker Eddy: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love" (Mis. 15:13).

This passage describes exactly what we experience in this study. Through perseverance in the method, our devotion to the subject grows, and we feel a continually deepening respect for it. The inner conviction that we are taking part in a pioneering work not only for ourselves but also for the whole world gives us a feeling of unparalleled satisfaction. We begin to appreciate what it means to work with a subject scientifically, and we gain a greater sense of scientific authority by knowing how we have arrived at our findings. This is something quite different from merely adopting information from somebody else and having to refer to that person constantly for explanation. We no longer have to keep looking up what others have said before on a subject; the textbook itself becomes our

authority and teacher, for we know the method by which we can rely on it.

Such scientific study kindles in us an ever greater love for the textbook. How? A definite and conclusive knowledge of the meaning of the seven synonyms for God gives us a better understanding of the whole textbook, bringing its deeper significance to light. This is the purpose of the present book — to lead students to the textbook through a better understanding of the synonyms for God. Therefore a scientific study of the synonyms cannot and should not limit the meaning of the textbook but will only enhance the student's ability to grasp its infinitely profound meaning.

Thus the work involved in the original pioneering of the synonym-analysis through the textbook does make it easier for us today to get a good knowledge of the synonyms; it shortens the way for us. But each one of us must go this way individually by doing it himself. Therefore today's rules for studying the synonyms spare us, not from applying the rules in doing the work ourselves, but merely from having to discover the rules initially — a job which involves setbacks, being sidetracked from our course, suffering countless frustrations and disappointments and facing the constant temptation to abandon the quest when conclusive results are not readily forthcoming.

There is another reason for not blindly accepting the results of pioneering research. If later generations do not know the method used in synonym-analysis, there is the danger that the findings might soon be misunderstood, then arbitrarily altered and finally lost. Therefore, to secure the future understanding and unfoldment of Science, every student should know not merely the results themselves but also the method by which the results were obtained.

There is yet a third reason why we should carry out synonym-analysis for ourselves. Through a thorough and firsthand knowledge of the method, the findings can be continually retested, corrected and refined. All scientific work lends itself to evolution and development, for it always leads — from within itself — to completely new questions. There is always the possibility that further aspects need to be developed which are not dealt with in this book. But this on only one condition: that the methods be scientific.

## Chapter 2

### **Correlation between synonym-analysis and the orders discovered by John Doorly**

With the method of analysis shown in the previous chapter, it is possible to sort out which specific divine ideas characterize each individual synonym for God, thus making their classification possible. This prompts the question: Is classification necessary or meaningful? Why is it so important to know whether 'creator', for example, characterizes Mind or Spirit or Principle or Life, or whether 'remedy' is an idea of Truth or Love or Mind? Surely the main point is to recognize ideas such as creator, power and remedy as divine ideas, in line with what Kimball taught at the beginning of the century — namely, that Principle must be understood through its ideas? Why do all the ideas have to be classified? Surely God is and remains power, whether we attribute power to divine Mind or to divine Love?

There are two reasons for not accepting this argument. The first is this: if we dispute the necessity for exact definition and classification of the synonyms and their characteristic ideas, we also call into question Mary Baker Eddy's use of seven synonymous terms to define the one term 'God'. Without definition and classification we could just as easily say 'the power of God' — indeed, we could just put 'God' instead of any synonymous term for God in the textbook. The concept of God would then be differentiated through countless ideas, without the need for the seven synonymous terms. Why is this procedure quite inadequate for a scientific explanation of the divine Being? Science demands the reduction of a great many facts to a few fundamental categories, for only in this way can we discern fundamental orders.

The second reason follows from the first: the necessity for order. To do calculations, a pupil of arithmetic may try to memorize numbers and specific combinations without end, as we may perhaps try to memorize the infinite ideas of God. However, to work with these numbers scientifically, he must first reduce them to the fundamental order of the sequence

1-10, and then learn the fundamental ways of combining the numbers within the field of arithmetic. So, too, to understand the infinite ideas of God, we must first see how they are classified according to the seven synonyms for God, for only in this way can we understand the divine order and structuring of ideas.

### **The order of the seven days of creation**

Let us first consider the various sequences corresponding to the order of the definition of God (465:10). Historically it is very interesting that the whole inquiry into the seven synonyms for God began with the concept of order, as we have already seen. It was the seven days of creation which first attracted John Doorly's attention in 1914. The question is: Do the days of creation follow a definite, unchangeable order, or could they be arranged in any order one pleases?

The Christian Scientist, of course, realizes that the seven days of creation are not meant literally; they do not give an account or theory of material evolution but rather present a revelation of the spiritual nature of God. Mary Baker Eddy makes this clear in her exegesis of the biblical record of creation, where she says: "All questions as to the divine creation being both spiritual and material are answered in this passage [Gen. 1:5]". And she adds: "This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas". This then leads to the reflection: "Was not this a revelation instead of a creation?" (504:6-15) Thus in her interpretation of the seven days of creation in the textbook-chapter 'Genesis', Mary Baker Eddy is dealing with the gradual revelation of spiritual ideas. She says explicitly: "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man" (Mis. 57:27). Here she states that the days of creation are not merely a series of seven separate statements but are arranged "in mathematical order" in an "ascending scale", pointing to a fundamental, unchangeable order. We also read in her interpretation of the third day of creation: "The third stage in the order of Christian Science is an important one to the human thought" (508:28). If the seven days of creation are set out in "mathematical order", and the third day is the third stage in the order of Christian Science, is it so mistaken to argue that the



first day of creation is the first stage, the second day the second stage, and so on, up to the seventh day, which represents the seventh stage in the order of Christian Science?

Knowledge of the synonyms shows unmistakably that this hypothesis is correct. This means that the seven days of creation represent not merely a *record* of creation but far more the *Science* of creation. "The true creation was finished, and its spiritual Science is alluded to in the first chapter of Genesis" (Mis. 57:8). The textbook speaks of "the Science of creation recorded in the first chapter of Genesis" (537:23). Every science is based on order and law. "Order is heaven's first law" (Ret. 87:3). This raises the following questions: (1) What are the spiritual ideas which symbolize each of the days of creation? (2) In what way do these ideas form the seven stages in the "scale of being"? How do they constitute a scientific and irrevocable order?

The first day of creation is characterized by the command, "Let there be light". Light is the symbol for *illumination, comprehension, intelligence*. We have already seen that these ideas characterize Mind.

On the second day, "God made the firmament and divided the waters". The second day draws a "line of demarcation between the real and unreal" (505:21). From our synonym-analysis, we know Spirit as the *understanding* which draws a *line of demarcation* between the real and unreal and admits of *no mingling of opposites*. As a result, *only good is reflected*, and the *reality* of all things (505:27) is brought to light.

On the third day, the "dry land", the earth, appears: "the earth [brings] forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself". The dry land, or earth, symbolizes the "absolute formations" (507:2), the clearly defined identities of being, with "natures particularly defined" (507:7). The "seed within itself" symbolizes the fact that the identities of being reproduce themselves, and therefore "must ever continue to appear" (507:28). The "third stage in the order of Christian Science ... [lets] in the light of spiritual understanding. This period corresponds to the resurrection" (508:28). As we know from our list of ideas, Soul *identifies, defines, names, reproduces* all things, so that the identities of being *continue to reappear*, showing their *immortality*. Through *spiritual understanding*, we experience constant *resurrection*.

The fourth day deals with the celestial bodies, the sun, moon and stars, the earth, and their hierarchical government, and these are for signs,

seasons, days and years. They symbolize the *scientific system* with its *relations* and *correlations*, *interpreting itself as ever-operative harmony*. All these ideas characterize Principle.

On the fifth day, "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 . . . And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth." This shows that, as a bird soars above the earth, so Life *exists exalted* above earth-bound limitations, *multiplying* itself in unlimited *abundance*, thus *reproducing itself ever anew* in its infinite *individuality*. Here we see the ideas of Life represented.

The sixth day brings the creation, first of cattle and beasts of the earth, and then of man, made in the image and likeness of God and having dominion over all the earth. Man as idea is God's *ideal*, the *son* of God, God's *consciousness* of itself, reflecting God's *dominion*. As the compound idea, man expresses *wholeness*, *health* and the *whole form* of God. These are all ideas characteristic of Truth.

On the seventh day, creation is finished; the heavens, the earth and all the host of them are *complete*, and God *rests* from all His work. In *universal* being, all is *perfect*, *consummated*, *fulfilled* and *inexhaustibly expressed*. These ideas characterize Love.<sup>1</sup>

This gives us the answer to our first question: Which specific spiritual ideas are symbolized by each of the days of creation? The answer shows us that the ideas represented by the seven days of creation coincide with those of the seven synonyms for God. Furthermore, the order of the days follows the same order — Mind, Spirit, Soul, Principle, Life, Truth, Love — as that found on page 465 of the textbook, in answer to the question: "What is God?"

This brings us to the highly significant second question: How do these ideas constitute a "scale of being", consisting of seven steps? Are these ideas arranged haphazardly, or does their sequence constitute a scientific and irrevocable order?

<sup>1</sup> For further reference on the days of creation, see: Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, No. 2, 'The Seven Days of Creation'. The finer structure of the Bible-record of the days of creation can be found in: John W. Doorly, *Talks on the Science of the Bible*, Vol. I, 'The True and the False Record of Creation'.

From the first record of creation, we can easily see a *creative order*, a process, beginning with the first ray of light (Mind), and leading step by step to fulfilment and perfection (Love). These are the first and last stages in the order of creation, together indicating the impelling power behind this order: The creative Word, the Logos, by which everything was made that was made. We can therefore call this synonym-order (Mind, Spirit, Soul, Principle, Life, Truth, Love) the *Word-order* — all the more so because this is the definition given in the textbook in answer to the question: What is God? (See also pp.140ff.) What are the links in this creative process?

Every creative process begins with creative intelligence, illumination, intuition or vision, with an idea, with “Let there be light” — in other words, with Mind.

The second step demands a firmament or line of demarcation to keep the idea pure and free from any mingling of opposites. This requires understanding in order to separate ideas from illusions. Since Spirit, good, is the Only, only Spirit can impart this understanding.

The third step leads to the stage where, having been kept pure and uncontaminated (second step), the clear, unequivocal, definite, absolute identity of an idea appears, rising and crystallizing, as it were, out of the indefiniteness of the waters. The idea can then be understood spiritually in its unchangeable, immortal essence. This is the day of Soul.

The countless identities of being are now clearly definable (third step). The question is: Do they exist unrelated in space, or are they all connected within a governing, harmonious Principle? How, through their relationships and interrelationships, do they work in a system? The fourth step shows the system of Principle in which all ideas cohere and operate. There are no fragmentary, unrelated, isolated ideas. All ideas are under the government of Principle, like the stars in the canopy of heaven. Further, because the identities of being, the clearly defined ideas (third step), are governed by one Principle, they are demonstrable. This is the day of Principle.

Only at this stage can being be demonstrated scientifically. Without Principle there is no real fifth step — no proper application or life-giving practice. On the fifth day, when exalted thoughts (birds) rise towards Principle (the firmament of heaven), we find the fullness of Life, the multiplication and abundance of Life. For example, only when the pupil has grasped the principle of arithmetic can he apply it to unlimited examples. So

too, only with a scientific understanding of the one Principle can we apply it in an infinitely individual way. This is the fifth step, that of Life.

When the method of Life is seen as accessible to all, the sixth day proves that this method does in fact bring forth real results — wholeness and health. The sixth day answers the questions: Does the true method have dominion over all problems? Is the consciousness which has gone through the five preceding steps now so pure that it conforms to the ideal standard, enabling us to find the solution to every problem through the consciousness of the compound idea, man? This is the day of Truth, which allows no mistakes, no error, no lie nor deviation from the divine standard.

With this we come to the seventh step, the stage where we acknowledge and accept perfection, resting in the consciousness that all is fulfilled, and that nothing remains to be solved. In the day of Love, there is nothing left unresolved.

In studying the order of creation, it is important to realize that this is an *irrevocable order*, an order based on law, for it illustrates the *law of creativity*. This lawful nature of the order challenges the age-old belief that creativity is an innate talent — available only to a few — and reveals instead the scientific law of creativity which can be learned, understood and used by everyone. Applying this law, the student of Christian Science is no longer taught to use his own inspiration or intuition, but instead learns to rely on the ordered workings of the law of creation, just as one would with any other law.

Naturally, nothing can be gained by learning this law in a wordy, simplistic or mechanical way. It is a spiritually creative law. To grasp it and make it our own, we must cultivate both scientific and spiritual sense. For example, we cannot gain the spiritual logic and naturalness of this law unless we constantly value it in its fullness, ponder it and marvel at its exactness as a law. Throughout the years of research, it has helped greatly to ask ourselves time and again whether or not the law would make scientific sense if the order were changed. Specifically: How does each day build on the preceding, and why is it an absolute prerequisite for the following? Could we begin with the second day, with the line of demarcation? No. There can be no dividing-line, when there is nothing to be separated. Or, could the first day be followed immediately by the third? No. Without a distinct separation between ideas and illusions, counterfeits could crystallize instead of spiritual identities.

The order of these first three stages is firmly laid down in the textbook: "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness" (503:20). Here we have first of all, light (Mind), second, reflection (Spirit) and third, immortal forms or identities (Soul). Continuing this line of reasoning, we can ask about the order of the rest of the days: Could we have the fourth day without the third, without clearly defined ideas of being? Without identities, all would be vague, indefinite, merely emotional, lacking the definite categories on which to base a system. Then the fifth day: What could we apply or practice, if Principle and its scientific system of ideas were not first interpreted? Without the fourth step, we would live our own belief and faith, but not the Science of being. And what of the sixth day? Could we prove or realize for ourselves the fact that the Principle which is interpreted is also right and demonstrable, if we had not practiced it in our daily lives and applied the method of Life? Theory which is not put into practice cannot be verified, and so remains purely theoretical. Only that which is proved to be true (sixth day) can bring a sense of rest, peace, fulfilment and perfection. Therefore, in a creative process, we cannot begin with the seventh day. The attempt to do so always fails, for it works against the divine law of creativity. It disregards the "Science of creation" and its "mathematical order" of unfoldment.

### The creativity-order discovered by John W. Doorly

This exact and inescapable order occupied Doorly's thought for many years. In 1937 he epitomized it simply as the order of creativity: *creative ability, unfoldment, identity, classification, individuality, consciousness, unity with God*. Again we can see that these ideas of the synonyms for God follow the Word-order. Mind is creative ability, which unfolds through Spirit and takes on definite identity in Soul. These identities are classified by Principle and individualized by Life. In Truth they become forms of divine consciousness which, in Love, are one with God.

Once again, it is evident that this is an irresistible, natural and irrevocable order. In the beginning there must be a creative impulse. Without the intelligent, causal power of manifestation (Mind), nothing can unfold, nothing can be brought forth or given birth. That which appears at the end of a process of unfoldment or coming into being (Spirit) is the

definite, definable, nameable identity (Soul) of the original creative idea. Only when the identities of being are known can they be classified rightly (560:19-21) and thus made demonstrable and provable from within the system of divine metaphysics (Principle). With the infinite interpretation of divine Principle, infinite individuality is brought to light (Life). But where do the infinitely individual forms of being exist? — In divine consciousness, where the process of creativity becomes effectual as an established fact (Truth). Only when this consciousness comes from God to reveal God's own manifestation can it exist forever in God, where it was, is and always will be. Then the idea exists fulfilled — in unity with God (Love).

### **The order of the "Third Degree": (understanding)**

As we have seen in the previous chapter, one of the first orders John Doorly recognized was the order of the seven terms constituting the "Third Degree" of understanding in the "scientific translation of mortal mind". This order, indicating the "spiritual" degree of "reality," is as follows: *Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness*. Through these qualities, mortal mind is seen to disappear, and man as God's image appears (116:1-5). While the seven days of creation symbolize the order of the fundamental law of creation, the seven terms of the "Third Degree" represent the ordered unfoldment of understanding, finally bringing to light the true concept of man. At that time Doorly merely saw this order as corroborative of the seven days of creation. Only later, after a closer analysis of the seven synonyms for God (1938/39), did he realize that they follow the sevenfold sequence of the Word-order. If we take our lists of ideas and compare them with the seven terms of the "Third Degree", the correlation is at once apparent. However, this correlation is found only in the editions of the textbook dating from 1902 (226th edition) onwards. In previous editions — those, that is, after 1891 — the "Third Degree" did indeed have seven terms (with the exception of 1892, when there were eight), but they were different terms and their sequence did not correspond with that of the seven synonyms for God. From 1893, for example, the reference was: "Faith, wisdom, power, purity, understanding, health, love". What then is the correlation with the Word-order that we find in the final edition?

The intelligence of Mind comes to human understanding as divine

*wisdom*, the wisdom to turn, from the very outset, to divine Mind and to be guided and enlightened by the all-knowing Mind. In the earlier editions, 'Wisdom' was used instead of Mind as a capitalized term to express divine intelligence. "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. 9:1). Wisdom is the first phase of a sevenfold process of understanding in human consciousness (house).

The onliness of Spirit, which knows no duality nor mingling of opposites, comes to human understanding as *purity*, whereby — through the divine separation of good from evil — we are able to choose, worship and cherish only the good. No elements foreign to the nature of Spirit blur our outlook.

We already know Soul as *spiritual understanding*, as "the third stage in the order of Christian Science", "letting in the light of spiritual understanding" (508:28). Wisdom (Mind) is substantiated through purity of thought (Spirit) as a definite, steadfast, constant, unchangeable spiritual understanding (Soul) — an understanding which comes from God and is born of Spirit.

*Spiritual power* is not the power of Mind but the all-governing power of demonstration of divine Principle, forever at work, coming to our understanding and demonstrating itself absolutely and imperatively.

The fifth term is *love*. Here 'love' is not the capitalized term 'Love'. Instead the word used in this context has the sense of love indicated in Jesus' saying: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). It is that understanding which lays down the mortal concept of life and, like the birds of the fifth day of creation, rises above earthbound limitations to "spiritual spheres and exalted beings" (513:7). It is this love which enables us to give up our own mortal sense of life, with all our personal ambitions and aspirations, in order to demonstrate the one divine Life. Only through this exalted understanding can the true man be made manifest in us.

*Health* (the sixth term) is the ideal form of man. We have already seen that health is an idea of Truth. Consciousness of Truth is reflected as the wholeness of spiritual man — as the compound idea man — in which every individual idea is whole. This wholeness of all things manifests itself in our understanding as health.

The seventh and last term is *holiness*. The perfection of Love comes to man's understanding as holiness and glory, as the highest and most

exalted realization that, at every point and at all times, God is completely expressed. We understand and marvel that everything already exists in a state of complete perfection and rests in fulfilling the design of Love.

Three points again become evident: first, we find in this sequence an irresistible order which develops logically; second, we can see a clear correlation with the Word-order of the synonyms for God; and third, we see a definite correlation with the other sevenfold sequences which we have already discussed. All follow the same synonym-order, the fundamental order of the creative Word of God. The various sequences are but different elaborations of one basic order — the Word-order — each adapted to its specific creative purpose.

The variations we have considered (the order of the seven days of creation, the creativity-order discovered by Doorly, and the order of the "Third Degree") all follow the fundamental Word-order of the seven synonyms for God. Yet each has a different accentuation, selecting different ideas, qualities and attributes of the synonyms to bring out a different aspect of the Word-order. This selection is not random, arbitrary or haphazard but adapted to the specific aim of each elaboration of the order.

### **The order of the scientific tools**

One of the most striking examples of a specific accentuation of the Word-order is found in the following variation discovered by John Doorly in the year 1936/37: *law, order, rule, system, method, form, plan or design*. These are the tools with which every science works. Doorly saw that Mind is characterized by law, Spirit by order, Soul by rule, Principle by system, Life by method, Truth by form or gestalt, Love by plan or design. These terms also form a logical order. How? All scientific work must be based on *laws*; these laws can be trusted because they are composed of and give rise to *orders* ('Order is heaven's first law'); from basic orders come *rules* for specific cases. For laws, orders and rules to be demonstrable, they must be understood as united in a *system*. Only when there is a complete system can there be a practical *method* of applying the system in individual cases. For the method to be right (as ecology and the true sense of gestalt-theory make plain), it must satisfy the true *form* or *gestalt* of the end-result; in other words, the specific applications of the



method must gather meaning “by virtue of the fact that they belong to a whole”, which is the definition of ‘gestalt’. Only then can the *plan*, design or original teleological purpose be fulfilled.

This order of scientific tools can also be understood as bringing out the full meaning and workings of law. Law is fundamental and intrinsic to Mind. However, from the point of view of Spirit, law is order, because order shows the irresistible law of unfoldment. From the point of view of Soul, law becomes rule, showing the law that the greater governs the lesser. From the point of view of Principle, law is system, because system holds all ideas together, providing the unifying law of ideas by bringing all ideas into one consistent whole. Law from the point of view of Life is method, showing the individualized workings of law as applied to each individual situation. Law from the point of view of Truth is form or gestalt, showing how every aspect of the whole has its right place — how the form of Truth is presented in the law of wholeness, establishing the coherency of the whole as such. Law from the point of view of Love is plan, presenting the law of complete fulfilment and consummation.

From the 1920’s onwards, Doorly had seen that the first seven statements of the Commandments, the first seven Beatitudes and the first seven statements of the Lord’s Prayer all show a definite order of development. Synonym-analysis (1938/39) led to the discovery of further variations of the Word-order of the synonyms for God. This Doorly explained in detail to his students at his 1941 Association Meeting. All that is needed here is a brief survey of the correlation between these variations and the seven synonyms for God.<sup>1</sup>

### **The Commandments**

The Commandments have never been numbered 1-10 in the Bible, nor referred to specifically as ‘ten’. Moses received the Commandments in two tablets of stone, and biblical commentators assume that verses 1-11 of ‘Exodus’ 20 were written on the first tablet. These verses comprise *seven*

<sup>1</sup> A further explanation of this subject can be found in: Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, No. 3, ‘The Commandments, the Beatitudes, the Lord’s Prayer’. Also: John W. Doorly, *Talks on the Science of the Bible*, Vol. I.

statements, showing the right relation of God to man, while the statements in the second tablet concern the relationship of man to man. We will deal only with the first tablet. Whereas the days of creation show how the Word of God *reveals* itself to the seeker, the Commandments show what are the *demands* on the seeker.

First statement: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." This states that God, divine Mind, must be acknowledged as that which leads us out of the darkness of Egypt. Mind *leads, guides* and *steers*.

Second statement: "Thou shalt have no other gods before me." Spirit is *the Only*, which admits of no reality besides itself. Spirit tolerates *no duality*; therefore Spirit does not allow us to serve two masters, to have two models or to work from two opposite standpoints.

Third statement: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." Soul *identifies* correctly. Soul demands that we acknowledge only divine *identities*, divine images. All man-projected concepts and images must be given up, since to worship these would be to bow down to the counterfeits of true identities. Only through spiritual understanding — only through Soul — can God [in heaven above], man [in the earth beneath] as well as the correct analysis of error [the water under the earth] be identified rightly. Soul demands the right identification of everything.

Fourth statement: "And shewing mercy unto thousands of them that love me, and keep my commandments." Principle demands *loyalty* and *obedience* to Principle, for then we see how Principle demonstrates itself infinitely.

Fifth statement: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Life is not a vain or empty concept but the *fullness* of Life. Life demands that we do not try to express God in a half-hearted or superficial way, for God purposes that we live Life with consecration, conviction and sincerity. All sincere and devoted efforts are supported by the promise that we do not turn to God in vain but that the floodgates of the abundance of Life and its multiplication are always open to us.

Sixth statement: "Six days shalt thou labour, and do all thy work." Truth is divine *potency*, at work in every detail to prove the nothingness of

error: "The six days are to find out the nothingness of matter" (Mis. 279:18). Truth demands the complete consciousness of Truth in all circumstances, revealing the Truth of all truths at work to destroy error.

Seventh statement: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." "The seventh [day] is the day of rest, when it is found that evil is naught and good is all" (Mis. 279:19). Love demands that we *rest* in action, in the all-embracing consciousness that all ideas, from the least to the greatest, have already found their complete fulfilment in the plan of Love. In the consciousness of Love, "there is no impediment . . . to the perfectibility of God's creation" (577:9).

### The Beatitudes

The Sermon on the Mount in Matthew's Gospel presents Jesus' platform of teaching. It has a systematic layout.<sup>1</sup> The first section, comprising the Beatitudes, shows how Jesus, as Mary Baker Eddy declares, was always leading those who placed themselves under his care "into the divine order, under the sway of his own perfect understanding" (Ret. 91:19).<sup>2</sup>

Once again, the Beatitudes present a variation of the Word-order. The first seven Beatitudes show how *a blessed state of consciousness, which can be experienced here and now, carries a reward within itself.*

<sup>1</sup> For further study, see: John W. Doorly, *Talks at the Oxford Summer School* 1948, Vol II.

<sup>2</sup> The question is constantly asked whether or not Mary Baker Eddy herself recognized that the divine orders are based on laws, producing variations of one fundamental order. In this context, it is very interesting to discover the following account from Bliss Knapp, a student of Mary Baker Eddy. He had been working on the relationship between the Beatitudes and the first chapter of 'Genesis'. In doing so, he came across the reference in the textbook: "The grass beneath our feet silently exclaims, 'The meek shall inherit the earth'" (516:13). On the basis of this statement he saw the correlation which exists between the third day of creation ("the grass beneath our feet") and the third Beatitude. Continuing this line of study, he pursued the logical sequence of the seven steps. He then realized that the first seven Beatitudes could be arranged in an ascending sevenfold progression. When he showed the result of his work to Mary Baker Eddy, she was pleased with it and approved of the work as being the right kind of academic study. (Bliss Knapp, *Christian Scientists*, by Charles Theodore Houpt, published privately, 1976, pp. 576-577.)

First Beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The "poor in spirit" are those who have an *open, seeking thought* (Mind), those who are *receptive*, those who know that they know nothing, since the divine Mind alone is all-knowing and all-intelligent. Their reward is the kingdom of heaven, the realm of divine ideas as opposed to the realm of human thoughts, beliefs, views and opinions.

Second Beatitude: "Blessed are they that mourn: for they shall be comforted." They that mourn are those who are willing to *separate* themselves (Spirit) from beliefs that have become dear to them. This separation or purification-process, whereby we turn away from the material to the spiritual, may involve a hard struggle and be accompanied by much suffering. Even so, Spirit blesses such struggling and striving for spiritual good with the fruits of Spirit, the substance of Spirit, so that the striving does not return to us void. Earthly losses, however painful they may seem, always bring a spiritual reward.

Third Beatitude: "Blessed are the meek: for they shall inherit the earth." *Meekness* is that gentle courage which is ready to submit its own ego to the divine Ego. It is the *selflessness* and *humility* which we know as the rule of Soul. Soul is the only Ego, the only selfhood, and demands that all interests be identified with Soul. Those are blessed who lay aside the personal 'I' and identify themselves with God, for they shall inherit the earth — they will find their own true identity.

Fourth Beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hungering and thirsting after righteousness means *honest* and *loyal* striving, absolute *obedience* to divine Principle. Because righteousness can be found only in Principle, only Principle can demonstrate itself as the right answer.

Fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." Divine mercy is quite different from human mercy. It is not concerned with mortal testimony but is *exalted* above mortal appearances and — like the birds of the fifth day of creation — beholds everything as lifted above the corporeal and earthbound in the heavenly realm of ideas. Life never lives in matter, in the mortal counterfeit-concept, but in perfect being. What is the result? "For they shall obtain mercy." When consciousness is lifted above the mortal conception of life, it rises into newness of Life. What we entertain in consciousness determines what we are.

Sixth Beatitude: "Blessed are the pure in heart: for they shall see God." When our *consciousness* is free from false beliefs, nothing erroneous can be reflected there. Consciousness becomes purified of all error, so that all it sees is Truth. In Truth there is no error.

Seventh Beatitude: "Blessed are the peacemakers: for they shall be called the children of God." In Love, which knows neither enemy nor accuser, all is in a state of *peace*. In this consciousness we find ourselves the children of God.

(With the eighth Beatitude, the Word-standpoint changes to the Christ-standpoint, and the Christ-order is introduced; this Christ-order will be dealt with on pp. 145 ff.)

## The Lord's Prayer

The Lord's Prayer again shows through its sevenfold order a specific aspect of the Word-order of the seven synonyms for God. It declares the *scientific facts of being*, expressed in the interpretation given by Mary Baker Eddy (16:26-17:11).

First statement: "Our Father which art in heaven." — "Our Father-Mother God, all-harmonious." The divine *parent Mind*, creative Mind, is symbolized as "Father-Mother God". Moreover, it is "our" parent Mind — the creator manifested in its creation. This points to the fact that man has no other Mind than the Mind which is God. Mind therefore presents itself here as the all-harmonious Mind, for Mind is *All-in-all*, the all-governing Mind.

Second statement: "Hallowed be Thy name." — "Adorable One." Spirit is the *Only*, which admits of no spirits nor gods — nothing besides itself (cf. the second statement of the Commandments). Since Spirit gathers everything into the focus of pure reflection, all our interests and devotion, all our treasure, must be centered in Spirit alone. We should *worship* and bow down to nothing else. Pure motivation is absolutely essential, and this pure reflection is possible only in a pure consciousness.

Third statement: "Thy kingdom come." — "Thy kingdom is come: Thou art ever-present." Just as in the third day of creation the dry land appears, so here Soul identifies itself constantly through a realm of immortal ideas and their identities. Soul's kingdom is a realm of clearly identified ideas, from the least to the greatest. Soul is never without its

*representative*, never without unchangeable, immortal ideas. The kingdom of heaven is therefore ever-present with us, because it is within us — constantly represented in us.

Fourth statement: "Thy will be done in earth, as it is in heaven." — "Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme." The will of divine Mind is the *omni-active* Principle, forever demonstrating and *proving* itself in the absolute (in heaven) as well as on the human plane (on earth) through *spiritual power*.

Fifth statement: "Give us this day our daily bread." — "Give us grace for to-day; feed the famished affections." Life is the fullness of being; Life can only pour forth fullness and abundance. Life is (daily) *ever-present being*, the same today and forever; Life *is* and cannot be lost. Being *sustains* man with the bread of Life through grace, supplying all impartially with an ever new abundance of gifts. Life is the Father, *providing* its creation with everything and maintaining it as indestructible.

Sixth statement: "And forgive us our debts, as we forgive our debtors." — "And Love is reflected in love." We experience in life what we entertain in consciousness. If our *consciousness* is *free from error*, free from mistakes and lies — free from debts — it reflects the consciousness of Truth, expressing itself in our life as perfect, guiltless life. God does not forgive mistakes but demands their correction through Truth. Truth redeems us from error. Man as the image and likeness of God is the full reflection of Truth.

Seventh statement: "And lead us not into temptation, but deliver us from evil." — "And God leadeth us not into temptation, but delivereth us from sin, disease, and death." Love *never tempts* nor forsakes anyone. Love's plan is to bring man complete *salvation*.

(The eighth statement of the Lord's Prayer, thought to be a doxology and not originally part of the prayer, does not concern us here.)

### The four fundamental Bible lessons

We have dealt briefly with the four fundamental Bible lessons: (1) the seven days of creation; (2) the first seven statements of the Commandments; (3) the first seven Beatitudes and (4) the first seven statements of the Lord's Prayer. This has shown us: first, that they all follow the same order, namely the Word-order; second, that they present different varia-

tions of the order of the synonyms found in the Word-order; third, that they are not random variations but determined by a further category of Being, namely the four sides of the holy city (which stand for the four modes of divine operation). Mary Baker Eddy interprets these four sides as Word, Christ, Christianity and Science, indicating another category of capitalized terms. Accordingly, the order of the days of creation is dictated by the creative *Word of God*, showing how God reveals itself to the seeker; the Commandments, within the same order, accent the *Christ-demands*; the Beatitudes the *spiritual-mindedness of Christianity*, and the Lord's Prayer the *scientific interpretation of the facts of being*. Fourth, the four Bible teachings lead us to the new realization that Word, Christ, Christianity and Science form another ordered sequence. Students of Christian Science can therefore get an even clearer understanding by following this order — taking the ideas of the first day of creation and following them through the first statement of the Commandments, then the first Beatitude and finally the first statement of the Lord's Prayer. After this they can study the ideas of all the following days of creation in the same way, seeing their connection with the corresponding statements in the Commandments, the Beatitudes and the Lord's Prayer. (See the summary in the 'Compendium for the Study of Christian Science' No. 3, pp. 83ff.) This study yields a broader and more dynamic sense of the synonyms for God as they operate through the Word-order.

### **The seven thousand-year periods**

*The seven thousand-year periods of the Judeo-Christian spiritual history.* The discovery that all four fundamental Bible teachings (days of creation, Commandments, Beatitudes, Lord's Prayer) correlate through the same sequential order raised new questions: Is the Word-order merely a law basic for teaching, or is it a law inherent in being? If so, how can this be verified? Verification can come about only through cases in which the law manifests itself without man's foreknowledge — imposing itself directly on mankind or on human history. Such examples would prove that the Word-order presents a divinely enforced, systematic order, showing that God has a teleological idea of creation — an idea whose ultimate goal is complete salvation.

While Doorly and his team were carrying out the synonym-analysis

which led them to see the eternal order of revelation, a new area of research opened up, providing them with just such an example of a universal law of order. In her interpretation of 'Genesis', Mary Baker Eddy quotes a passage from 'II Peter' (3:8), that "'one day is with the Lord as a thousand years'" (504:22). The Apostle was repeating the pre-Christian concept (Ps. 90:4) that what is revealed on one 'day' in the seven days of creation takes a thousand years to work itself out as a leavening power in human history. Mary Baker Eddy herself points out that revelation obeys the same law of order as the days of creation. Of this she writes: "Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis" (537:22). As we have seen, this Science of creation is stated "in mathematical order" (Mis. 57:27).

The seventeenth century Archbishop Ussher worked out the chronology of the Bible, placing the myth of Adam and Eve at ca. 4000 B.C. If we take this date as our starting-point, the first thousand-year period of biblical history (4000-3000 B.C.) is concerned with the theme of creation; the second thousand-year period (3000-2000 B.C.) with Noah, the flood and the building of the tower of Babel; the third thousand-year period (2000-1000 B.C.) with Abraham and the patriarchs, Moses, Joshua and the rule of the Judges in the Promised Land; the fourth thousand-year period (from 1000 B.C. to the birth of Jesus) with the kingdom period and the prophetic age. The fifth thousand-year period (1-1000 A.D.) begins with the birth of Jesus and covers the spread of Christianity, while the sixth thousand-year period (1000-2000 A.D.) is characterized by the emergence of the age of science. Accordingly, today we stand at the threshold of the seventh thousand-year period, the promised millennium of Love. Here again the question arises: Do these seven thousand-year periods follow the creative law of unfoldment in the Word-order? At his Association Meeting in 1939 John Doorly furnished proof that this in fact is the case. Since our aim is not primarily to interpret the Scriptural record but to state the law of creation, we need only consider a brief summary of the main characteristics of each period.

In doing this, however, we must realize that the specific characteristics dictated by the divine law of unfoldment for each thousand-year period often appear first in their negative manifestation. Consequently, even what seem to be misfortunes and catastrophes in the human sphere are



really indications of the specific truth urging itself upon that particular period. What is termed error has of itself no potential power but is merely the distortion or inverted image of a specific truth. Hence the more we know the truth presented in the seven days, the more we can analyze the erroneous event in terms of the characteristic truth of which the error is but a counterfeit-concept.

*The first thousand-year period: Mind.* Mind is the creator. The Bible begins with the true account of creation. However, this is immediately followed by a second and false account of creation. This second record shows plainly that a material concept of creation (Adam, Eve, Cain and Abel) finds no redemption but must yield to the spiritual idea of creation, leading through Seth to Enoch, who "walked with God: and he was not; for God took him" (Gen. 5:24). This marks the close of the first thousand-year period. The material genealogy of the Adam-race explains in detail who begat whom. Spiritually interpreted, this points by inversion to the fact that Mind is the true producer, the true origin and source of creation.

*The second thousand-year period: Spirit.* On the second day of creation, Spirit, God, made a firmament and divided the waters. Spirit imparts the understanding which distinguishes between the real and unreal. Spirit allows no mingling between Spirit and matter. At the beginning of the second thousand-year period, the counterfeit of Spirit is depicted as follows: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." This mingling of the divine and human produced "giants in the earth" (Gen. 6:2,4), that is, grosser and more monstrous phases of materiality.

Noah, by contrast, built an ark. He symbolizes "knowledge of the nothingness of material things and of the immortality of all that is spiritual" (592:22). Noah began to understand the difference between the substantiality of Spirit and the nothingness of the material concept. Ark means: "the understanding of Spirit, destroying belief in matter" (581:9). It also points to the fact that "the spiritual realities of all things are created by Him [God] and exist forever" (581:12). The purity and onliness of Spirit, which tolerates no mingling, defeats materiality, material knowledge. The second period ends with the building of the tower of Babel, the "kingdom divided against itself, which cannot stand" (581:17). Only an understanding of Spirit frees us from all mingling and confusion.

*The third thousand-year period: Soul.* Soul demands that we go the way from sense to Soul, from material sense to spiritual sense. So we find the third period characterized by constant journeying, which, interpreted metaphysically, signifies transformation. At the beginning of this period, Abraham journeyed out of Ur of the Chaldees. From then on, he, Isaac, Jacob, Joseph, Moses, Joshua and the children of Israel were all involved in a perpetual journey to reach and take possession of the Promised Land. In other words, they were constantly seeking their true identity. This journey from sense to Soul always leads through the wilderness, "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (597:17). In the course of their journey the spiritual sense of things had to be seen, causing everything to be renamed divinely. Soul names and defines anew. For example, Abram was changed to Abraham, Sarai to Sarah, Jacob to Israel, Ben-oni to Benjamin — each signifying that their spiritual identity was understood. Also the God of Abraham, Isaac and Jacob received the new name "I Am that I Am". God became known as the unchanging Ego, immutable identity. Even in the face of malpractice and sin, Soul remains what it is. Soul therefore handles malicious animal magnetism and mental malpractice, as symbolized by the plagues of Egypt, and enables us to take possession of man's spiritual identity, the Promised Land. The 'dry land' of the third day of creation appears.

*The fourth thousand-year period: Principle.* This is the kingdom period and the age of the prophets. From here on, the great and fundamental question is: Who or what shall govern? — Man or divine Principle? The story of Samuel with the concept of government by prophecy, establishing theocratic rule, marks the beginning of this period. For Samuel there is only One that governs, namely God. God is Sabaoth, the Lord of hosts, the Principle of all ideas. God alone reigns as the self-operative, all-governing Principle. Therefore the nation must live in obedience to Principle, turn in every situation to Principle and let only the will of Principle be done. As long as Israel obeyed this demand, harmony reigned; but as soon as they disregarded it, they were conquered and taken into captivity. Hence the prophets' call to return unto the Lord. Through their experience in captivity, Israel learned that divine Principle is absolute and imperative, ultimately forcing Israel into obedience — even if through suffering (captivity). Principle is apodictical and cannot be

resisted. All knees must bend before Principle; in the end, even stiff-necked Israel was forced to submit.

*The fifth thousand-year period: Life.* Jesus proved that divine Principle is Life. For him God was Father, the sustainer of man, bestowing fullness of Life. By his resurrection he proved to the world that God is Life — eternal, deathless, indestructible. “I am come that they might have life, and that they might have it more abundantly” (John 10:10). He showed that divine Principle can be expressed individually and demonstrated as abundance and multiplication. With his healings, he proved the regenerating effect of Life, and the influence of his life-work brought about the spread of Christianity, the multiplication of Life which is Spirit.

*The sixth thousand-year period: Truth.* Jesus demonstrated individually not only Life but also Truth and Love. “I have yet many things to say unto you, but ye cannot bear them now” (John 16:12). Not till the sixth thousand-year period (1000-2000 A.D.) did the main interest of the Christian world shift to the search for Truth. This came with the establishment of schools — which brought the great increase in literacy — and the rise of the universities. The scientific age dawned with the Renaissance, reaching its zenith towards the end of the sixth thousand-year period. In her interpretation of the ‘Revelation’ of John, Mary Baker Eddy refers to the correlation between the nineteenth century and the sixth thousand-year period of Judeo-Christian history. She writes: “In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age” (560:2). This period reaches its climax with the appearance of Christian Science, which explains Jesus’ saying: “And ye shall know the truth, and the truth shall make you free” (John 8:32). The healing and saving power of Truth is revealed, giving man dominion over sin, disease and death, as the sixth day of creation declares.

*The seventh thousand-year period: Love.* Today we stand at the threshold of the seventh period. The signs of the coming thousand-year period of Love are unmistakable. The motherhood of God, Love, comes into focus. The rights of woman and mother are proclaimed worldwide and becoming more and more generally recognized. Universal Love knows only one universe. This causes mankind to awaken to the fact that no one can remain unaffected by what goes on anywhere else in the world. All-embracing, all-integrating Love forces us to realize that both the present

and future problems can be solved only on a world-wide basis and through a universal, global consciousness.

*Summary.* The course of this great spiritual development clearly shows that it is not man that has advanced the divine idea but rather God, the Principle of being, that translates it to man and makes human history. Progress does not come about because human beings think up new ideas but only because divine Principle causes them to think exactly what is necessary for the next step of spiritual unfoldment. The impulsion of the divine idea of creation has throughout history found expression in the human realm. Because the Logos, the creative Word of God, says: I am Mind, I am Spirit, I am Soul, I am Principle, I am Life, I am Truth, I am Love, the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love establish themselves on the human level.

*Mind* says: I am the All-creator; this enforces itself in the human as the spiritual law of creation, correcting and overcoming beliefs in a material law of creation (first thousand-year period). *Spirit* says: I am the Only; I tolerate no duality, no mingling, no opposite, for Spirit is the only substance and reality of being. All mingling (the flood and the tower of Babel) perishes (second thousand-year period). *Soul* says: I am the unchangeable, immutable identity of being, which names and identifies everyone and everything correctly. I lead from sense to Soul, causing mankind to find freedom in the security of man's spiritual selfhood (third thousand-year period). *Principle* says: I am the absolute, imperative, governing spiritual power in being. Whoever submits in obedience to Principle has part in the demonstration of this harmoniously operative Principle (fourth thousand-year period). *Life* says: I am limitless, all-sustaining abundance. The method of Life, which consists in constantly putting divine Principle into practice, gives us the freedom to receive all things individually, ever anew, bringing a continual increase of boundless blessings (fifth thousand-year period). *Truth* says: I am the Truth of everything; whoever seeks me scientifically is able to analyze, uncover and annihilate all error. Man thereby gains dominion over the whole earth and experiences the faultless wholeness and health of being (sixth thousand-year period). *Love* says: I am all-embracing perfection and excellence; in me error and evil are unknown; I know no accuser; for me every detail is in a state of complete fulfilment (seventh thousand-year period).

**Order requires correct synonym-analysis**

Having reached this point, we are able to deal with some further arguments against scientific synonym-analysis. We have already considered the occasional sceptical query: What is the use of assigning specific divine ideas to the seven synonyms for God? The main thing — or so the argument goes — is that we know what ideas are and can apply them; it is immaterial which synonym we list them under; ideas operate anyhow, without being classified with any particular synonym.

Certainly it is a fact that divine ideas operate and that they do so regardless of whether we understand them or not. However, if we understand them, they operate through Science; if we do not understand them, they operate just the same, but we experience their operation through suffering. It is precisely to introduce the way of Science that Christian Science has come to our age, enabling us to begin to understand God and to minimize the way of suffering. Understanding is the key. When a parrot says  $2 \times 2 = 4$ , it speaks a truth which cannot be disputed. But since the parrot does not understand this truth, it will never be able to use it; to the parrot it is not a *scientific* truth. For such a truth to become a scientific truth, the underlying system of arithmetic must be understood. A truth becomes a scientific truth to us only when it is understood within the system of its Science, and this system is based on orders and laws.

Divine ideas are truths. But, for us to see them as scientific truths, we must understand them within their scientific system. System requires classification, and correct classification leads to orders and laws. Indeed, the essence of a science lies precisely in this — that, by the method of categorization and classification, a multitude of facts can be reduced to a few, simple fundamentals. This is what Mary Baker Eddy has done in the textbook, for Christian Science reduces divine metaphysics to a system (146:31).

This correct classification of the divine ideas characterizing the seven synonyms for God is the basic requirement for all scientific work in Christian Science. To undertake such a classification, we need to master the precise method of text-analysis. Why? Incorrect or inexact characterizations of the seven synonyms for God prevent us from recognizing the scientific order of spiritual ideas. For example, let us suppose that we based our analysis merely on the literal use of the ideas and not on the

context. We would then assign 'system', for example, to Mind, since the textbook speaks of the "systems of Mind" (310:16). 'Creator' could be assigned to Spirit, since the textbook says that Jesus "recognized Spirit, God, as the only creator" (31:10). 'Harmony' could be regarded as an idea of Soul, since we can find in the textbook the expression "the everlasting harmony of Soul" (390:5). 'Law' is very often ascribed to Principle. We find in the textbook "the reality of Life" (322:5) and could therefore take 'reality' as characteristic of Life. 'Intelligence' could be classified as an idea of Truth, because of the sentence "Truth is the intelligence of immortal Mind" (282:26). And since there are various references in the textbook to the "power of Love", 'power' could be regarded as a specific idea of Love. Then we would have the following sequence: system, creator, harmony, law, reality, intelligence, power. Yet this arrangement of ideas would not constitute a creative order; it would not correspond to the order of revelation of the Word of God.

This shows that the proper classification of ideas according to the seven synonyms for God is not an end in itself but an aid to the revelation of divine order. Correct synonym-analysis is not therefore a purely theoretical pastime but the most essential key to understanding God through Science. Working in this way, we do not separate the scientific means from the spiritual meaning. The spiritual content can be unlocked only by the right — the divinely scientific — method. Means and meaning, method and content, become one. Before the emergence of precise synonym-analysis, no one could say, even in Christian Science, what the "scientific order . . . of being" (123:28) is, what it means or what it does for man.

## Chapter 3

### **The synonymy-principle**

To students of today, the understanding of synonym-analysis explained so far must seem self-evident and simple, presenting comparatively few problems. This is because we have tried to select examples which have been tested and confirmed through years of experience. But in John Doorly's time, the researchers' job was very different. Nothing was known of the synonymy-principle — not even as a term, much less as a method of analysis. Lacking the proper scientific tools, they had to resort to the approach used in other fields — that of trial and error. Since no clear method of synonym-interpretation existed, initial mistakes were inevitable, though in the long run such mistakes served to focus the problems and thus contributed to an even greater measure of clarification and refinement.

#### **The fundamentals**

Confusion arose from the fact that the textbook uses key ideas, such as 'power', 'law', 'govern', 'control', 'healing', in conjunction with all the synonyms for God. True, these ideas were used much more frequently with one specific synonym than with the others. But was it safe — as in other sciences — to rely on statistical evidence, using the quantitative method of judging by the largest number of references? Comparing those findings with the conclusive results of today, we can see that this method was actually not so unreliable. Nonetheless, it was rejected for several reasons: (1) In the spiritual realm we are dealing mainly with qualitative, not quantitative, factors. (2) It would not have given any explanation of the less frequently used combinations of ideas with various synonyms. (3) Many ideas are used so seldom with the synonymous terms that the statistical method is not applicable.

The breakthrough came with the discovery of the rule, already explained, that the counterfeit of a synonym determines which synonym is

used in the text. However, a rule regulates specific cases of a fundamental law, which in turn is inherent in a principle. At that time, the principle — namely the synonymy-principle — was not yet known. Today we understand it more clearly and therefore can, with our present knowledge, give the theoretical explanation of our earlier findings.

*Scientific terminology.* Every science needs an exact terminology to define its fundamental concepts. Since we are examining the Science of God as a science we must look for clear definitions. The textbook actually does give a most exact definition of God: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (465:9). Here seven terms for God — new to Christian religion and philosophy — are used, with meanings not at all the same as in ordinary human language. Further, these seven synonymous terms are capitalized terms and mean something quite different from what the same words mean when they are uncapitalized in normal use. In ordinary language, these seven terms are not synonymous. Thus the textbook’s unique definition makes possible an absolutely new and vital understanding of God. These seven fundamental root-notions of Christian Science must be exactly analyzed and understood. But how? How can the terms themselves be rightly understood? None of the seven synonymous terms is defined in its entirety in any one section of the textbook. To a scientific thinker reading the textbook for the first time, this is an almost insurmountable omission. One is confronted with a science which does not clearly define its basic concepts in the way that other sciences normally do. At first, this can be a frustration, until one begins to realize that the subject of the one Being *must* use a different method of definition, one adapted to its infinite theme. Why is this so?

What is the purpose of definitions in other sciences? Through definition each concept has its own invariable meaning, exactly determined by analysis, explanation, coordination, differentiation, and so on. However, the process of defining not only establishes the exact meaning of a term but also sets limits by differentiating and distinguishing it from other terms. ‘Definition’ is formed from Latin ‘de’ (= from, away from) and ‘finis’ (= limit, boundary); therefore definition is limitation or demarcation, setting limits. The classical conception of science rests on atomistic, analytical thinking. There, the subject of investigation is split up into its parts; everything is clearly distinguished from everything else. No gray



areas of overlapping are tolerated, since this would be regarded as blurring the clarity. As a result, scientific terms are always given the same invariable meaning. Further, because their limits are fixed, the meanings are *not interchangeable*.

By contrast, Christian Science — due to the very nature of its subject — makes no such definitions. Its subject is the one Being, Being as a whole, infinite Being. This one infinite Being admits neither of limitations, nor of dividing or sub-dividing into ever smaller parts, for it is an integral whole, not an accumulation of many separate elements. To describe this one Being, a terminology must be used which does not build on limited definitions, fixed once and for all. The Science of infinite Spirit cannot blindly adopt the methods of material sciences, but must take new paths and adapt its scientific methods to its unique subject. We can imagine what difficulties Mary Baker Eddy faced before she found such a new, completely spiritual method of definition. If we follow the story of her development, we see how slowly and tentatively she felt her way along, until finally the capitalized terms emerged in their order and system.

Whereas problems in other sciences are mostly analyzed atomistically, Christian Science requires that its subject be treated as an integral whole, therefore holistically. 'Holistic' comes from 'holos' = 'whole', 'complete', 'intact'. Holism is the theory of wholeness, which maintains that the whole is not equal to but greater than the sum of its parts — it is an indivisible one, which cannot be divided. Indeed, the whole is always present in every one of its elements, bestowing on each the quality and character of wholeness. But how can spiritual being be explained as a whole, if it cannot be analyzed or defined in the ordinary sense of the word? How can something be defined where the method of setting limits or boundaries, as in ordinary definitions, cannot be applied?

Science demands differentiation. Without differentiation there can be no classification; without classification there can be no orders, and without orders no understanding. Christian Science sees Being as an indivisible whole and therefore starts from the oneness of the one Being. Nonetheless, it reasons analytically, interpreting this whole through differentiation. This is the key: differentiation in Christian Science is not the result of division but of accentuation, accentuating the distinct differences among fundamental aspects of the one Being. Yet we may ask:

Can something be limited — limited by the boundaries of its differences — and at the same time infinite — infinitely one? Surely this is a contradiction. This calls to mind Kant's paradox in his antinomic theory, where he compares 'limited' with 'finite'. (An antinomy is a contradiction between two assertions, each of which is valid in its own right.) A sphere, for example, has a limited surface (an exact measurement of so many square centimeters), and yet it is infinite (it cannot be said to have a precise beginning or end). With such an example, we can see how something can be one thing as well as the exact opposite, according to the aspect we are considering.

It is precisely with terms that are synonymous that we find this ambivalence. The definition of 'synonym' shows that synonyms have the same meaning within certain limits but differ in meaning outside these limits. Therefore, according to the question under consideration, synonymous terms can either coincide or differ in meaning. It is on the ground of this differentiation that the Science of being can be established, making a right analysis of its infinite subject possible, but without sacrificing the common meaning which brings out the oneness or wholeness of being. This twofold aspect of synonymous terms immediately raises questions: When does a synonym mean the same as the other synonyms, and when does it differ from them in meaning? What is the point of distinction between their shared and their uniquely different meanings?

*Synonymy applied to the concept of God.* The synonymy-principle makes it possible to define God. Each synonym relates to God, to the whole, that which is indivisible, to the limitless, infinite One. This is the meaning — the common referent — shared by all seven synonyms. However, as soon as some specific issue or question comes into consideration, the focus changes. Instead of considering Being as a whole, we must consider specific aspects of the one Being in order to see how the divine nature speaks specifically to that issue or problem. For example, as soon as we ask about the relation of God to its creation, we find that each of the synonyms accentuates a different aspect, a different area of meaning. In so doing, the synonyms do not describe separate parts of God but accentuate various aspects of one whole, highlighting different accentuations of the whole. Every accentuation presents the relationships within a specific aspect of Being. A good illustration of this is the globe. A globe represents the earth as an undivided whole. Yet according to the angle

from which we view it, different aspects of the whole become visible, though we know that the particular aspect we are looking at always belongs to the globe as a whole. The synonymous terms for God — each representing the whole — are the ultimate, absolute, fundamental and prime concepts of Being. With them Mary Baker Eddy discovered a form of definition which, on one hand, defines without limitation, while on the other, sets definite distinctions between the various aspects of Being. This is the method of defining made possible through the synonymy-principle.

Differentiation through the different shades of meaning among synonyms is actually a method familiar to everyone, though we may not realize that the basis of this lies in the synonymy-principle. For instance, a helpful illustration can be found in the variations of the term 'death' or 'dying' — a concept particularly rich in synonyms. The following selection from Roget's Thesaurus indicates the scope of variation: expire, perish, meet one's end, pass away, be taken, end one's days, breathe one's last, depart this life, be no more, pop off, lay down one's life, close one's eyes, drop down dead, give up the ghost, pay the debt to nature, shuffle off this mortal coil, take the last sleep, go the way of all flesh, join the choir invisible, awake to life immortal, turn to dust, go to the last account, receive the death warrant, die a natural death, come to an untimely end, catch one's death, kick the bucket, peg out, go West, hop the twig, turn up one's toes, die a violent death, make the supreme sacrifice.

Although all these expressions have one thing in common — the concept of dying — it is quite obvious that a careful choice must be made to suit the specific circumstance. According to the context, a term with the right shade of meaning must be used. Only in the case of a peaceful death could we speak of 'taking the last sleep' or 'closing one's eyes'. 'Awake to life immortal' would suit a religious context, while 'lay down one's life' and 'make the supreme sacrifice' suggest a heroic death. 'Perish' implies disaster of some kind. The word 'release' suggests death after much suffering. Some of the synonyms are too flippant or even jocular to be used in any serious circumstance, while others are poetic, dignified and sympathetic. Clearly, context is the key, determining the correct use of the synonym. At a funeral, for example, very few of the synonyms quoted above would be appropriate: for that occasion, they are not interchangeable. *Thus the shade of meaning and the specific context set the boundaries of right usage; they define.*

Turning again to the term God and its synonyms, each of the seven terms are synonyms for God — each intrinsically represents God. We can therefore define them as such. Question: What is God? Answer: Mind is God. And the same with the other synonyms: Spirit is God; Soul is God; Principle is God; Life is God; Truth is God; Love is God. In other words, only when the synonym makes a statement about its relation to God can the same answer be given for each of the synonymous terms, namely that they all refer to God. In that case, 'God' can be used in the place of each synonymous term. On the other hand, the seven synonyms differ from each other when the focus is on their relation — not to God — but to ideas, to the varied expressions of God. Then we find seven distinct, fundamental aspects or areas of meaning, clearly differentiated and distinguished from each other. For example, if we ask 'What is the nature of creative power?' the answer can only be 'Mind' — not, for example, Soul or Truth.

Each of the synonyms for God represents an area of spiritual meaning, consisting of divine ideas which characterize the synonym. As we have seen, this classification of ideas can be derived from the textbook through correct text-analysis. The findings of this method prove that the ideas characterizing a synonym are not just any ideas — not ideas chosen at random — but ideas which contribute to the specific area of meaning of the synonym concerned, giving all the ideas describing that synonym the same overall tone. Just as there are many shades of blue all belonging to the main color-category 'blue' and not to green or red, so too all the ideas of Mind are shades, variations and expressions belonging uniquely to Mind and not to Spirit or Soul.

Since each individual synonym stands for God, God, in turn, includes all seven synonyms. Taking the implications a step further, this means that each synonym gathers the full concept of God, only when it is also seen to reflect all the other synonyms. For example, because Mind is God, and God is all seven synonyms, Mind is never separated from the other six synonyms. Therefore, when we say that God is Mind, we must at the same time see that Mind is also Spirit, Soul, Principle, Life, Truth and Love. Each synonym necessarily reflects all the others.

Furthermore, on the basis of the complete reflection of the synonyms, the ideas of each synonym reflect all other ideas. Indeed, each idea of a synonym really gathers its nature as idea — an image of God, the whole

— only when it also reflects all the other six synonyms, even though it uniquely and intrinsically characterizes only one synonym.

Thus, through the principle of reflection, everything in being is connected with everything else: each synonym with all other synonyms, and each idea with all other ideas. This fact of complete reflection reveals the coherency and integrated oneness of being, unifying all through the blending of different and distinct aspects. Through reflection, the infinite differentiation of ideas — the ‘hues of Deity’ (Ret. 35:14, Mis. 194:15) — is brought out. In this way, the infinite is made accessible through reduction to a few fundamental categories and their diversification through reflection.

In Christian Science the synonymy-principle provides the foundation for four basic ways of defining the fundamental elements of its system, all of which build on reflection:

1. Each synonym for God is defined through the ideas which characterize it. All the ideas of a synonym are rightly intra-related in one unified area of meaning — also called the ‘tone’ of the synonym.
2. Each idea of a synonym is defined through all the other synonyms, as for example, the ‘power of Spirit’ or the ‘power of Soul’.
3. Each idea of a synonym is further defined through the ideas of all the other synonyms. For example, intelligence [Mind] is spiritual [Spirit] and unchangeable [Soul].
4. Through cultivating points 1–3, we are able to see what it means that: Each synonym for God is defined through all the other synonyms. The textbook shows this in various places, as for example, “Mind is Spirit” (310:30) or “Mind is the Soul of all” (508:6).

The textbook teaches the one Being through these ways of analyzing its infinite differentiations. However, such an understanding becomes possible only when point 1 has been mastered. Only when we get an exact knowledge of the right classification of ideas according to each synonym and understand the synonym in terms of its spiritual tone can we discern the ordered combinations of synonyms and ideas. And only with this knowledge can we read the textbook in its spiritual structure, not as if divine ideas were related to each other haphazardly. We begin to recognize ideas operating within the structure and spiritual calculus of being, adapted to a spiritually ordered presentation of the textbook’s subject. Not surprisingly, the very beginning of the textbook indicates

that we are dealing with an exact "spiritual mathematics" (3: marginal heading).

It may be helpful to explain these four ways of defining synonyms and ideas through a few examples.

**1. Each synonym for God is defined through the ideas which characterize it**

We have already seen how the specific ideas characterizing each synonym for God can be derived from the textbook. Our primary object in explaining this was not to present as complete a list as possible for each synonym but rather to show the method of interpretation. With this in view, there is another question to consider: Are we aiming at an omnium-gatherum of ideas — a disjointed aggregate — or do all the ideas of a synonym interlock to reveal one integrated and clearly defined aspect of Being? In other words, do all the ideas belonging to a synonym have an inner relationship to each other? If our analysis is correct, the latter will be the case. Every idea characterizing a synonym must be linked to all the other ideas of the same synonym, so that all sound together in one great tone. To study the synonyms and so define them properly, we must continually focus on these linkings, for only in this way can we cultivate within us a right sense of the tonality of each synonym. 'Tonality' therefore means the integrated relationship of all the varied ideas to the keynote or fundamental tone.

There are two great scientific benefits stemming from point 1 for the study of the synonyms. First, it provides a yardstick for checking whether our analysis of the synonym-references is correct — whether each idea is in tune with all the other ideas characterizing the same synonym. Just as all the shades of blue differ from each other but can nonetheless be classified with the primary color blue, so it is with the various ideas belonging to a specific synonym for God. This definite sense of tonality for each synonym helps us to detect any mistakes we may have made in our findings. We can always test whether each idea under consideration is in tune with the tonality of the synonym as a whole — is consistent and concordant with it. Second, the definite tonality of each synonym allows us to add to the findings gained from our textbook-analysis. A textbook on such an infinite theme cannot possibly contain all the specific ideas but

rather must limit itself to those that are most fundamental. Students can therefore enlarge their own list of ideas, as long as the additional ideas are true to and consonant with the tonality of that particular synonym.

In outlining the specific ideas of each synonym, we have already indicated the coherent relationship of ideas within a synonym. Yet if we really want to understand the synonyms in their individual and unique meanings, we must train ourselves to sit back and ponder — over and over — this question of tonality, so that the tone of the synonym as a whole begins to ring more clearly and purely in spiritual consciousness. Only then do we begin to see how the tone of one synonym is consistently and unmistakably differentiated from the others — how there are boundaries that distinguish and define without limiting the infinite. This points again to the issue of de-fining — of setting boundaries for distinction and differentiation, without which there can be no order and no understanding (for more detail, see pp. 125ff.).

## **2. Each idea of a synonym is defined through all the other synonyms**

This mode of reflection or blending has already been touched upon in regard to the combinations of synonyms with ideas in the text (pp. 50–59). Numerous references from the textbook show that an idea of a synonym must be used in conjunction with another synonym in a specific way and for a specific purpose. As we have seen, this blending of ideas with synonyms arises because every synonym reflects every other synonym, causing each idea of a synonym also to reflect all the other synonyms. However, this fact of reflection does not give us carte blanche to use blendings indiscriminately and therefore inappropriately. Following the textbook's usage, we must adhere to the rules for the proper application of such blendings. In all cases, the subject-matter determines the choice of synonym. In most instances, we shall find that the subject concerns the correction of a false belief or counterfeit-concept about God. This is not surprising, for the textbook is primarily a textbook of Christian Science, not of divine Science, and "the term Christian Science relates especially to Science as applied to humanity" (127:15). The counterfeit-concept must be dealt with through the specific synonym which corrects that counterfeit belief.

We should also realize that the textbook cannot possibly show all the

infinite blendings or possible combinations. Instead, it is the purpose of a textbook only to give the rules. We can then take an idea of Mind and ponder spiritually what subject is handled by blending this idea with Spirit, Soul, Principle, Life, Truth and Love, as well as what counterfeit beliefs are thereby offset. In the same way, we can take an idea of Spirit and blend it with the other six synonyms, seeing which false beliefs are corrected through this reflection. We can then do the same with the ideas of Soul, Principle, Life, Truth and Love. This is the beginning of our systematic schooling in the "numeration table of Christian Science", (01.22:15-23:22) leading to "spiritual mathematics" with its "divine infinite calculus" (520:14).

We may ask: Is such systematic schooling merely a theoretical, academic or intellectual exercise? Or even worse, is it simply a matter of playing with words? In arithmetic, the multiplication tables present a systematic drilling-ground for the beginner; the benefit is that it gives him the ability to react automatically to arithmetical problems, enabling him to solve them successfully for the rest of his life. So too Mary Baker Eddy tells Christian Scientists that they should be "thoroughly drilled in the plainer manual of their spiritual armament" (Un. 6:26), in order to serve as platoons at the front — not bringing up the rear. It should also be noted that, of all the chapters, it is in the first — 'Prayer' — that Mary Baker Eddy uses the expression "spiritual mathematics" (3:marginal heading), showing that prayer in Christian Science means worshipping and marveling at the scientific nature and constituents of Science.

This primary focus on the few fundamentals arms us against any mortal belief that might suggest itself. For example, suppose we are faced with the belief in death. As the first step, it is right to understand that, in eternal Life, there is no death. But is this enough? For the treatment to become more specific and comprehensive, as well as to gather greater power, it must also deal with the larger context of all the other related false claims about death. For example, we can see that the law of Life cancels the law of death (Mind); that in the reality of Life, death is unreal (Spirit); that life in unchanging Life cannot be translated into death (Soul); that the demonstration of Life refutes death (Principle); that the dominion of Life brings victory over death (Truth); and that the plan of Life excludes any possibility of death (Love). Naturally we could have chosen other blendings. For example: the idea of Life does not know the



illusion of death (Mind); the substance of Life gives evidence of the nothingness of death (Spirit); the spiritual understanding of Life brings resurrection from death (Soul); the harmony of Life tolerates no death (Principle); the consciousness of Life awakens us from the dream of death (Truth); the all-embracing universality of Life protects us from death (Love).

**3. Each idea of a synonym is further defined through the ideas of all the other synonyms**

*Defining ideas.* With point 1, we have seen that each idea characterizes a specific synonym and is thereby closely linked to all the other ideas inherent in the tone of that synonym. Then with point 2, we were able to expand the concept of this idea. Since every synonym reflects every other synonym, every synonym must be reflected in each idea. We can then go one step further. Since every synonym is the super-symbol for all the ideas characterizing it, each idea — by reflecting all other synonyms — must also reflect all the ideas of all the other synonyms (point 3).

Let us take, for example, the idea: power. With such renderings as “the power of Mind” or “Mind is power”, we know that power is intrinsic to Mind and so reflects all the other ideas characterizing Mind; power is therefore creative, intelligent, active; it guides, steers and forever manifests itself (point 1). Going a step further, we can expand our concept of ‘power’ and see that the power of Mind is also the power of Spirit (offsetting the claim that matter has power), that it is the power of Soul (offsetting a so-called power of sin), that it is the power of Principle (offsetting the belief in a power of personal authority), that it is the power of Life (and not a so-called power of death), that it is the power of Truth (offsetting the claim that error has power), and that it is the power of Love (offsetting a so-called power of hate) (point 2). Now we can go on and consider the idea ‘power’ in the light of the ideas of the other six synonyms for God. In this way, we can define the nature of power by seeing, for example, not only that power is creative and intelligent but also that power is purely spiritual (Spirit), that power is sinless and unchangeable (Soul), that power demonstrates itself through system (Principle), that power is eternal and indestructible (Life), that power has dominion (Truth) and that power fulfils a divine plan (Love).

In this way the meaning of a divine concept, such as 'power', can be clarified spiritually. Only when we see this divine concept in its full reflection with all the other ideas can we begin to understand its true nature as idea. Indeed, an idea is an idea only by virtue of the fact that it is an image of the whole and therefore reflects all other ideas. Only when we understand this full reflection can we say that we see the concept of power as a divine idea. True, an idea was, is and always remains an idea, whether we comprehend it as such or not. But, it is very important for us that we understand an idea as such and in its fullness, so that it is not taken as a word or as an empty human concept. By seeing the reflection of an idea with all other ideas, we fill out the bare concept — such as 'power' — with its true divine meaning. The spiritually scientific content gradually appears with greater and greater clarity and impact, until it finally gathers for us its real meaning as idea.

The practical advantage of this clarification is obvious. If, in working out a problem, we need to understand a specific idea to offset the counterfeit belief, we get a fuller apprehension and consciousness of this idea by defining it in the light of all the ideas of the seven synonyms for God. In this way, no essential aspect is neglected or omitted. Thus the scientific metaphysician possesses a yardstick, as it were, with which to draw out the fullness of a specific concept and thereby to establish its true form in consciousness. He gains the means and method — the tools — for seeing how the specific truth offsets a false, counterfeit concept systematically and in a scientific way.

Let us take some examples of such blendings of ideas. We must always bear in mind that the idea under consideration (the main theme) remains constant throughout the blending as intrinsic and uniquely characteristic of one specific synonym for God. What varies continually is the reflections of that main theme with the ideas of the other six synonyms (the subordinate themes). In these blendings, we refer to these two kinds of themes simply as the *main tone* and the *subtones*.

*Intelligence.* To begin with, let us take an idea of Mind: intelligence. As a main tone, intelligence remains constant. To simplify our examples, we will take as subtones only a few of the ideas belonging to the other synonyms, always keeping in view that a great many other ideas could also be taken. As an idea intrinsic to Mind, intelligence is creative, powerful and ever active as idea. Reflecting Spirit, intelligence is purely

spiritual, real, substantial and constantly unfolding; reflecting Soul, intelligence is sinless, unchanging, intact and inviolable; reflecting Principle, intelligence is impersonal and ever-operative in its government; reflecting Life, intelligence is eternal, deathless, and individual; reflecting Truth, intelligence is a true state of consciousness, tolerating no mistakes; reflecting Love, intelligence is always plan-perfecting and goal-fulfilling.

This metaphysical clarification can be further elaborated and reinforced by taking the counterfeits of the specific reflections. Thus, in the example above, we could see that: because intelligence is creative, powerful and ever active as idea, it is not situated in a brain, nor is it dependent on a brain (Mind). Because intelligence is purely spiritual, it is not material and therefore cannot deteriorate (Spirit). Because intelligence is sinless, there can be no sinful, malicious intelligence (Soul). Because intelligence governs all impersonally, persons have no intelligence of their own (Principle). Because intelligence is deathless, it cannot be destroyed or ended in death (Life). Because intelligence is a divine state of consciousness, it is not a constituent or possession of mortal consciousness (Truth). Because intelligence is goal-fulfilling, it cannot lead to futility or frustration; it cannot come to nothing (Love).

*Substance.* Let us take as our next example the idea: substance. Intrinsically characterizing Spirit, the substance of Spirit is the somethingness of Spirit; it is the real and only substance. Matter is therefore unreal, a misconception about Spirit, nothingness. How can we elaborate on this main tone through the blending to bring out a fuller sense of substance? For example: the basis of spiritual substance is ideas, not illusions or human beliefs (Mind); spiritual substance can only be testified to spiritually, not through the physical senses (Soul); spiritual substance is harmonious, not subject to the inharmony of matter (Principle); spiritual substance is the source of unlimited supply and can therefore never be lacking (Life); spiritual substance constitutes health; no disease can destroy true substance (Truth); spiritual substance gives inexhaustibly and unconditionally; nothing and nobody can deprive us of spiritual substance (Love).

*Identity.* How would we clarify the concept of identity (Soul)? The identities of being are unchanging (main tone). The subtones might tell us, for example, that: identity is of the nature of idea; it is not a human concept (Mind); identity is spiritually real, whereas so-called material

identities are unreal (Spirit); identities are interrelated within a system, not isolated or unrelated (Principle); identity is infinitely individualized and therefore free from competitive rivalry (Life); identities are ideal, whole, healthy, sound and intact (Truth); identities are perfect and forever expressed; there is and can be no loss of identity (Love).

*Harmony.* We know harmony as an idea characteristic of Principle. Harmony consists in frictionless relationships, governed by a system. This main tone may be further supported by subtones, showing that, for example: harmony is created from the intelligent interrelationship of ideas and so rests on law (Mind); in harmony, everything unfolds according to a definite order, which is spiritual, not material (Spirit); harmony controls everything through the rule that the greater controls the lesser (Soul); harmony maintains itself by the method of perpetual self-renewal and therefore cannot run down or deteriorate (Life); harmony redeems, heals, saves, because it always affirms the facts of being and claims their true, ideal form (Truth); harmony is holistic, integrating everything into one whole; it is impartial and therefore never exclusive (Love).

*Individuality.* As an idea of Life, individuality is an immortal fact of being (main tone). In the light of the subtones, we can see, for example: divine individuality is conceived and willed by the divine parent Mind; it is an image, an idea, in Mind; it is not determined by genetic code or inherited humanly (Mind); divine individuality is only good and does not consist of both good and evil qualities (Spirit); divine individuality has an unchanging, definable, sinless identity and is not dependent on the body or its functions (Soul); divine individuality lives and expresses itself through the application and demonstration of the scientific system of ideas and is not a matter of personal idiosyncrasies (Principle); divine individuality is determined by the spiritual consciousness of all the facts of being and not by human consciousness with all its various conscious, unconscious and archetypal beliefs (Truth); divine individuality exists as a perfect, fulfilled idea; it always brings a universal blessing and therefore is incapable of harming anyone or standing in anyone's way (Love).

*Consciousness.* Now let us consider how consciousness, an idea characteristic of Truth (main tone), can blend with its sub-tones: divine consciousness is intelligent, powerful and active, manifesting itself as the ability to enlighten, guide and govern; consciousness therefore never

slumbers, is never dull or uninformed, never in need of activation (Mind); divine consciousness constitutes the reality of being, unfolding continuously by bringing new ideas to birth; consciousness is therefore not material and does not require material conditions to bring forth fruit or unfoldment (Spirit); divine consciousness is exalted above corporeality; it is never in a body, never confined or limited by the body and therefore never needs the body or the five physical senses to be aware or to communicate; sense-testimony can neither determine nor change true consciousness (Soul); divine consciousness is absolute and imperative; it operates through spiritual power and is not dependent on persons (Principle); divine consciousness is consciousness of the abundance and eternal revelation of the newness of Life; it is never rigid, petty, mean or stale — either from routine or stagnation (Life); divine consciousness works quietly and rests in action; it is never under stress; it anticipates perfect redemption and salvation; it knows neither doubt nor fear (Love).

*Perfection.* In perfection, everything is complete and fulfilled; the plan is consummated; nothing is lacking. Redemption is won, and there is no accuser. This main tone, characteristic of Love; may be further elaborated through the subtones, showing, for example, that: only ideas, only God's creations, are perfect; the human concept never is and can never be perfect (Mind); only spiritual things are perfect, whereas material things are always imperfect; nothing perfect can evolve from duality; only spiritual reality unfolds perfection (Spirit); perfection can never lose perfection; it cannot be injured or defaced (Soul); perfection holds within itself its irresistible proof; it demonstrates itself and does not have to be made to operate through our human efforts (Principle); perfection is individualized and indestructible, eternal, without beginning or end, spontaneous and always new (Life); perfection has conscious dominion over all things; perfection is the remedy for all imperfection, obliterating and casting it out (Truth).

*The blending of ideas.* We must emphasize once again that the examples given are only illustrations of the correct *method*, indicating but not exhausting the possibilities for blending. Through Christian Science, we know that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (269:14). Our practice should therefore be to exchange the objects of sense for spiritual ideas by cultivating the ordered contemplation of ideas in their fullness. If we see

inharmony in the world, we must turn from inharmony to see what constitutes divine harmony, harmony as the idea of Principle. The question is: Do we exchange inharmony for the idea of harmony, or do we merely substitute our own human concept of harmony? To have the true idea and not just a human concept, we must see the idea — harmony — reflecting all the other synonyms and their ideas. The examples given are but guidelines for the right method, not formulas to be memorized or dogmatized.

Obviously this method is of great practical help. We are continually confronted by a world filled with “objects of sense”. As a result, we need to arm ourselves against the barrage of sense-evidence by exchanging the objects of sense for spiritual ideas. To do this, we cannot be satisfied with human *concepts* but must consistently practice the method of *blending ideas*. This frees us from the superficial and wordy sense of practice — from merely manipulating concepts. The more we make a habit of cultivating the blending of ideas, the more thought is able to accept the divine infinite calculus, and this alone carries divine power.

#### **4. Every synonym is defined by every other synonym**

In following the method described in point 3, we may soon encounter the following objection: In order to carry out this method properly, should we not consider an idea in the light of *all* the ideas of the other synonyms, instead of taking just a few ideas as in our examples? Surely in spiritual reflection everything reflects everything else?

Two points must be made to answer this objection. First, the objection is right in principle. But, as we know, every individual problem is different. Why? — Not all possible counter-arguments come up equally strongly in any given situation or problem; some false claims may not be involved at all and therefore do not have to be offset. Thus the individual case must determine which specific beliefs need to be set straight. Spiritual sense must decide.

Second, the objection leads to a higher insight. We have seen that each synonym includes a great many ideas characterizing that aspect of God. As students, our first step is to become familiar with these ideas and their right classification; however, we do not have to remain at this stage forever. The more closely we acquaint ourselves with the ideas of a

synonym, the more we see how all the ideas naturally blend and converge into a single tone, the tone or tonality of the synonym, which is the super-symbol for all its characteristic ideas. As we culture the one big tone of each synonym, we begin to work more and more with the synonymous terms and not so much with their individual ideas. Instead of working with the idea 'intelligence', we can work with Mind, which includes intelligence. In this way, we use the *redundancy-principle*, showing the expanded scope of treatment made possible by this method, since a consciousness molded by the synonymous terms themselves includes more ideas than are necessary for correcting specific false beliefs.

However, we cannot start with this fourth method of blending. The occasional objection — Why must we devote so much time and effort to studying the specific ideas, if later they are to be replaced in our study by the synonyms? — is not valid. For the beginner, the synonyms are not yet clear-cut or divinely defined; only through a systematic synonym-study does each take on for us its right, divinely scientific meaning. If we think that the exact meaning of a synonym in any given place in the textbook will be revealed to us just by reading the textbook sentence by sentence, we are working unscientifically and can gain no definite or reliable results. To be scientific, we must first gain a good knowledge of the synonyms through the right method already described.

Once we have acquired this knowledge, the study becomes both easier and more profound. Instead of seeing how each idea reflects all the other ideas, we can enlarge our focus to see how each synonym reflects every other synonym. Then Mind, for example, becomes defined for us not only through ideas but more comprehensively through the other six synonyms. The mere statement that 'God is Mind', insofar as it does not explicitly show how Mind is defined through all the other synonyms, leaves the door wide open to misunderstandings. How? Such a statement tells us nothing about whether this Mind is material or spiritual, unless Mind is also defined through Spirit. Nor do we know whether Mind is unchanging, if Mind is not simultaneously defined through Soul, and so on.

This mode of blending, by focusing on the nature of the synonyms as such and in their wholeness, indicates the level of Science itself. It presents the climax and culmination of the first three ways or aspects of blending. However, since the main purpose of the textbook is not to present the level of Science itself but that of Christian Science, — namely the

application of Science to human problems — there are relatively few passages where a synonym is defined through another synonym or several other synonyms.

The following are some examples of statements on this highest level: "Mind is Spirit" (310:30). "Mind is the Soul of all" (508:6). "Mind is the divine Principle, Love" (335:25). "Divine Mind is the only . . . Principle of existence" (262:30). "Mind is Life, Truth, and Love" (508:7). "Spirit is immortal Truth" (468:11). "Soul is Spirit" (223:11). "Soul is the divine Principle of man" (481:28). "Soul is the . . . Life . . . of man" (477:22). "Divine Principle is the Life of man" (304:17). "Life is divine Mind" (469:4). "Life is Mind" (331:5). "Life is Spirit" (264:16). "The only Life is Spirit" (310:26). "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (97:29). "Life is Truth and Love" (472:1). "Love is Spirit" (96:5).

These examples alone, showing how one synonymous term is defined through its relationship to all the others, are enough to refute the mistaken opinion that the synonymous terms are interchangeable. It would be meaningless to define a term through itself. Why then are there not more such references? — Because it is not the aim of a textbook to state all the possible variations of a given method. Once the method is illustrated through a few examples, it is not necessary to find in the textbook all seven synonymous terms for God defined through the other six. It is left for the student to think through all the possible variations. We can proceed quite systematically, knowing that Mind is only Mind when Mind is at the same time Spirit, Soul, Principle, Life, Truth and Love; that Spirit is what it is as Spirit only because Spirit is also Mind, Soul, Principle, Life, Truth and Love, and so on — that every other synonym possesses its own divine nature only because it also includes within itself each of the other six synonyms.

This consciousness of the inherent blending of the synonyms is of great practical value. Because it relates to God, the infinite One, we realize that there is nothing outside this one Being, and therefore that the solution to all problems must be included within the divinely established synonym-consciousness. This calls to mind the class-note mentioned at the beginning of this book: "Mrs Eddy said if we were really conscious of the meaning of the synonyms of God, this would heal every case."

How can we systematically school ourselves in this synonym-conscious-



ness, thereby building a right concept of each synonym? First of all, we can take the synonymous term 'Mind' and ask ourselves: What does Mind mean, if it is also Spirit? What does it mean that Mind is also Soul, and so on? Going to Spirit, we can ask ourselves in the same way: What does Spirit mean, if it is also Mind? What does it mean that Spirit is also Soul, Principle, and so on? We can then go through the other synonymous terms in the same way.

For example, we know Mind as the one Mind, as the one All-intelligence, from which everything flows, the manifesting power of all being. Since Mind is also Spirit, we know that this one Mind is the Only, that Mind alone is the reality of being, which is by nature only good. Since Mind is also Soul, we know that the immortality and changelessness of Mind are ensured; through Soul, Mind always keeps its divine identity. Since Mind is Principle, it has a Science, through which it interprets and proves itself. Since Mind is Life, it is ever-present isness and possesses infinite individuality. Since Mind is Truth, Mind is divine consciousness, which is conscious of itself as the highest ideal. Since Mind is Love, the perfection of being is grounded in Mind, possessing of itself complete satisfaction.

It is also helpful to bring the counterfeits of the synonyms into this exercise. Then we can ask ourselves what Mind would be, if it were not also Spirit, Soul, Principle, Life, Truth and Love. For example, if Mind were not Spirit, there could be a belief that divine Mind is material, that a worldly intelligence governs the universe, that Mind originates in brain, that God, Mind, governs through material thinking or creates evil thoughts. — If Mind were not also Soul, there could be a belief that Mind is in body, that it is limited, sinful and changeable. — If Mind were not also Principle, there could be a belief that there is a personal mind, with personal views and thoughts. — If Mind were not also Life, there would be a mortal mind, able to destroy and to be destroyed. — If Mind were not also Truth, there would be an erring, contradictory, speculative, sick mind. — If Mind were not also Love, there would be a purposeless, senseless, pointless mind, filled with fear and hate, a jealous and envious, hostile and nihilistic mind.

It is evident, therefore, that a counterfeit sense or concept of a synonymous term would arise if the synonym were not defined through all the other synonyms. Thus, without the other synonyms, Mind would lose

its meaning as a synonym for God and could come to mean the exact opposite: it would become mortal mind. This means that the task of reading the textbook — and really understanding it — is not as easy as we may think. Students of Christian Science should realize that wherever a synonymous term for God appears in the text, it must be understood not only as a summary term or super-symbol for all its characteristic ideas but also as it is defined through the other six synonymous terms.

The implications of this, as to how we should read the textbook, differ radically from the general practice. The textbook cannot be treated like an ordinary reading-book, which we can read with the method of speed-reading. Instead, one should really pause at each synonymous term in the text and consciously free one's thought from human concepts of the term and instead ponder its divinely defined meaning. Otherwise, we read into the text nothing but our own concepts, which are always incorrect. For example, suppose we read that "Mind is the grand creator" (143:26): Can we be certain that we read and grasp what is meant? Many would agree that God, Mind, is the universal creator; but not knowing that Mind is also Spirit, they would wrongly assume that this grand creator has created the whole material universe. Such an interpretation may accept the statement in the textbook without question, but by it conclude the exact opposite of the intended meaning.

## Chapter 4

### **The language of Spirit**

A thorough study of the synonyms based on the textbook requires that we work with great precision and take great care to be true to the text. An exact understanding of the meaning of the words — as well as of the syntax — is necessary. A superficial knowledge can have disastrous results. We have only to think of a simple example: we might easily conclude from the phrase ‘the power of Love’ that Love is primarily characterized by power, whereas power expresses the intrinsic nature of Mind.

It is not surprising, therefore, that often, at the start of a detailed synonym-study, the human mind becomes disturbed; in general it is not prepared to muster the necessary intellectual energy, but prefers to stay with an emotional, so-called ‘inspirational’ contemplation of the text. “Unwillingness to learn all things rightly” (96:2) all too often tries to justify itself by arguing that such study represents a preoccupation with the letter and so lacks what is most essential, namely the spirit. Experience shows that from the outset, there is the tendency to devalue and disparage the scientific method.

#### **The letter and the spirit**

John Doorly had to meet this argument early on. When he presented his analysis of the synonyms for God, he was at once accused of being preoccupied with the letter of Christian Science in a purely intellectual way. To meet this criticism, he took ‘the letter and the spirit’ as the subject of his 1938 Association Meeting, examining it from every angle.

*Two different meanings of ‘the letter’.* According to Mary Baker Eddy’s usage, ‘the letter’ has two distinct meanings; she uses it (a) in a pejorative or negative sense and (b) in a positive, absolute sense.

(a) *The negative sense of ‘the letter’* is usually found in phrases where the meaning is ‘only the letter of Christian Science’. Such renderings

express the fact that the letter of itself lacks something vital. Here the letter implies: a superficial knowledge of Christian Science, a vague human conception of it, mere faith in Christian Science, or the human argument through which thought expresses itself when it only 'believes in' Christian Science. Then the letter is "mere book-learning, — letter without law, gospel, or demonstration" (Mis. 366:32). It appears in the form of "hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (367:6). Webster points out that 'letter' (Latin 'littera') may be connected with the Latin verb 'linere' = 'smear' or 'erase'. This further indicates the negative meaning of the word 'letter', i.e. a lack of the spirit. Thus Mary Baker Eddy places 'the letter', used in this sense, in the same category as mental arguments and refers to both as human aids: "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner" (454:31).

The letter without the spirit is inadequate. The letter alone is dead; it is "but the dead body of Science, — pulseless, cold, inanimate" (113:7). The letter alone cannot unlock Christian Science; students "who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry" (451:8). Time and again Mary Baker Eddy draws attention to the fact that Christian Science cannot be demonstrated through the letter alone — in other words, without the spirit (see Mis. 195:5-7; No. 28:21).

(b) *The positive meaning of 'the letter'*. In its positive sense, the 'letter' signifies what the textbook refers to as the 'absolute letter'. The absolute letter includes the spirit; it even involves more than the spirit alone, as the following passage shows: "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter" (483:19). In Christian Science the true letter and the spirit form an inseparable unity; the absolute letter includes the spirit.

Mary Baker Eddy worked all her life to make this unity plain. Speaking of the year 1889, she says that she "left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of

Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character" (My. 246:13). She was striving to find the unity of the spirit and the Word, not the unity of the spirit and the mere letter, for she continues: "While revising 'Science and Health with Key to the Scriptures,' the light and might of the divine concurrence of the spirit and the Word appeared" (My. 246:19). In the revised 50th edition of the textbook (1891), the unity of the spirit and the Word became evident for the first time. It is seen clearly in the sequence of the spiritual themes of the chapters, which, from the 50th edition onwards, are arranged in the Word-order, the order of Mind, Spirit, Soul, Principle, Life, Truth, Love.<sup>1</sup> Hence this new edition is described as the one "better adapted to spiritualize thought and elucidate scientific healing and teaching" — and this on the grounds that "the arrangement ... makes the subject-matter clearer than any previous edition" (Ret. 82:28). Of this 50th edition, the 'Christian Science Journal' for April 1891 says: "The new volume is pre-eminently a book of the Spirit. This is not to intimate a lack in the letter; but, to claim that the conscientious student of the new 'Science and Health' cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth." Through the discernment of spiritual order, the letter is wedded to the spirit.

*The 'new tongue'.* When the letter is coupled with the spirit — when it represents what Mary Baker Eddy means by the 'absolute letter' — it lifts us out of the language of human and material conceptions into the language of Spirit. Because Spirit is scientific, its language is spiritually scientific. In spiritual understanding, spiritual sense is united with scientific sense, for spiritual sense alone is not enough. On the other hand, true scientific sense is not possible without spiritual sense, just as the absolute letter is not possible without the spirit, since without the spirit it would sink to the level of the mere letter. Only when spiritual sense is coupled with scientific sense can we not only "speak with new tongues" (Mark 16:17) but also hear the language of Spirit expressed in both the Bible and the textbook.

*The absolute letter must be combined with the mere letter.* However, to

<sup>1</sup> For further reference on the layout of the textbook-chapters see: Max Kappeler, *The Structure of the Christian Science Textbook — Our Way of Life*; also by Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

be able to interpret Christian Science to human understanding, the spiritual language must be translated into a language which human thought can comprehend (see 210:1-4); "in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter" (114:19). From this problem arose the difficulties which Mary Baker Eddy herself had to combat, namely, "the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader" (115:3). For this reason, she weighed her words with utmost care, making every word convey the spiritual sense of the concept as clearly as possible in order to bring the metaphysical meaning to light.

*The spirit without the letter can heal.* The objection is frequently raised that the absolute, scientifically exact letter is not necessary for healing — that the spirit alone suffices. This argument is partially justified, for healing without the letter has a certain place in the teaching of Christian Science. Because Christian Science was first discovered in 1866, the question is: How did the 'ancient healers' perform their healing work before the discovery of Christian Science? The answer: "So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice" (145:3). This is also true today. Those Christian Scientists who are successful healers are not always those who can best interpret the absolute letter; they heal from faith in the spirit of Christian Science. (See also the article 'Faith-cure' in Ret. pp. 54-55.)

*The spirit alone, without the letter, cannot establish Christian Science.* However, for teaching Christian Science, the spirit alone is not enough. The Science of healing was lost because the "ancient healers" did not possess the understanding of divine Science, which combines the spirit with the absolute letter. Lack of the absolute letter prevented them from establishing Christian Science in their time: "Whosoever hath the spirit without the letter, is held back by reason of the lack of understanding" (Mis. 195:7). For transmitting a teaching to others, the correct letter is necessary. Christian healing declined in the first few centuries A.D., not through the lack of the spirit but through a lack of the letter. A healing also came to Mary Baker Eddy, and the ability to heal first came to her as the spirit of Christian Science. But for healing to be made universal —

more than an individual gift of grace but available to all mankind — the Science of healing had to be investigated, and this in such a way that it could be transmitted to others through teaching. To do this, we need an understanding of the absolute letter. Hence her decision: "I must know the Science of this healing" (109:19).

*"Both the spirit and the letter are requisite"* (Mis. 195:8). Neither the letter alone nor the spirit alone gives us an adequate foundation for Christian Science and its demonstration. "The same 'Mind . . . which was also in Christ Jesus' must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles" (243:10). Mary Baker Eddy therefore came to the following conclusion about her textbook: "Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science" (Ret. 38:28).

### The intellectual and spiritual

The criticism that John Doorly's synonym-study dealt merely with the letter was perpetuated with the further objection that it was merely intellectual, whereas Christian Science is spiritual — the word 'intellectual' being used in this case pejoratively. But does this word have this negative sense in Christian Science? We can find the answer by going through Mary Baker Eddy's writings to see what she herself says on the subject. Her own statements give us the only reliable criterion.

Webster defines 'intellectual' as follows: "Having the power of understanding; having capacity for the higher forms of knowledge or thought." Christian Science expressly requires understanding and knowledge. "Spiritual rationality and free thought accompany approaching Science, and cannot be put down" (223:21).

In spite of such clear statements there arose early on a feeling that a spiritually scientific insight into divine being is purely intellectual, meaning by this something negative. This may have been due to the fact that the textbook discriminates between two aspects of the word 'intellectual' — using it, so to speak, on two different levels: first, in relation to academic learning and second, mostly in a spiritual and positive sense.

In the first connection, Mary Baker Eddy states in the 'Preface' to the textbook that "no intellectual proficiency is requisite in the learner, but

sound morals are most desirable" (x:30). This means that the study of Christian Science can be undertaken without the ordinary academic qualifications required for advanced study in other sciences. Another passage, with similar meaning, declares that it is Spirit which imparts the understanding which leads into all Truth, and adds: "This understanding is not intellectual, is not the result of scholarly attainments" (505:26). At first the reader is apt to stop at the comma, glad that no intellectual demands are made on him in gaining an understanding of Christian Science — that he can go on quietly without too much mental effort. Yet in this sentence as before, the word 'intellectual' is clearly restricted by what follows the comma to mean "scholarly attainments" and is therefore not necessary only in this specific sense. As in the first quotation (x:30), it refers unmistakably to human, academic intellectualism.

Apart from these references where 'intellectual' is restricted to the sense of human, academic learning, the word is used everywhere else in Mary Baker Eddy's writings in a totally positive sense. She frequently uses 'intellectual' in conjunction with 'moral' and 'spiritual' (171:21, Mis. 113:31). The passage defining her system of Mind-healing, for example, leaves no doubt: "Its pharmacy is moral, and its medicine is intellectual and spiritual" (460:8). How then could a Christian Scientist fail to agree that Christian Science is not only spiritual but also intellectual? Surely the spirit and the absolute letter must be one. And surely the intellectual must also be coupled with the spiritual.

There are many other passages where Mary Baker Eddy speaks positively of intellectual abilities, for example: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal" (195:19). "My students, with cultured intellects . . . give promise of grand careers" (Mis. 356:10). Of the Christian Science churches and publications she says that their "intellectual, moral, and spiritual animus is felt throughout the land" (Mis. 113:31). Naturally this kind of intellect is not won through scholarly learning; it is a gift of the Spirit. It is "the baptism of the Holy Ghost", which "increases the intellectual activities" (Mis. 204:12, 18). "Intellectual wrestling" in Christian Science is potentially helpful (Peo. 1:12; No. 45:21).

Why, then, is there opposition to anything 'intellectual'? Mary Baker Eddy's answer is clear and simple: it comes from animal magnetism,



which makes minds dormant; "The victim is in a state of ... mental haziness which admits of no intellectual culture or spiritual growth" (My. 211:29). Whenever we hear the criticism that study of the textbook should be purely spiritual and not also intellectual, we can see either that the protest comes from ignorance or that it is an argument of animal magnetism.

### The new language

Shortly before his ascension, Jesus declared: "They shall speak with new tongues" (Mark 16:17). What does this prophecy mean? Certainly not that Hebrew or Aramaic will be replaced by another human language. Instead, is not the new tongue the language of Spirit, which the textbook also speaks? Divine Science is the Comforter promised by Jesus (55:27). The textbook speaks "God's essential language" (117:10); it speaks the new tongue. This is not a human language, like English or German, for "earth hath not heard, nor hath lip spoken, the pure language of Spirit" (117:14). How can we learn this language? What are its distinguishing characteristics? Certain fundamental ideas about language should first be understood.

*What is language?* Although we all speak languages, it is not easy to explain what language really is. Gestures, facial expression, the tone of voice can all speak volumes and often say more than actual words. Language is *expression*, pure and simple. The various elements of language are words, signs, symbols, metaphor, simile, allegory, and so on. Language is a tool for formulating a message and conveying it in such a way that its meaning can be accurately received and understood. Words, numbers, signs, sentences or syntax are not then the message itself but merely the channels, the means and images for transmitting the meaning; they provide symbols for the meaning. They are not identical with content but function instead as conveyors of content.

These symbols are necessary for reasoning and communication; by combining symbols, we can express ourselves even more clearly, communicating thoughts of greater complexity. Yet to do this, we must master the rules which govern how the symbols must be combined, otherwise our message is totally confused. The more we are able to master the coordination of content and symbols and the rules for transmitting

meaning, the more creative, intelligent and powerful our use of language becomes.

*Teaching by symbols.* "Spiritual teaching must always be by symbols" (575:13). Biblical writers made extensive use of metaphors taken from nature to convey their spiritual teaching, as well as legends, myths, fables, allegories, past national events, parables, numbers, and so on. With later developments in the scientific age, it became more and more possible to use abstract concepts as symbols, borrowed from many different branches of science. The advantage of this is that abstract symbols are more exact and better adapted to combining or blending symbols. As a result, new insights can be expressed in a definite and precise way.

Although the textbook does here and there resort to biblical symbols, in the main it replaces these with the newer, more abstract symbols of the scientific age. Because its chief aim is to elucidate the realm of pure Spirit, it introduces for its wholly spiritual theme a new symbolic language more closely corresponding to and reflecting the language of Spirit. With the seven synonymous terms for God, the capitalized terms, Mary Baker Eddy introduced, as it were, super-symbols, in which symbol and spiritual meaning coincide. These capitalized terms are symbols which do not exist in human language; they make no sense — or even give a false sense — if taken in their ordinary human meaning. The capitalized terms are symbols which have no meaning until they are given their right content, gained only from text-analysis. The synonymous term 'Mind', for example, receives its true and full meaning only when the ideas which characterize it are rightly classified under the one tone: Mind. When this is understood, the letter and spirit coincide in the symbol 'Mind'. In the capitalized terms, the spiritual content is one with the divinely dictated symbol, for the synonymous terms and their ideas are revealed in the text as the essential elements of divine consciousness.

The language of the synonymous terms for God is a language in which letter and spirit are one, because expression (symbol: e.g. Mind) and content (what Mind means) constitute one divine consciousness. An *understanding* of the divinely objective meaning of the synonymous terms — namely, of God, Being itself — develops in our consciousness. As a result, the more consciousness gains a true grasp of a synonymous term for God, the more it also comprehends the spirit of the synonymous terms, and consciousness becomes restructured according to the content

or meaning of the synonyms. In human language this is not so. However exactly we may understand what things mean in human language — for example, the word ‘chair’ — we shall never be one with these things. It is quite different with the language of the synonymous terms.

This unique nature of the synonymous-term language makes the textbook different from all other books: in the textbook the language of Spirit communicates the meaning of spiritual being and thereby molds our consciousness and being accordingly. Whereas other books give information about a universe which exists outside of us and is not identical with us, the textbook reveals the divine structure of Being, the Being which is also *our* being. Symbol and being become one in us. In this way, the spiritual meaning becomes more and more free from symbols, revealing the one Being as our own being. In the language of Spirit, speaker, channel, message and receiver become one — the one Being understanding itself. Whether we read the textbook in English or any other language, the human language is not what conveys the message. We can memorize the text word for word and yet not understand it. By contrast, if we understand it in the language of Spirit — in the language of its infinite meaning in which it is actually written — its message becomes our own being; its content becomes one with our consciousness.

Whereas human language is linear and atomistic, putting together isolated concepts according to human logic and humanly limited conceptions, the language of Spirit always goes out from the whole. This is the language of God, Being itself: “And God spake . . .” God is the whole, and this whole speaks in divinely differentiated concepts — concepts that are always differentiations of the whole itself. They never leave the whole, because, by the principle of reflection, the whole is present in every divine concept.

What are the elements of this new language? The language of Spirit speaks through the seven synonymous terms for God and their ideas. Each of these terms stands for the whole, the infinite One; no synonymous term ever loses the nature of the infinite, although, through its ideas, each can translate itself into a differentiated concept of infinity. Furthermore, each synonym reflects all the others, thereby expressing the great inter-reflection within the one Being. Through the rules of blending the symbols — in this context, of blending the synonyms — the language of Spirit becomes an extremely exact as well as infinitely differentiated and flexible

language, capable of expressing the infinitely varied manifestations of infinity itself.

This synonymous-term language uses terms which in the human vocabulary are not synonymous. For example, in ordinary language, 'principle' and 'spirit', or 'truth' and 'soul' are not synonymous. However, as capitalized terms they take on a completely new meaning — a meaning which makes them synonymous in Christian Science.

This new meaning and definition of terms in the language of Spirit applies not only to the words used as synonyms for God but also to the ideas which characterize these synonyms. In Christian Science, the terms expressing ideas take on a completely new meaning. Let us take 'intelligence', for example. A good dictionary gives many definitions for this word, and technical uses account for a great many more, all widely differing from each other. As a result it is difficult to know which among the many should be regarded as the standard definition. For example, to an experimental psychologist intelligence is something which can be measured by an intelligence test; to a philosopher it may be an ideal conception, always unattainable; to the medieval scholastic it meant the faculty of memory; to the medical profession intelligence means, the degree of development of the brain, while the structural psychologist defines it as the ability to adopt new thought-models.

Yet separate from all of these meanings is the sense of intelligence used in the language of Spirit. Every idea gets its meaning from the seven synonyms for God and is determined in its use by them. Furthermore, every idea reflects every other idea, and is in this way defined more specifically. Thus we can discover the exact definition of 'intelligence' by seeing it in the light of the ideas of the seven synonyms for God. (See also the example shown earlier, pp. 100ff.) This explains why the words that express divine ideas have a totally different meaning in Christian Science from their ordinary usage. We cannot therefore find their divine meaning by looking them up in dictionaries but must apply the right method, analyzing their spiritual significance through their relationship to the seven synonymous terms for God and their ideas.

Thus the language of Spirit, by resting on the spiritual meaning of the seven synonymous terms for God and their ideas, constitutes a totally new language. This 'new tongue' cannot be learned or grasped through ordinary usage and terminology but demands a complete paradigm-shift

in human consciousness. To learn the language of Spirit, we need both the letter and the spirit, for the spirit fills the letter with new meaning. No wonder there are such great difficulties to be overcome — difficulties arising from the inadequacy of material terms to express metaphysical statements in a way that is also intelligible to the reader. “The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue” (115:9).

In the spiritual language, the way words relate to each other is not bound by philological limitations. By the principle of reflection, terms overlap and blend with each other. By each reflecting, blending, combining and interlocking with all the others, new aspects are always coming to light according to the way of reflection, revealing a completely integrated and interrelated spiritual content. However, this reflection does not happen in a chaotic or random way but follows specific laws, ordered and regulated to suit the particular problem and based on system. In this way, the words symbolizing both synonyms and ideas appear in a new context of meaning, which blends within itself kaleidoscopically to bring out always new dimensions and aspects of their spiritual content. As a result, spiritual terms can never be defined *linearly*, once and for all, but require a *structural* definition. For example, if we want to know how to define Mind, it is not enough to take a single statement about Mind in the textbook. All the passages concerning Mind must be examined. Furthermore, as we shall see, a synonymous term for God cannot be adequately defined simply by taking ideas arranged in linear order. Although at first the lists of ideas characterizing each synonym seem to represent such a linear definition with columns of independent terms, they in fact are the findings of researching the synonyms in context throughout the textbook. As such, they represent a necessary first step but not the conclusion of a synonym study. Why is a linear definition not enough?

*The language of Spirit requires a new way of thinking.* Human thinking is linear, able to deal with only one thought at any given time. Thus its thinking-process conforms to a time sequence of *one thought after the other*, step by step. Being, by contrast, has nothing to do with time; it is always isness, always now. Consequently, to represent the one Being, the language of Spirit cannot be linear. All the variations of divine being are in the now; they are omnipresent. To express this, the language of Spirit says everything synchronously, for it is, so to speak, *vertically* structured.

Everything that exists comes simultaneously 'down' from God to us, and God is always the whole. To understand this language we need a different structure of consciousness, a different mode of thinking. Since the textbook speaks the language of Spirit, we cannot fully comprehend the textbook with the linear method of thinking and reading. Even though the text must be written linearly, the universal meaning of the textbook is spiritual and so must be understood through spiritual structure. Yet this involves an obvious difficulty: to express timeless spiritual facts, we must rely on material terms and on a totally material presentation, dictated by the printing process. To overcome this rigidly linear form, the spiritual language — including the content or meaning of the textbook — could be better presented in the form of a musical score, and even more comprehensively, as a matrix.

The language of Spirit also differs fundamentally from human language in the fact that it is *one-valued*. God is the One, which knows no opposite, no counterfeit, no duality. As a result, all statements in the language of Spirit are God-valued and therefore one-valued. Human thought, by contrast, is dualistic. It constantly thinks in pairs of opposites — such as good/bad, true/false, Spirit/matter — and so is two-valued by nature and conception. To be attuned to the one-valued nature of the spiritual language, we must re-educate ourselves in how to think. Instead of continually reasoning in the dualistic categories of human thinking, we must reorient ourselves according to the one-valued logic of the language of Spirit.

Since the language of Spirit always speaks from the whole and this whole is one-valued, it is the language of the infinite One. Thus the language of Spirit is not simply a question of language but far more of Being itself. As long as God is just a name, formulated on the basis of human concepts, God is a concept diametrically opposite to the concept of man. By contrast, through the language of the synonymous terms for God, letter and spirit are understood as one; through synonym-study the divine meaning of these seven synonymous terms becomes man's own being. The concepts of God and man are no longer opposed. Man no longer thinks *about* God. Rather God and man co-exist in one divinely structured consciousness; man is, so to speak, 'the thought-of' of God; he is the idea of God. The perfect oneness of letter and spirit is established in consciousness.

## Chapter 5

### **The consciousness of the seven synonyms for God**

*Is it actually so important to study the synonymous terms for God?* As students of Christian Science, we find that a great deal is written on a variety of subjects, all of which may attract our attention and interest. If we are beginning in the study, we must wonder why it is so necessary to focus on the synonymous terms for God, when Christian Science presents such a wide range of other interesting subjects. And we may consider it a rather dry form of study — just the letter. Correctly viewed, this study requires that we approach it with the right spiritual attitude. To do this, we must keep foremost in mind the vastness and importance of the synonymous terms.

#### **The problem**

The seven synonymous terms stand for God, for the whole nature of the Supreme Being. We can go no higher, for there is nothing beyond this. Besides the one Being, nothing else exists. The one Being governs everything; it governs our whole existence; it even manifests itself on the mental and physical levels of human existence. Everything comes under the impact of the seven synonyms for God. This is why it is of greatest importance to have a correct understanding of the synonyms before everything else. Without this understanding we cannot rightly interpret the experiences of our daily lives. In the words of the parable of the talents: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21). Faithfulness towards the "few things" gives us dominion over everything.

Man is God's consciousness of itself. This means that man is the consciousness of the seven synonyms for God. This synonym-consciousness is our being-consciousness. Can there be anything more important than this?

Therefore, to approach the study, we must get our priorities right. An

understanding of the synonyms must take first place. The question 'Must we study the synonymous terms for God?' is posed from the human way of thinking. It betrays the fact that we do not yet have the proper attitude and so cannot recognize the necessary ordering of our priorities. Indeed, studying the synonyms is not a 'must' but a divine privilege; it is by the gift of grace that we are brought into this study and enabled to know God aright. If we realize this, we do not dissipate our efforts on side-issues — straining at gnats and swallowing camels. True, we never reach the point where we can finally say: I have finished my synonym-study, for we are constantly led back to it from a higher standpoint. Our consciousness of the synonyms continually expands to a broader, more finely structured spiritual understanding. Through this cultivation of consciousness, we give birth to the fact that what we are studying is actually our own infinite being. By the constant restructuring of our consciousness, we "put off the old man with his deeds" and become the new man, experiencing a new world and a new life. Synonym-consciousness revolutionizes us — and with us, the whole world.

*How do we apply the synonymous terms for God?* Christian Science never indulges in mere abstractions; it needs to be practiced. Mary Baker Eddy says: "The introduction of pure abstractions into Christian Science, with their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels" (My. 218:15). Since a scientific study of the synonyms may at first seem somewhat abstract to students, the question of the relationship between theory and practice naturally arises — the problem of how to 'apply' it.

This is the crucial point: the word 'apply'. Although it is a word that Mary Baker Eddy rarely used herself, it is very frequently used by students, largely incorrectly, based on a false sense of what 'apply' means. Some would like to take a truth in Christian Science and apply it to something external to itself, such as a disease, just as a medical rule is applied by taking a plaster and laying it on a wound. The point is, it is impossible to apply Truth to something outside of Truth, for Truth knows nothing outside itself; indeed nothing exists outside of Truth. 'Applying Truth' must have a different meaning. It means resorting to Truth and not to error, turning in every situation to the synonymous terms for God. This turning to God heals disease and solves problems.



'Applying Truth' therefore means turning to the synonymous terms in every situation. Then Truth heals the disease and solves the problem. Devotedly turning to the synonymous terms, means 'applying' Christian Science, with the result that Truth applies itself in human experience, causing error to disappear.

*The ordered steps leading to a pure synonym-consciousness.* We have seen that our study of the synonymous terms must be both intellectual and spiritual — that the letter alone is inadequate and therefore needs to be coupled with the spirit. Our task is clear: "Study thoroughly the letter and imbibe the spirit" (495:27). Students may ask: How can we do this? There is a natural ordered development which unfolds in four distinct stages:

1. concept-building
2. tonality-building
3. consciousness-building
4. being-building

Let us examine these four stages more closely.

### 1. Concept-building

First, we must strive to master the letter as thoroughly as possible. It is essential to get a clear concept of what each synonym for God means. This is possible only if we have studied the meaning of the concepts which are classified as the ideas characterizing the synonyms for God, such as 'intelligence', 'creator', 'power'. In other words, we must ask: Are the terms which define God through seven synonyms — as well as the ideas characterizing each synonym — clear and definite concepts, concepts that are defined in a divinely objective way, so that all students have the same sense of them? This has not always been the case. Only through John Doorly's research and analysis of the synonyms was such a standard first made practical and possible. Until that time students interpreted the synonymous terms in a wholly subjective and intuitive way, usually giving them nothing more than a heightened sense of their ordinary human meaning. The concept of each of the synonymous terms for God was based on each one's own inspired feelings about them, leaving their definition as a matter of human judgment.

By contrast, Doorly taught a method which is both impersonal and divinely scientific. To grasp the divine content of the synonyms for God,

we must gain their right interpretation through the ideas characterizing them in the textbook itself. But to define the true concept of the ideas and to classify them rightly — i.e. to understand the meaning of each idea as characterizing a specific synonym — we must understand the principle of reflection. So Doorly's method first of all gave the tools for the correct definition of concepts. The extensive text-analysis that followed resulted in long lists of ideas characterizing each of the synonyms for God. Students are well advised, especially at the beginning of their study, to make such lists for all the synonymous terms and to add to them year by year. In this way they establish within themselves a good and reliable foundation.

The great advantage in doing this work on the exact letter is that it enables us to gain the spirit as well. Why? When a concept is filled, not with humanly subjective interpretations, but with its divinely objective meaning, it becomes a divine concept — a concept intrinsic to divine Mind. We call these intrinsic concepts 'ideas'. Ideas are prime conceptions of divine Being.

This process of filling concepts with their true, divine meaning may be seen as a bridge between right concepts and divine ideas. The clearer our concept of an idea, the nearer it comes to the nature of the idea itself. Jesus — not Christ — embodied this close approximation of a right concept to idea; he was "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (589:16). Whereas Jesus was the highest human concept of the divine idea, Christ is the divine idea itself. As the mortal conceptions of human thought disappear, the perfect concept appears more and more clearly (454:22). Perfect concepts become ideas. In other words, divine ideas translate themselves to mortals as right concepts, and the perfection of these right concepts depends on the transparency of human thought to their spiritual content.

Reading the textbook for the first time, we discover from the very start: "How empty are our conceptions of Deity!" (3:17). As we study the textbook, these empty conceptions are filled with divine meaning, until concepts grow into ideas. Both the letter and the spirit take on new meaning, and we learn the language of Spirit. The particular human language in which the letter is written makes no difference to the spiritual sense and meaning of the new tongue.

With the proper method of concept-building, we think more and more

in line with divine ideas. Although we still use human speech and move in the realm of human thought, we find that an underlying, common spiritual language emerges. This brings us, metaphorically speaking, to the bridge leading from the mere letter to the absolute letter, which is always inseparably one with the spirit.

To recapitulate: thought has to do with concepts, and concepts can be expressed in words. Originally, speech consisted mainly of words that represented concrete objects; only later were more abstract concepts introduced. Gradually thought moved beyond an objective 'thing-world' into a world of abstract concepts. In Christian Science, thought continues to expand: we reach the bridge of divine concepts and cross over from the world of human conceptions into the universe of divine ideas. With this passage, the absolute letter appears; the letter is wedded indissolubly to the spirit.

## 2. Tonality-building

*What does 'tonality' mean?* Having gained some sense of the divinely objective meaning of the concepts, we come to the further question of how the absolute unity between the letter and spirit can be experienced in our study, so that the letter per se fades more and more into the background, and the focus rests primarily on the spiritual content, the divine meaning or spiritual atmosphere. This sounds almost paradoxical: in concept-building the accent is on the clear definition of words; concepts are filled with their spiritual, divinely objective meaning; in tonality-building, the letter is less and less in central focus, as the spiritual meaning assumes priority, surpassing the letter. The spiritual meaning of a synonym for God — free from words and concepts — is what we call the *tone* of a synonym. This brings us to the question of tonality-building.

In order to follow the development from the exact to the absolute letter, which gives full expression to the spirit — in other words, from concept-building to tonality-building — we must understand the method by which this transition takes place. Building a sense of spiritual tonality requires a method different from concept-building. Concept-building involves intensive, detailed study of the letter; the more thorough and exact the study of the letter, the better the results. Tonality-building, however, is not a question of learning — of more and more intensive study — but rather of gaining the spirit. As we cultivate our findings, the tone of a synonym

becomes clearer and more definite, until it gathers an unmistakable spiritual identity. This tone is then free from the letter; it is a spiritual impression, a definite spiritual perception and consciousness. When the tonality of each of the synonyms for God is sufficiently cultivated in us, so that each stands out clearly with its own distinct spiritual identity, then the meaning of each synonym can be distinguished unequivocally from that of all the rest.

*How do we get to the point of tonality?* What is the method of spiritualization, enabling us to gain the tonality of the synonyms for God? First of all, we must ponder each of the synonyms separately. We should start with Mind and work with the list of ideas for Mind. Among these ideas we find: creator, parent Mind, cause, first, basis, power, action, will, mandate, manifests, emanation, influence, intelligence. The question is: How do we gain the spirit of the letter? Merely reading through the words or learning them by heart is not sufficient. We must search for the inner meaning of these concepts and see how they are all connected and interrelated in meaning. After studying the list of ideas, we must think them over prayerfully. We must sit back and ponder them with an attitude of deep consecration, inwardly listening to what these concepts mean and imply. To this end, we should ask ourselves such questions as: How are all these ideas interconnected? How do they all have the same common denominator, namely Mind? How do they presuppose each other, and why could each not exist without all the others?

With such fruitful ponderings, we discover a completely different attitude towards life being established in us. The more we feel the inner meaning and working together of the concepts, the more we gain a clear sense of their spiritual meaning and value, and the letter melts into the spirit. Since the attitude of pondering and contemplation is the key, this whole process requires a great love for the subject, a feeling of awe before the vastness of the task, a sense of worship and a constant anticipation of the fulfilment of a great promise.

*Example.* Since it would take a whole book to explain the practical implications of this method, we can only touch upon them here. As an example, let us take the synonym Mind and work from the ideas mentioned in the previous paragraph. We could then sit back and ponder, with a sense of awe, what it means, namely, that: God, Mind, is the creator, therefore neither man nor mortal mind is a creator. Hence the

parent Mind, God — not human parents — creates man and is our true creator. The term ‘creator’ presupposes that this creator is also cause, for without cause there could be no effect, no creation; there can be no creator without a creation. The term ‘creator’ also includes the fact that this creator is the beginning of everything; it is therefore the first. If it were not the beginning of everything, it would not be the creator but would be created. Accordingly, any creative activity starts from the divine Mind and not from so-called human intelligence or human abilities. This great ‘First Cause’ is our basis, the foundation on which all our activities must be based. A creator, which is also a cause and therefore produces its effect, must have within itself the force and power to produce. Cause without power could not be a cause of anything. As soon as cause operates from its own inherent power, action takes place. There is no creative cause without also powerful action. This creative, causative, powerful action is the divine will, the command to ‘Let there be!’. If the divine creator were not at the same time the divine will, the creator could not carry forth its creation; the creative command would bring with it no manifestation. Again, manifestation without power, force and action is impossible; each presupposes the other. With Mind’s infinite manifestation of itself comes the emanation of Mind. Mind is not a latent force, ambivalent about its manifestations or manifesting itself in an arbitrary way; Mind is an active force, which is never without its manifestation, its emanation. From the standpoint of creation, this emanation or outflowing of Mind is the divine influence. As with the creator, this influence would be ineffectual — no influence — without power and the ability to act. Because Mind is all, everyone is under the all-influence of the divine Mind. Yet how could a creator operate creatively and have its influence without being at the same time intelligence? A creator which did not manifest itself intelligently would produce an erroneous creation, and, being erroneous, such a creation would collapse.

In this way we can go through the entire list of ideas for Mind, seeing how no idea can exist without the others, how every idea is interlocked with and therefore needs all the others. Far from being a word-game or an intellectual exercise of playing with words, this active pondering is a matter of talking to our own spiritual sense, making us consciously conscious of all that Mind means and implies through its ideas.

Such consecrated, intelligent pondering of the meaning of the ideas characterizing the synonyms is a spiritually creative activity. As we reflect

on the ideas of Mind quietly and prayerfully, these ideas take on more and more their true and full spiritual meaning, gradually swelling into one full tone, the spiritual sense of the whole. Words fade into the background and in their place comes the one integrated tone of Mind itself. At this point, Mind is no longer a mere concept, requiring explanation through a list of independent ideas; instead Mind is one great tone, surpassing portrayal through specific words or concepts. Then the single term 'Mind' represents a whole world to us, Mind's universe of ideas.

*Concept-building gives way to tonality.* Once again, there appears to be something of a paradox here. We study the letter thoroughly in concept-building, only to see it fade into the background in tonality-building. The point is, this is the right way, marking the necessary steps of development. Before concept-building, a synonymous term is little more than an empty word to us, a term filled with all kinds of human conceptions; therefore we need concept-building to give us the right, divinely objective meaning of the term. Yet this is not the end. We must go on and cultivate tonality-building, so that the synonymous term becomes one great spiritual tone for us, the atmosphere of God. At this point, the first stage of concept-building is left behind, thoroughly integrated into the new understanding in which the letter and spirit are inseparably one.

This development from the letter to the spirit does not take place overnight. It is a spiritual birth; "it begins with moments, and goes on with years" (Mis 15:13). Through it we experience the transition from a material to a spiritual conception of life. Conceptual thinking gives way to a spiritual atmosphere. A good memory is no longer of any assistance, for thinking in words fades into the background. Instead, cultured spiritual sense governs our consciousness.

*Simplification and greater clarity.* Getting the tonality of the synonymous terms greatly simplifies our thinking. How? The spiritual tone of *one* synonymous term includes *all* the many countless, indeed infinite, ideas interwoven within it. Instead of many, we have one. This enables us to think and reason along spiritual lines in a much more economical way. We work more and more from the big lines, and less and less find ourselves getting caught in the details. Categorizing all the ideas of a synonymous term into one single tone therefore brings not only an enormous simplification but also a far greater clarity and transparency. All this helps us to gain a better understanding of divine being.

A growing sense of the tonality of the synonyms also brings about a significant change in the practice of Christian Science. If in treatment we work from the tonality of the synonyms for God, this naturally includes a spiritual understanding of all the ideas of each synonym. When we reach this point of spiritual development, we outgrow the method of handling a specific error with a specific truth. Treatment operates instead according to the redundancy principle, whereby an understanding of the synonym includes more than the specific spiritual idea necessary to handle a specific case. Jesus healed the multitude by this method. From the altitude of understanding Being in its wholeness, he no longer had to detect every individual false belief and treat it specifically, since working from the whole includes the solution to all the individual problems.

*Tonality: the key to the Bible and the textbook.* The importance of tonality-building cannot be placed too highly, for it is the prerequisite for understanding the spiritual structure of both the Bible and the textbook. Why? Let us start again from the fact that God is All-in-all. God interprets itself as Mind, Spirit, Soul, Principle, Life, Truth and Love. Each of these seven synonyms for God is characterized by specific ideas. To teach these, we need symbols. Accordingly, both the Bible and the textbook teach the subject of God by means of symbols.

However, many different kinds of symbols can be used to represent a specific spiritual value, whether it be of a synonym or an idea. The Bible mainly uses symbols taken from nature and human experience, while the textbook uses the more abstract symbols of concepts taken from the scientific disciplines. The Bible and the textbook both teach the same subject, God, but not through the same symbols. For example, nowhere in the Bible do we find the terms 'Mind', 'Soul' or 'Principle' used as capitalized terms; the terms 'Spirit', 'Life', 'Truth' and 'Love' are used in the New Testament, but only rarely. Most of the words that the textbook uses for divine ideas do not appear in the Bible at all, and those that do appear are used with quite a different meaning. Does this mean that the Bible teaches a different concept of God from that taught by the textbook? Does the Bible not teach that God is Mind, Spirit, Soul, Principle, Life, Truth and Love? Of course it does, but it uses a completely different set of symbols from that of the textbook, employing a symbolism adapted to the biblical and not to the scientific age.

Consequently, the spiritual message of the Bible cannot be grasped on a

literal level but must be interpreted and understood spiritually; only in this way can its scientific meaning be brought to light (320:24–25; 272:9–12). In our age, the language of Spirit expresses itself through the language of the capitalized terms. Yet no matter what the symbol, the language of Spirit states the same fundamental facts. When we understand the language of Spirit in its tonality, we hear the spiritual message, whether it be expressed through the language and symbols of the Bible or the textbook, for we see beyond their various symbols to the eternal and universal tones of reality.

This is seen very clearly in John Doorly's development. His lifelong work with the tonality of the seven synonymous terms for God and their divine modes of operation as Word, Christ, Christianity and Science enabled him to decode the symbolic language of the Bible. The results were astounding. It became clear that the writers of both the Old and New Testaments were imbued with the spirit of Christian Science and so wrote texts that were founded on the same spiritual system as the textbook. Reading the Bible in the language of Spirit — that is, according to the tones of the capitalized terms — we can translate its biblical-symbolic language into the language of the capitalized terms, the language of the synonymous terms for God, for example. After this came the amazing discovery that many books of the Bible follow the order of Mind, Spirit, Soul, Principle, Life, Truth and Love.<sup>1</sup> Others were soon found to follow other fundamental synonym-orders, as will be shown in the next chapter. At three of his summer schools, as well as in a number of lectures, John Doorly showed that the books of the Bible have a balanced, scientific layout. Through this spiritually structured layout, they present an or-

<sup>1</sup> John Doorly's work on the spiritual structure of the Bible is presented in extensive verbatim reports: *Talks on the Science of the Bible*, Vol. I–IX; also in *Talks at the Oxford Summer School*, 1948, Vol. I and II, and 1949, Vol. I and II.

For further reference on the spiritual structure of the Bible, see Max Kappeler:

*The Bible in the Light of Christian Science*

Vol. I: *Genesis*

Vol. II: *Exodus*

Vol. III: *Joshua, Judges*

Vol. IV: *I and II Samuel* (forthcoming)

Vol. V: *I and II Kings* (forthcoming)

*The Minor Prophets in the Light of Christian Science*

*The Epistles in the Light of Christian Science*



dered, spiritual story, teaching scientific orders and systematic laws. Without a well-cultivated sense of the tonality of the seven synonyms for God, this spiritual message and structure of the Bible could never have been seen. Without a knowledge of the language of Spirit, we cannot unlock the Christianly scientific meaning of the Bible.

This also explains why the textbook-chapters 'Genesis', 'The Apocalypse' and 'Glossary' constitute the 'Key to the Scriptures'. The 'Glossary' (which has to be regarded as an appendix) shows that biblical terms and symbols must be interpreted in their spiritual meaning. The chapter 'Genesis' shows that the seven synonyms for God underlie the seven days of creation, while 'The Apocalypse' presents as its climax the city foursquare, showing the four modes of divine operation: Word, Christ, Christianity and Science. In this way, the fundamental root-notions of reality — the 'seven' and the 'four' — which constitute the key to understanding the one Being, are introduced as that which provides the key to unlocking the Bible.

Yet the 'seven' and the 'four' also give us the key to unlocking the structure of the textbook. Every student of the textbook experiences difficulty, not so much in grasping individual sentences, but far more in seeing the layout of the subject-matter within each chapter, and even more in seeing the structure and logic of the textbook as a whole. The solution lies in abandoning the habit of reading the textbook as separate words and sentences and instead learning to detect the tones of the subjects presented in the text. The more we do this with a cultivated sense of the capitalized terms, the more we can see how these subjects teach the system of the capitalized terms from various levels and aspects. As a result, we can epitomize these subjects most accurately and comprehensively through the capitalized terms themselves.<sup>1</sup> With this method of understanding the textbook through the tones of the synonyms, we discover that the great categories of Being comprising the system of Christian Science are revealed through the layout of each chapter. For example, if the layout of the subjects follows the order Mind, Spirit, Soul,

<sup>1</sup> See: Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*. The method of epitomizing the textual subjects through the tones of the capitalized terms is further explained in the introduction to this book.

Principle, Life, Truth, Love, the spiritual structure of the chapter presents the Word-order of the seven synonyms for God.

True, we can gain much individual inspiration — of immeasurable value to ourselves — from the Bible and the textbook without knowing the tonality of the seven synonyms for God and the four modes of operation. The trouble is, lacking the tones of the categories, we continually deal with atomistic, isolated truths, truths which are very helpful to us in day-to-day situations, but which bring us no further in understanding the infinite. Understanding the infinite demands spiritually scientific study, requiring us to grasp the whole as an integral system, not through fragmentary knowledge. For a Scientist, the overriding interest is to study the system and structure of the Bible and the textbook — a study made possible only through a consciousness cultured in the tonality of the ‘seven’ and the ‘four’. Without such a divinely structured consciousness, we can read the sentences endlessly and never see their spiritual structure.

John Doorly showed just such an ordered layout in several of the textbook-chapters as early as 1938, focusing in particular on the chapter ‘Christian Science Practice’ in 1950.<sup>1</sup> At the beginning of the ’50s, it was my privilege to work out the layout of all the chapters from ‘Prayer’ to ‘The Apocalypse’, showing both their internal structure as well as how they all flow together to form one coherent, structured whole. These findings are presented in my book ‘The Structure of the Christian Science Textbook — Our Way of Life’.

### 3. Consciousness-building

Tonality-building lays the groundwork for a further development: consciousness-building. Through the tonality of the seven synonyms for God, consciousness imbibes spiritual, divine values, causing us to relinquish human conceptions with their human and material values. Then our consciousness reflects God’s consciousness of itself. Instead of being filled with humanly subjective concepts, we experience a great transformation, as our consciousness becomes restructured according to divine values. Man is no longer the thinker, man is the ‘thought-of’ of God. Ideas come

<sup>1</sup> See: John W. Doorly, *Christian Science Practice*.

to us and structure our consciousness divinely. We no longer have to become consciously aware of Truth but awaken to something much higher. God — i.e. the divine values of the synonyms for God — works as the self-operation of divine consciousness in us and as us. The seven synonyms for God become our conscious being, establishing in us the ever-presence and allness of divine consciousness. This is divine consciousness-building. We no longer think about Mind but realize that Mind is conscious of itself as us. Then Mind manifests itself as us, Spirit reflects itself as us, Soul identifies itself as us, Principle operates itself as us, Life eternalizes itself as us, Truth is conscious of itself as us, and Love fulfils itself as us. In this consciousness there is nothing else going on but God and God's idea.

*The implications of consciousness-building for healing.* In healing this means that only a consciousness of the seven synonyms for God can judge and read a situation correctly. In Christian Science terminology, we call this divine Mind-reading. It is not we who should analyze a situation to uncover and destroy the error; our role is to allow the consciousness of the seven synonyms for God to illuminate the situation: for "in thy light shall we see light" (Ps. 36:9). Divine Mind-reading does not read error; instead it is "a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things" (83:26). This divine self-consciousness or divine self-knowing knows all and is aware of all things, because the synonyms for God constitute the allness of Deity. To this divine consciousness, nothing is unknown, and from it nothing can be hidden. Our role is to let this consciousness make the divinely scientific analysis. We no longer have the sense that we must be God's advocates, for the spirit of God acts as an advocate for us. Neither do we have the sense of having to work our way up to spiritual consciousness, for the spirit of God dwelling in us works out its plan of perfection. Then, in all our experiences, the right idea comes to us and fills our consciousness.

This spiritual consciousness works like a good musical ear, which is so well attuned that it can both rejoice at the right tone and automatically detect and correct a wrong note. A mistake can be uncovered only if we already know the right answer. So, too, with spiritual consciousness: whenever an inharmonious situation arises, spiritual consciousness reacts spontaneously to correct the error. We no longer have to strive to find the

harmonious fact, unsure whether or not we shall ever find it. A consciousness structured divinely is so filled with the harmonious facts of being, that any inharmony or mistake can be detected immediately and reduced to nothingness.

*Significance for preventive practice.* This consciousness of the seven synonyms for God is not only curative in its impact but also the best preventive method against any kind of inharmony, for it handles unconscious error. The more thoroughly consciousness is imbued with the synonyms for God, the less room there is for mortal beliefs to enter. The more finely our consciousness is structured according to the seven synonyms for God, the less possible it is for any error to slip through. Consequently, a divinely structured consciousness acts as a means of defense or preventive treatment against latent error. This preventive practice is far more important than healing, since the need for healing presupposes that some mortal belief has already had a chance to manifest itself in our life.

#### **4. Being-building**

In Christian Science the law is certainly true that our consciousness determines our life experience. This is also true of a consciousness of the seven synonyms for God, for such a consciousness shapes and gives form to our real, divine being. Thus consciousness-building leads to the most important stage, being-building. Through a divinely structured consciousness, we experience true being. What does this mean for us in practice? We may have been working for years to overcome problem after problem, trying in each case to answer all our questions with a divine consciousness. Now, with consciousness-building and being-building, we experience a mutation in method. The situations and questions of everyday life cease to be our starting-point, just as solving them one by one ceases to be our answer. Instead, we put ourselves and our entire human existence aside and let the consciousness of the synonyms for God determine our true being. Then and only then do we find the mission in life which is willed and determined for us by God. Our chief concern is no longer to make individual demonstrations or to solve isolated problems. Instead, we consciously let Being demonstrate itself. Man no longer tries to demonstrate God; God demonstrates us. In this way man fulfils

the mission in life that Being — the consciousness of the whole — dictates.

All the other subjects that we may study — such as botany, zoology, geology, astronomy, etc. — deal with objective things completely external to our own lives; none of them becomes subjective to us — none touches our own being. However intensely we may study botany, zoology, geology or astronomy, we shall never ourselves become plants, animals, stones or stars. Studying the synonyms for God is quite different. Through a consciousness imbued with the subject, we become one with the subject; the synonyms for God become our being. We then know ourselves as Mind-idea, Spirit-idea, Soul-idea, Principle-idea, Life-idea, Truth-idea and Love-idea. Furthermore, to be the idea of the synonyms for God is not something objective, something outside of us. We do not merely contemplate the ideas of the synonyms; we are these ideas.

There is a further difference: in other sciences we can either apply what we have learned to our life's career or not use it at all. With consciousness-building and being-building through the synonyms for God, the issue of application is formulated entirely differently. In divine consciousness-building, the synonyms apply themselves. They practice themselves, and in so doing they practice us. They create in us a new consciousness and with it a new man; through the impact of divinely structured consciousness, we experience a new world and a new life. They are our being. Therefore the question of whether or not to apply what we have learned is obsolete — irrelevant — since divine consciousness is self-applying.

To understand this method of cultivating a consciousness of the synonyms for God, we must realize that the stages of concept-building, tonality-building, on to consciousness-building and being-building all blend into one ordered development. For example, we do not have to wait until concept-building is a hundred percent perfect before we can move on to tonality-building, and tonality-building need not be mastered completely before it begins to become consciousness-building and eventually being-building. The transitions from one stage to another constitute a continuous flow, so that gradually we find ourselves working on all stages at once. The more we work this way, the more we find that each stage helps to consolidate the one before. A right concept of the synonyms is strengthened in us by a growing sense of their tonality, just as the tonality

is fortified in us the more we practice from a synonym-consciousness. And nothing establishes a synonym-consciousness more firmly in us than to see its operation as our own being. Thus, with only a rudimentary knowledge of concept-building, we can culture our tonality, and this leads us on to the practical aspect of demonstrable consciousness-building, which determines our lives anew. All four stages work inextricably together and support each other.

## Chapter 6

### **The four fundamental orders of the synonyms for God**

*Fundamental question.* Let us return once again to the period of 1938/39, when John Doorly and his team were engaged in the analysis of the seven synonyms for God. During this period, various arguments had to be refuted, for example, that the study is focused mainly on the letter instead of the spirit, or that the analysis is intellectual rather than spiritual. Critics then voiced a further objection, which later turned out to be a great blessing.

Reviewing John Doorly's early work during the years 1914 to 1938 (see pp. 7–12), one is struck by the fact that his research was focused on one particular order, the order of the seven days of creation. In the scientific analysis of the synonymous terms undertaken from 1938 onwards, we were always guided by the same order, namely the order given in the textbook in answer to the question "What is God?" — Mind, Spirit, Soul, Principle, Life, Truth, Love (465:10). The critics, by contrast, took the view that this sequence of seven synonymous terms has no particular significance, since the textbook also places these terms in different orders. For example, on p. 115:13, the textbook gives the order of: "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind"; in the 'Glossary', the order is again different: "Principle; Mind; Soul; Spirit; Life; Truth; Love" (587:6). In one sense, it was not unreasonable to conclude that, since each of the seven synonymous terms always stands for the whole, God, they can be used in any order. As already mentioned (p. 8), there are, mathematically speaking, 5040 possible permutations of a series of seven terms. Why then should one particular order of the synonymous terms carry such overriding significance? A valid — that is to say, scientific — answer had to be found.

Through inspiration and spiritual sense, John Doorly saw that this specific order is so centrally important because it is the order which answers the fundamental question: 'What is God?' It should also be

noted that this question arises in the fourteenth chapter of the textbook, 'Recapitulation', that crucial chapter which forms the basis of class teaching.<sup>1</sup> A further indication of the importance of this order lies in the fact that Mary Baker Eddy continually changed its sequence of synonymous terms until the present and final order emerged, showing that she regarded this order as highly significant. Through spiritual sense, John Doorly could also see that the other two synonym-orders given on pages 115 and 587 serve quite different purposes. In the course of time, a scientific explanation for this spiritual intuition was found. How did this explanation evolve?

Parallel with his work on the synonym-analysis, John Doorly's attention was drawn to the four sides of the holy city: Word, Christ, Christianity, Science.<sup>2</sup> Like the seven synonymous terms, these four sides of the holy city, Word, Christ, Christianity and Science, appear in the textbook as capitalized terms, essential to the language of Spirit. These four terms define the divine mode of operation, the *modus operandi* of Being, and therefore belong to a category quite different from that of the seven synonyms for God, which relate to the nature and essence of Deity. For many years, John Doorly had been investigating the question of the system of Christian Science. For there to be a system, there must be at least two distinct but interrelated and interacting categories. The 'seven' and the 'four' represent two such categories. What happens when the two are brought into relationship with each other? A system is formed.

In Christian Science, when the category of the fourfold divine operation is interrelated with the category of the seven synonyms for God, the 'four' determines the order of the 'seven'. This is how the four fundamental orders come into being. Out of the 5040 possible permutations, only four are of such fundamental significance that they constitute the basis of the scientific system in the textbook. The 'four' have an impact on the 'seven', producing four distinct synonym-orders, called the Word-order, Christ-order, Christianity-order and Science-order.

<sup>1</sup> *The Manual of the Mother Church* by Mary Baker Eddy provides for a member of The Mother Church to attend one course of elementary class teaching, which should be based on the chapter 'Recapitulation'.

<sup>2</sup> On the subject of the four modes of operation see also: Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 87-117.



Word, Christ, Christianity and Science have four different offices and purposes in Being. So, too, the seven synonyms for God take on an entirely different emphasis or accentuation, depending on the order in which they are used. Each brings out a different tone or shade of meaning, determined by the different purpose of each order. This leads to a further refinement and differentiation of our knowledge of the synonyms. However, it does not mean that a synonym is no longer the same synonym when it appears in a different order. The variation presented by one and the same synonym when placed in the context of different orders is merely a question of accentuation. Mind is always the whole of Mind. However, depending on whether it is viewed from the standpoint of the Word, Christ, Christianity or Science, Mind is accentuated through different ideas, without ever losing its quality of wholeness. Through this systematic accentuation, Being differentiates itself, expressing itself more exactly and thereby enabling us to grasp it in a more refined way and with a more scientific understanding.

The fact that the 'four' and the 'seven' operate together in one consistent, coherent system is already made clear in the definition of God. The complete answer to the question "What is God?" is as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (465:9). Here, the 'four' is clearly indicated, for the Word is characterized as incorporeal, the Christ as divine, Christianity as supreme and Science as infinite. These four operational characteristics apply to each of the seven synonyms, so that the two categories intersected produce a network of  $4 \times 7$  fundamental relationships. Further discussion of the four orders and seven synonymous terms in the following chapters (especially chapter 9) will help to give a clearer picture of this network of relationships.<sup>1</sup>

<sup>1</sup> For further reference on the four synonym-orders, see also: Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 181-198.

## The Word-order

*What is the Word of God?* John begins his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1,2). The Word of God stands for God's *self-declaration*. Being reveals itself to the seeker as "the nature, essence, and wholeness of Deity" (465:13). It *defines* what God is. The textbook defines God through seven synonymous terms, and in the specific order of: "Mind, Spirit, Soul, Principle, Life, Truth, Love" (465:10). Thus we can call this particular order of the synonymous terms the Word-order. Through this order, God declares itself to be what it is. God says: I am Mind, I am Spirit, I am Soul, I am Principle, I am Life, I am Truth, I am Love.

John's second statement about the Word of God goes on to show a further aspect: "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" (John 1:3,4). Here the Word is represented differently as the *self-revealing or creative Word of Life*, shown most clearly in the first record of creation. In this connection Mary Baker Eddy asks: "Was not this a revelation instead of a creation?" (504:14)

*Being and genesis.* John evidently realized that the Word can — and, indeed, must — be seen from different standpoints. If the question concerns what God is from the absolute standpoint of *Being* itself, then the Word presents the seven synonyms for God to show the intrinsic nature of Being, existing from all eternity and remaining forever in a state of isness. Here, the synonyms answer the question: 'What is Being itself?' However, a different aspect of the Word appears when the standpoint changes to the realm of human experience. From this standpoint, the Word of God appears in its seven aspects as an ordered, successive revelation, presenting a creative order of unfoldment. Eternal being then appears as a *genesis* or continual process of *becoming*.

The "numerals of infinity" and the "seven days" (520:10).<sup>1</sup> The

<sup>1</sup> As used in the textbook, these "numerals of infinity" are not numbers per se but 'signs' or 'symbols' of infinity.

explanation of the difference between *being* (described as “numerals of infinity”) and *genesis* (represented by the seven days of creation) forms both the conclusion and climax of Mary Baker Eddy’s analysis of the first record of creation. Here she states that the “numerals of infinity” have nothing to do with the material concept of time (the calendar of time) and are therefore free from any sense of step-by-step development; instead, they point to eternity and newness of Life. She says: “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (520:10). Only when becoming yields to being are the ideas which characterize the order of creation transformed into ideas characterizing the “numerals of infinity”. Indeed the purpose of the days of creation is to reveal a scientific law of ordered creation, leading step by step to the completion of divine creation — to the establishment of a state of perfect isness — on the seventh day. The days of creation are transformed into “numerals of infinity”, through which thought awakens to the fact that everything, from all eternity, exists in a state of perfection; here nothing needs to be created or developed.

Hence the seven days are not literally seven days but are merely “called seven days”. In reality, the seven days are the appearing of the underlying “numerals of infinity”, the primal values of eternity.

In the course of his work on the days of creation, John Doorly intuitively saw that there must be an essential difference between the “seven days” and the “numerals of infinity”. Yet this difference had to be understood and defined in a tangible and objective form. For this purpose, he took the lists of ideas already compiled and tested each idea to see whether it pertained more to the days of creation or to the “numerals of infinity”. The criterion for classifying the ideas into one or the other category was: Does the idea characterize eternal being, free from time, or has it more to do with a step-by-step development in time, showing its relationship with a relative standpoint? Every student can conduct these tests for himself. A few examples are given in the table on p. 144.

It is essential to understand and make this distinction, for as the textbook states, the “seven days” must melt into the “numerals of

infinity", the eternal values of reality. Only then can the ideas be adapted to infinite computations, to the "divine infinite calculus". Whereas the divine law of creation calculates with the seven days of creation in their unfolding sequence, the divine infinite calculus calculates with the "numerals of infinity", existing from all eternity.

*The Word from the divine standpoint.* The divine Word represents God as Alpha and Omega, the beginning and the end. It presents itself as the ordered self-revelation of the nature of Being. God is revealed as Mind, the All, the great intelligence, power, action, will and law of Being. This Mind is Spirit, the Only, the only substance and reality, the only nature and the only good. This divine nature, the nature of Spirit, is Soul; its identity is unchangeable; it is immortal, because it is sinless. All the identities of being (Soul) are united in the one Principle, operating in a harmonious system and governing everything absolutely. This Principle alone is Life; it is infinite individuality, omnipresent and eternal. This Being (Life) is Truth, which is fully conscious of its whole ideal and affirms the complete form of creation including man. Truth is Love, which preserves the perfection of being and fulfils God's plan universally.

*The creative Word-order.* All things come into being through the Word of God. Everything reveals the creative nature of Being and manifests the irresistible order of its creative unfoldment. In a linear order, the first and final values determine the goal towards which the individual steps unfold. The Word-order, which presents the order of creativity, begins with Mind, the creator and cause, the first; it ends with Love, perfection, completion, fulfilment. The intermediate terms, Spirit, Soul, Principle, Life, Truth, show the stages of development leading from the creative cause (Mind) to a state of perfect fulfilment (Love). This creative order can be illustrated by ideas, as, for example: Mind is the creator, the source and cause of everything, which manifests only ideas. Spirit brings these ideas to birth and unfolds them in an ordered development. Soul identifies all ideas rightly and keeps them intact and unchanged. Principle unites all ideas in a coherent system and interprets itself through its own categories. Life sustains the ideas, supplying them with newness of Life and making them multiply abundantly. Truth affirms all ideas in divine consciousness and sets the standard for ideas, thus giving every idea dominion. Love fulfils the plan of Love in its full glory.

This order of creation translates itself to the human attitude, showing

the seeker the ordered steps constituting a right approach to the Word of God. The intelligence of divine Mind, which comes to us as wisdom, causes us to seek God. The onliness of the substance of Spirit, good, comes to us as that purity of Spirit which makes us choose the good. The unchangeable identity of Soul, the one true Ego, then gives us the spiritual understanding and spiritual sense which makes us go the way from sense to Soul, trusting only spiritual testimony. Absolute, imperative Principle gives us the spiritual power to practice obedience to divine Principle. The divine individuality of Life awakens in us the love which is prepared to lay down the mortal concept and rise above a mortal conception of existence. The consciousness of Truth, wholeness, comes to us as health, making us affirm Truth and deny error. Finally, the perfection of Love comes to us as holiness, enabling us to perceive and experience man's oneness with God.

*The Word-order is fundamental for our study.* We have seen in chapter 2 that the Word-order was the first to urge itself upon the seeking thought. This Word-order can be expressed differently according to different standpoints and themes, e.g. the days of creation, the creativity-order discovered by John Doorly, the "Third Degree", the scientific tools, the Commandments, the Beatitudes and the Lord's prayer. In each case, different ideas, qualities and attributes of the seven synonyms of the Word-order are accentuated. We see this very clearly in our study of the Bible and the textbook. The layout of many books of the Bible as well as many chapters in the textbook follows the Word-order, but in each case the tonality of the synonyms for God is accentuated by different ideas. The Word-order remains the same, even though it can be expressed through many different shades of interpretation and accentuation.

numerals of infinity		days of creation
All intelligence power law	Mind	creator beginning wisdom leads, steers, guides
substance order the Only good reality	Spirit	separates development purity
identity incorporeal rule	Soul	resurrection transformation rebukes
Science absolute system governs harmoniously	Principle	proves demonstrates obedience
omnipresence isness infinite individuality	Life	multiplication supply exaltation
the whole ideal the complete form divine consciousness	Truth	health affirms dominion
perfection universal plan	Love	fulfilment holiness protects

## The Christ-order

*Definition of 'Christ'.* The second side of the holy city, as Mary Baker Eddy identified it, is Christ, representing the second stage of the fourfold divine operation. From the *divine standpoint*, Christ is defined in the textbook, in part, as follows: "Christ is the divine idea" (473:16), "Christ, the true idea of God" (54:9) and "Christ, the spiritual idea of God" (577:15). What is the office of Christ from the *absolute standpoint*? Here we find: "Christ is the true idea voicing good, the divine message from God to men" (332:9), "leading into all truth" (332:22). In short, "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (332:32).

From the *human standpoint*, Christ is characterized in two ways. First, Christ is portrayed as precipitating in the human something constructive and positive. As the divine message from God to men, Christ speaks to human consciousness (332:10); it turns the water into wine and gives inspiration to human life (65:4); it "gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (442:23). We are also shown that the Christ can "improve on a false sense" (493:29).

Second, on the *material plane*, we experience the Christ coming to error and dissolving it. Thus Christ is defined as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (583:10). For mortals, Christ is the healing and redeeming power. Christ comes "healing the sick, and casting out evils" (347:16). It is "the higher mission of the Christ-power to take away the sins of the world" (150:15) — to remove "all ignorance and sin" (290:22).

A further standpoint must be taken into consideration. What is the effect of the Christ-power when mortals resist it or do not feel ready to meet the Christ demands? Mortals then experience the Christ-impact as suffering, causing them to learn from their suffering and so be released from it. "Waking to Christ's demand, mortals experience suffering" (22:6). Much that seems to be misfortune and suffering is really — seen in its true light — the working of the Christ and not the work of an anti-Christ or animal magnetism.

*The Christ-translation.* All the different definitions combine to show us that 'Christ' means Truth, translating itself to man as the divine idea and establishing the truth, until everything in man expresses the divine image. In the process of this translation from God to man, everything unlike God is retranslated — translated back — into the manifestation of the true idea.

This Christ-operation is represented in the textbook by the two translations, the "scientific translation of immortal Mind" and the "scientific translation of mortal mind" (115:12 and 19). The "scientific translation of immortal Mind" has the subtitles "God", "man", "idea", which together show the function of the Christ, the translation from God to man as idea. Here again God is expressed through the seven synonyms for God. Yet since in this case it is not a matter of defining God — not a question of what God is — but of the divine power of translation, the seven synonymous terms follow a different order from that of the Word. The purpose of this order is to define the *translation of God to idea*. The Christ-order reads: "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (115:13). The adjective 'divine', placed in front of the synonymous terms, already gives an indication of the Christ, for Christ is the 'divine' idea. This Christ-order presents translation as a step-by-step progression; it is, as it were, a slow-motion picture of how divine Being translates itself in the form of idea. The purpose is indicated by the first and last synonyms in the sequence — that is, by Principle and Mind. Divine Principle translates itself, expressing itself infinitely and individually as idea (Mind). The intermediate synonyms show the ordered steps of this translation.

*The translating power.* Since the Christ-order has a different purpose from that of the Word-order, the seven synonyms for God in the Christ-order also have a different accentuation. The question is therefore: What general accentuation must all seven synonyms in the Christ-order have in order to show Principle's power to express itself in the form of infinite ideas? Each synonym must express the dynamic nature of the translating power inherent in Being. In this translation, it is not *we* who translate Principle to every situation, for this is uniquely the office and power of the Christ; yet we must consciously understand how divine Principle translates itself as its manifestation of ideas, thereby displacing the manifestation of mortal mind — as illustrated by the "scientific translation of



mortal mind". Thus the Christ-order accentuates those aspects and characteristics of the synonyms for God which have the tone of power and force. To get a feeling for the power of this order, we could think of the vast power of a seven-tiered waterfall. With this analogy, we get a vivid impression of the irresistible and dynamic force with which the divine power descends and has its impact on all levels of experience.

John Doorly used to explain the Christ-order as the divine Principle constantly translating its idea — Life, Truth and Love — through Soul, diversified, classified and individualized through Spirit and manifested as infinite, individual spiritual ideas in Mind. This fulfils the definition of Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (583:10). Since error is destroyed by the kinetic energy of the Christ-operation, the effect of the Christ-translation is that, in place of an erroneous situation, the light of Truth breaks through, bringing the solution to the problem. From the human standpoint it looks like a new spiritual creation. For this reason, the "scientific translation of mortal mind" presents the "third degree: understanding" (or spiritual reality) in the creative order of unfoldment: "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (116:1). On the human plane, the Christ-order brings about the step-by-step manifestation of the Word-order, in spite of error. "In the third degree mortal mind disappears, and man as God's image appears" (116:4).

*The place value of the synonyms for God in the Christ-order.* Today we have a far more differentiated concept of the Christ-order, since much has crystallized since John Doorly's time. This shows how every question about Being must be studied from various aspects for a better understanding of all its implications and dimensions. (1) Considering the Christ-translation from the divine standpoint, we see how — through the translation of God to the point of idea — the divinely subjective becomes the divinely objective. This is the divine subject-object relationship. (2) Considering the Christ-translation from the human standpoint, we see how the Christ-operation appears in human experience. Here two different attitudes are distinguishable: (2a) What is the human attitude which accepts the Christ-operation without resistance? (2b) What happens in human experience when we resist the Christ-translation? The place value of the synonyms changes according to whether we view the Christ-order from standpoint 1, 2a or 2b.

1. *The Christ-order from the divine standpoint.* Christ, as we have seen, represents God's power of manifestation. If we substitute the seven synonymous terms for the term God, the Christ-order then shows us the manifesting power of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. How? Which ideas express the power of manifestation inherent in each of the seven synonyms?

In biblical terms, divine Principle — Life, Truth and Love — represents the one infinite Person, which manifests itself as the ideal (Christ is God's ideal): as divine fatherhood (Life), as divine sonship (Truth) and as divine motherhood (Love). In the Word, Life is Father, Truth is Son, and Love is Mother. In the Christ, however, Father, Son and Mother are shown in their capacity of self-manifestation, therefore as fatherhood, sonship and motherhood. The suffixes 'hood' and 'ship' denote the power of expression or manifestation. Fatherhood implies that the Father actually expresses its function as Father. Similarly, sonship and motherhood show that the Son and Mother actively express their unique offices. There is no longer the question of whether God, the everlasting Father, withholds its qualities of fatherhood or could fail to express them. Christ is Immanuel, "God with us". Hence we know and feel that the Father is ever with us, that the Son is with us, and that the Mother is with us. Principle manifests this "God with us" as fatherhood, sonship and motherhood, as its ideal — Life, Truth and Love.

*Principle:* Translating this biblical symbolism into the language of ideas of the synonyms, we call the full manifesting power of the Christ its *potential power*. The whole potential power lies in Principle, to which all things are possible. To the Christ, all is potentially possible. The governing power or fundamental power of translatability lies within the Christ. Therefore fundamental to Principle is the power to translate itself to every situation. The power of translation is inherent in Principle.

*Life:* How does the inherent potential power of Principle translate itself? Through the dynamic, ever flowing power of Life. The potential power of Principle manifests itself as kinetic power, as the *dynamic power* continually pouring forth from Principle and bountifully supplying the universe through its quality of fatherhood. The inherently dynamic power of Life cannot fail to pour forth the abundance of Life, so that more is always given than is needed. The outpouring of Life goes on forever.

*Truth:* Christ, Truth, expresses the sonship of God, the *conscious power*,

which establishes divine consciousness. This conscious power is forever at work and does not need to be put into operation or made to work.

*Love:* Love, the motherhood of God, is the power which always includes everything and gives everything its purposeful and right place within the divinely integrated and goal-directed plan. Love blesses all. Love therefore appears here as the *power of total engagement*, totally engaging every aspect of being to work in Love's plan of universal salvation. Through Love's all-embracing power, every idea finds its fulfilment. Nothing within Love's universe is ever pointless or purposeless.

Through Life, Truth and Love, Principle expresses its ideal selfhood, the divine subject. But the divinely subjective must also manifest itself as the divinely objective. This transition from the divinely subjective to the divinely objective takes place in the Christ-order at the point of the transition from Love to Soul. In the chart on p. 156, this is indicated by a broken horizontal line. The primary meaning and purpose of the Christ-translation lie precisely in the fact that God is not a far-off God, detached and remote from us, but operates through its idea as Immanuel, "God with us", always at work to bring forth its divine objectification. Indeed, 'idea' is "the immediate object of understanding" (115:17). Love is Love precisely because it is never without its perfect manifestation or object. "Love never loses sight of loveliness. Its halo rests upon its object" (248:3). "Divine Love cannot be deprived of its manifestation, or object" (304:10). Thus the office or place-value of Soul, Spirit and Mind in the Christ-order is to show how the divinely subjective Christ-power transforms and translates itself to the point of objective manifestation as its individual idea. How?

*Soul:* Soul shows the divine identity in which subject and object are one. In the Christ-order, Soul translates the divine subject to the divine object in such a way that the identity of the divine subject is not lost through the process of translation. The divine subject is fully represented as the divine object. Soul therefore ensures that the whole of the divine ideal (Life, Truth and Love) is objectified identically through the process of translation — that the whole essence of the divine Person remains identical qualitatively throughout its translated forms. The *identifying power* of Soul does not allow the divine ideal to be manifested partially — in a fragmentary way or through isolated ideas.

*Spirit:* With Soul we find the translation of the whole of the divine ideal to its object in a way that preserves intact the wholeness and self-sameness of the divine identity. But this still is not enough, for Principle must manifest itself as specific and infinitely individualized ideas. "Spirit diversifies, classifies, and individualizes all thoughts" (513:17). Through the *ordering power* of Spirit, the whole translates itself into differentiated categories of being, bringing forth structures that lead to infinitely individualized forms of expression. The spiritual realm therefore translates itself as ordered, structured being, in which every idea has its right place in the hierarchy of ideas. Through the ordering power of the Christ-spirit, the one infinite Principle does not translate itself as always the same idea but expresses itself infinitely as infinitely individualized idea.

*Mind:* But what would be gained by Principle's translation of itself into individual ideas, if there were not the *manifesting power* of Mind? Mind manifests itself as ideas; Mind is the power and force which causes every idea to manifest itself, in spite of resistance.

*Summary:* The significance of the Christ-order becomes clear. Through the Word-order, we establish the truth about a situation by seeing it in the light of all seven synonyms for God, thereby forming the perfect concept. Yet the suggestion may creep in that perhaps the Word of God may not work in this specific case — that perhaps evil, error, is stronger, and can remain tenaciously untouched by Truth. Both these arguments indicate an ignorance about the Christ-power, the divine power of translation. In this case we do well to instruct human consciousness in the Christ-order and to study the tonality of this order. Then we feel the divine power of translation pouring down on us with the force of a Niagara Falls. How?

There is but *one* Principle, possessing within itself the whole potential power of Being, to which all things are possible. The dynamic power of Life never sleeps but always works as a vital, impelling force, continually overflowing and providing us with everything in infinite abundance. The power of Truth is the power of consciousness, which establishes the divine ideal as a consciousness of ideas. The power of Love purposes universal blessing, making all things work together to bring the divine idea to the point of complete fulfilment. To do this, the translating power of Soul is brought into action, translating the whole of the divine essence in such a way that nothing is lost in the process of translation. Through Soul, divine Principle translates and objectifies itself as itself, without ever

losing its divine identity. The power of Spirit diversifies, classifies and individualizes the divine objectification, working as an ordering and structuring power. The power of Mind brings the power of manifestation, manifesting the individual idea. As this Christ-power becomes factual for us through its ordered process of translation, we gain the overwhelming sense of spiritual certainty that nothing can resist the Christ-power.

2. *The Christ-order from the human standpoint.* However, Christ is not only "the true idea voicing good"; but also "the divine message from God to men speaking to the human consciousness" (332:9). So the question arises: What forms does the Christ-translation take when it has its impact on human consciousness? There are two possibilities: either (a) the human accepts the Christ-operation without resistance and lets it happen, or (b) the human resists the Christ-workings. Depending on the human attitude, different phenomena appear.

(a) *What happens when we let the Christ-translation happen*, when we welcome it, accept its workings and go along with it spiritually?

*Principle:* The potential power of divine Principle comes to us and is experienced by us as the one *divine authority*, to which we submit unconditionally. Our attitude is: "Not my will, but thine, be done" (Luke 22:42).

*Life:* When we are open to Principle's ever-operative divine authority, we experience the living, dynamic, life-giving and *spontaneous power* of Life. The impulse of Life carries us along, opening the way of Life for us and removing everything that might frustrate or obstruct our true mission in life. There is no question of whether God cares for us or not, for we accept Life as the all-caring fullness of Being.

*Truth:* Underlying this dynamic and spontaneous force is divine Truth, the dominating power which dissolves all error. We then experience the Christ-operation as the ever-operative *penetrating power*, against which nothing can prevail. We experience Christ, Truth, as the victor, penetrating, permeating and dominating the consciousness of man.

*Love:* When we let the authority of divine Principle operate in us as Life and Truth, we experience the idea of Love as the *all-saving power*. Love's power of salvation never rests until it has brought everything to its perfect fulfilment. We accept that everything which happens to us is really a blessing, since Love's saving power makes all things serve Love's divinely directed plan. The more we accept the all-sufficiency of Love's power, the

more all things work towards perfection and the fulfilment of our true life-mission.

The transition from Love to Soul, Spirit and Mind marks the translation of the divinely subjective to the divinely objective in human experience.

*Soul:* Through the translating, identifying power of Soul, a transformation takes place in the human. We change. We experience the *transforming power* of Soul, which rebukes erroneous sense and exchanges the objects of sense for the ideas of Soul. As a result, the more we accept Soul's transforming power, the more we experience the divine identification of man as God's own image and likeness.

*Spirit:* The transforming power of Soul eliminates all that does not coincide with the divine. The purity of Spirit, which draws a line of demarcation between ideas and illusions, then operates as a *purifying power* in every situation, separating the false from the true and excluding whatever is unlike God.

*Mind:* Mind is the controlling power, allowing only the ideational to be manifested, while causing all that is illusory — mortal mind — to disappear. We experience the *power of enlightenment* as the correcting, leading, healing power of divine Mind. The solution to the problem is made manifest.

*Summary:* Through openness to the operation of the Christ and obedience to its divine authority (Principle), we experience the spontaneous, life-giving power of Life, pervading all and filling our life (Life). This works as a dominating power, penetrating every error (Truth) and proving itself as all-powerful and all-sufficient in working out universal salvation (Love). For us to witness and experience this salvation as such in human experience, the Christ-power must also manifest itself on the human plane. To this end, Soul transforms everything that needs to be changed. Spirit purifies the situation by excluding whatever is false, thus making room for the manifestation of Mind. Mind then works for us as the enlightening, correcting and healing power.

(b) *What happens if knowingly or unknowingly we resist the impact of the Christ?* The Christ-operation is not affected by our resistance and therefore not hindered by it. However, its phenomena then appear quite different to us: we experience the demands of the Christ-idea as suffering. We know that salvation must be achieved, either by working it out in

Science or by suffering. We can also be certain that, to mortal mind, the workings and impact of the Christ are harsh. Herein lies a great lesson: not everything which seems to be suffering is a manifestation of the anti-Christ; not everything which does not conform to our concept of things can be attributed to animal magnetism. Ignorance of this cause of suffering often leads us to fight something as if it were animal magnetism, when fundamentally all we are experiencing is the saving Christ-idea, working to dissolve our own resistance. To be alert to this, we should investigate how the Christ-idea appears to us when we resist it. The Christ is at work throughout the whole world, yet the worldly mind does not heed it. As a result, the effects experienced by the world today, as in the time of the prophets, appear to be negative.

*Principle:* Individuals as well as all of mankind must sooner or later realize that divine Principle is *imperative*; Principle cannot be evaded. If we try to escape this fact or deceive ourselves about it, we always founder. Only Principle is apodictical, even though it may seem for a time that other principles and theories gain ascendancy and promise more. In the end, every knee must bow before the potential power and authority of divine Principle.

*Life:* Life is forever *irresistible* and *irrepressible*, expressing a power that cannot be withstood. However tenacious or strong the resistance to the Christ-activity may seem, it is swept away by the stream of Life. The floodtide of Life cannot be halted, for it overflows everything. Life's mighty, vital force withstands every attempt to suppress it, survives every struggle and causes new life to bloom from the ashes.

*Truth:* Truth goes a step further: whereas Life cannot be suppressed, the *crushing power* of Truth breaks all resistance. We experience the Christ in its function of destroying and annihilating error: error is crushed, removed, cast out, obliterated. Then "we may think in our ignorance that the Lord hath wrought an evil" (540:12).

*Love:* Love then goes even further than Truth. Love not only purposes that all error be destroyed but also intends that good be established under all circumstances. Love is the *enforcing power*, forcing us to accept and love the Christ-idea. Love never rests until it achieves this goal. The mills of God, Love, may grind slowly, but they grind for a definite aim and purpose. No one can escape Love's power of redemption.

*Soul:* As long as we oppose the divine ideal — Life, Truth and Love —

this attitude of resistance may be objectified in our mortal existence as *suffering*. Instead of allowing us to experience the joy, happiness and satisfaction of Soul, our resistance expresses itself as psychological or physical suffering. If there were no Christ, ignorance and sin would not cause suffering. It is precisely because there is a Christ, which does not allow the false to exist unhindered, that mortal mind brings suffering. Viewed rightly, suffering is a tool of divine Love, which does not want us for a moment to be slaves to false belief. Therefore the work of a Christian Scientist is not primarily to struggle against suffering in a specific case but rather to progress spiritually, so that we are prepared to welcome the Christ-idea and to let it work without resistance.

*Spirit:* If we resist the power of Spirit, this is objectified on the human level as *crises* and *chemicalization*, as a friction and conflict between opposites. As long as we do not recognize Spirit as the only true nature, the human mind relies on duality, on a 'two-ness' which is self-defeating, giving rise to disorder and frustration. Spirit does not allow both of two opposites to possess reality — hence Spirit's warfare against the flesh.

*Mind:* When there are signs of suffering due to resistance to the Christ-operation (vs. Soul) and the situation degenerates into a crisis or conflict (vs. Spirit), mortal mind is only too willing to attribute these symptoms to the action of *animal magnetism*, instead of seeing it as the manifesting power of the Christ. At this point, the Christ is seen as animal magnetism and met with total ignorance.

*Summary:* Even when the Christ-translation is resisted, the impact of the Christ-idea is so strong that in the long run it cannot be evaded, let alone avoided. Sooner or later we must submit to the Christ-power through obedience to the all-imperative Principle. How is this enforced? The impulse of Life is so forcible that it cannot forever be resisted; Life is an irrepressible, irresistible, compelling power, which, as Truth, crushes every error and, as Love, never rests until its plan of salvation is accomplished. This enforcing power of Love may cause mortal resistance to be objectified as temporary suffering (Soul) and severe conflict (Spirit), yet it is always the power of Mind which is the motivating cause behind all this, never so-called animal magnetism. Animal magnetism is merely our unwillingness to let the Christ-idea work its purpose.

What we have already seen on the subject of concept-, tonality-, consciousness- and being-building (pp. 123ff.) applies equally here. First,



we must get a clear *concept* of the accentuation of each synonym for God in the context of each specific order. In other words, to gain a right concept of what the Christ-order intends to accomplish, we must first learn which ideas of the synonyms are uniquely accentuated in this context. With this right concept, we can then sit back and culture the *tonality* of the Christ-order. The spiritual sense and impact of the Christ-power, which pours down upon us like a great avalanche and manifests itself as individual ideas, swells into one great tone of the Christ at work. This leads to *consciousness-building*, in which our consciousness becomes restructured according to the Christ-workings. With an ever more divinely structured consciousness, we find it more and more impossible to resist the Christ-operation. The Christ-translation, which works endlessly throughout the whole of *being*, constantly and everywhere, is then recognized and accepted as shaping our individual existence. Through this development, we see how the function of the Christ-order is completely different from that of the Word-order. Each is unique — both in its purpose as a whole and in its accentuation of the synonyms — and cannot be considered as interchangeable with the other.

	divine standpoint <i>divinely subjective/ objective</i>	human standpoint <i>when we let it happen</i> <i>when we resist it</i>	
<i>(subjective)</i> Principle	potential power	divine authority	imperative –apodictical
Life	dynamic power	spontaneous power	irrepressible power – irresistible power
Truth	conscious power	penetrating power – dominating power	crushing power
Love	power of total engagement	power of salvation	enforcing power
<i>(objective)</i> Soul	identifying power	transforming power – reverses – exchanges	suffering
Spirit	ordering power	purifying power – excludes – separates	chemicalization – crises – conflict – frustration
Mind	manifesting power	enlightening power – corrects – leads – heals	animal magnetism – ignorance

## The Christianity-order

*Christianity: the realm of divine ideas.* The third side of the holy city symbolizes Christianity and represents the third aspect of the fourfold divine self-operation. Christianity is defined as “the outcome of the divine Principle of the Christ-idea in Christian history” (577:16). Hence Christianity is that which follows as a result of the Word (Principle) and the Christ-translation (idea). The Christ-translation translates the Word of God as divine Principle to the point of infinite, individual ideas, and these ideas constitute the true outcome, Christianity. Because Christianity presents the realm of ideas — the spiritual universe including man — ideas are the central focus of Christianity.

We have already seen, through the Christ-translation, that the Christ-idea works in two ways. From the human standpoint, through the “scientific translation of mortal mind” (115:19–116:3), the Christ causes the “first degree: depravity” to disappear step by step, appearing in this transition as the “second degree”, until the “third degree” of reality appears, revealing an ordered, creative process of spiritual unfoldment. This emergence of the spiritual in understanding is, as we have seen, presented in the Word-order. Thus, if we consider the impact of the Christ-order from the human, relative standpoint, the Christ manifests itself in the human in spite of mortality, gradually bringing immortality to light through the creative order of the Word. “In the third degree mortal mind disappears, and man as God’s image appears” (116:4).

The workings of the Christ-idea appear in a different way if we stay with the absolute, divine standpoint and consider the revelations of the Christ-order solely from that level. From this standpoint, we see how divine Principle translates and manifests itself in the form of individual ideas. If we take Principle’s manifestation as our standpoint, the focus shifts from the process of translation to the outcome of the translation — to the nature and magnitude of ideas, the ideational realm. Thought progresses from the Christ to Christianity, to the realm of ideas.

*Ideas must always be traced back to their Principle.* Ideas are not self-existent identities but are always ideas of God. Without God there are no ideas. Therefore, for ideas to be rightly understood, they must always be

traced back to God. We must perceive the ideational world, true Christianity, "in its divine Principle" (322:7). Every idea has "to be caught up unto God, — to be found in its divine Principle" (565:27). This leads to the great practical rule of Christianity: all good must be traced back to God, and all evil back to animal magnetism. When Jesus was addressed as "good master", he replied: "Why callest thou me good? there is none good but one, that is, God" (Mark 10:18). The realm of ideas cannot be viewed in isolation — simply as an infinite realm of ideas — but must be seen first and foremost as God's realm. In Christianity, "God is the sum total of the universe" (Mis. 105:32). Christianity defines God from the standpoint of the universe, whereas the Word presents the universe including man from the standpoint of God. From the Word, God the creator reveals itself in the Word-order as the successive appearing of a creation of ideas (the seven days of creation). Through the Christ-order, the infinitely individualized ideas are made manifest. Proceeding from the Christ-translation, the Christianity-order builds on the manifestation of ideas and asks: What is the nature, greatness and magnitude of each idea, seeing that it is God-idea? It is not enough that the Christ reveals to us the right idea in every specific situation. Beyond this we must also know the nature of this idea — its wholeness by virtue of its divine nature and origin ; "for great is the idea" (562:27). How great? Tracing each idea back to its Principle, we find the idea qualitatively as great as its Principle (qualitatively, though not quantitatively). Hence, in Christianity, the concept of 'man' as the idea of God becomes man "equipped by God" (328:15). Every idea is clothed with the whole, with all divine qualities, with all that God is.

*The Christianity-order in the 'Glossary'.* Words and symbols are never the idea itself, nor need they have even pointed to an idea originally. Whether or not they symbolize reality depends entirely on whether we take the human, mortal, material conception of them or see instead a spiritual meaning behind them. Only in the latter case do they indicate an idea. In this same way, the whole universe must be freed from a material concept and given a higher, more metaphysical meaning. The 'Glossary' was added to the textbook-chapters precisely for this purpose. Its object is to help us understand "that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer" (579:1). Thus it is a matter of going back to the

original, divine meaning — back to God. The ‘Glossary’ “contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning” (579:4). Hence, central to the ‘Glossary’ is the key-problem of Christianity: the issue of taking the whole false concept of the universe out of a material and back to the spiritual definition, thereby revealing the universe of ideas in which God is the “sum total of the universe”. In the same way, Bible-history should be regarded not as a material ‘history’ but as God having its impact on Judeo-Christian history, indeed, as the spiritual idea using human history to teach spiritual reality. Not surprisingly, the ‘Glossary’ interprets the key-word ‘God’ precisely in the sense of taking the universe back to God. Here the synonyms for God appear in the order: ‘Principle; Mind; Soul; Spirit; Life; Truth; Love’ (587:6). We call this order the Christianity-order.

In the Christianity-order, the synonyms are not separated by commas, as in the other two orders, but by semicolons. This is significant, further indicating the unique meaning of this order. A semicolon is half-way between a comma and a full stop. A comma shows that a thought pauses but continues. A full stop shows that it is finished, complete. A semicolon means something that incorporates both. That the Christianity-order is represented in this way is significant. Why? We have seen that an idea must be traced back to its Principle, God. It cannot be traced back farther than to God, for that is the final point. This indeed is the significance of the full stop aspect of the semicolon. On the other hand, it is not enough to trace an idea back to only *one* synonym for God, since each idea must always be traced back to all seven synonyms. Thought must continue in its pursuit of the nature and bigness of idea from the first to the seventh synonym in a logical order adapted to this purpose — hence the comma aspect of the semicolon. In fact, an idea gathers its full meaning as idea only when it reflects all seven synonyms for God, including all their ideas. To accentuate this infinite reflection of God as God’s realm is the reason why Spirit appears in the middle as the focal point of the Christianity-order.

Christianity’s continual focus on the whole is further indicated by the fact that the synonymous terms in the ‘Glossary’ definition of ‘God’ are preceded by several adjectives containing the prefix ‘all’, denoting the allness of God. Here God is seen as the “sum total of the universe”, and

therefore termed "the great I AM". This great I Am is all, namely: "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" (587:5). Since 'all' is not capitalized, it portrays God not from the Word-standpoint as 'All', but from the Christianity-standpoint as 'all', meaning 'all' throughout the spiritual universe.

*The place value of the synonyms for God in the Christianity-order.* John Doorly described the Christianity-order as follows: "In the Christianity order Principle declares, 'All ideas are my ideas, because I am Mind; as Soul, I identify every one of those ideas with myself; as Spirit, I gather all those ideas into one reflection, and that one reflection is of Life and Truth and Love.'" <sup>1</sup> Today we are able to interpret this Christianity-order more fully by taking different standpoints into consideration. First, we can consider the nature of the realm of ideas from the divine standpoint; second, we can ask ourselves what comprises true manhood when the idea is reflected in the human; and third, we can see what constitutes mortal manhood when the true idea of man is not reflected but deflected (see chart, p. 168).

1. *The nature of the realm of ideas. Principle:* Considering the universe including man as a realm of ideas, we must first trace this true universe back to Principle and see that *all ideas have only one Principle*. All ideas come from the one Principle, not from a human brain. This follows directly from the purpose of the Christ-order, which shows that Principle translates and manifests itself as infinitely individualized ideas. In this fact of Principle's manifestation of itself as ideas, we find the bridge from the Christ- to the Christianity-order, which shows how all ideas are rooted and united in the one Principle of being. Therefore there are not various principles keeping the universe together. 'Universe' comes from the Latin 'unus' = 'one' and 'vertere' = 'turn', that is: turned into one, combined into one whole. Webster defines 'universe' as follows: "All created things viewed as constituting one system or whole". All the infinitely differentiated ideas which constitute the universe have one thing in common: they all have the same, one and only Principle, making them cohere in one whole, and comprise Principle's universe.

*Mind:* Since there is only one Principle of the universe, there is also only one universe: the universe of ideas. This shows us that: *all is idea*, all is

<sup>1</sup> John W. Doorly: *Christian Science Practice*, p. 237 First edition, p. 245 Maroon edition.

Mind and Mind's ideas; there is no other universe besides the idea-universe. By taking this universe of ideas back to its origin, we see that there can be but one universe, the universe conceived by Mind. Thus the Christianity-order shows not only that there is but one Principle of the whole universe but also that Principle's one universe consists solely of the ideas of divine Mind, which constitute the "sum total of the universe".

*Soul:* Since all ideas come from Mind and since these ideas have but one Principle, the question then arises: What is the nature and essence — the quality — of these ideas? The answer follows logically from what has already been established: the quality of an idea is the quality of the infinite Principle; it is the same in essence, for it is identified with Principle. Soul, the unchangeable identity of being, expresses itself in Christianity to show that *the quality of every idea is identical with that of Principle itself*. Through Soul the quality of an idea is always one with the quality of the infinite One. This means, for example, that: the intelligence of an idea is the intelligence of infinite Mind; the substance of an idea is the substance of infinite Spirit; the unchangeableness of an idea is the unchangeableness of infinite Soul; the harmony of an idea is the harmony of infinite Principle; the eternity of an idea is the eternity of infinite Life; the dominion of an idea is the dominion of infinite Truth; the perfection of an idea is the perfection of infinite Love. As we can see, each synonym in the Christianity-order makes everything broader, larger and more universal, expanding more and more to bring out the allness and infinity of God's realm.

*Spirit:* This broadening conception is especially evident with the next synonym in the Christianity-order. Through Soul, every idea is qualitatively identical with God, Principle; since Principle is the Principle of all ideas (Mind), every idea is — through Principle — simultaneously connected with every other idea. This means that *every idea reflects every other idea*. Because God is Spirit, there is an infinite reflection. This infinite reflection of ideas has been explained and illustrated in an earlier chapter (pp. 99ff.). Because each spiritual idea can be traced back to its origin in Spirit, God, every idea reflects all the qualities of all other ideas. An idea can therefore never be isolated; it never lacks anything needed or necessary for its wholeness.

Because Spirit stands at the center of the Christianity-order, it provides the pivot-point between the first three synonyms (Principle, Mind, Soul)

and the last three (Life, Truth, Love). The first three synonyms show how the infinite reflection of God as the "sum total of the universe" comes into being; the last three show the essence of this reflection: the fatherhood of ideas (Life), the sonship of ideas (Truth) and the motherhood of ideas (Love). In the Word, Life is God the Father; in the Christ, Life is the fatherhood of God, and in Christianity, Life is the fatherhood of ideas. In the Word, Truth is God the Son; in the Christ, Truth is the sonship of God, and in Christianity, Truth is the sonship of ideas. In the Word, Love is God the Mother; in the Christ, Love is the motherhood of God, and in Christianity, Love is the motherhood of ideas.

What does this mean in terms of the universal reflection and blending of ideas (Spirit)? We can see the fatherhood, sonship and motherhood of ideas pervading: 1. the relationship of every idea to itself; 2. the relationship of every idea to all other ideas; 3. the relationship of every other idea to itself; 4. the relationship of every other idea to all the other ideas. Thus the fatherhood, sonship and motherhood express themselves throughout these four relationships.

*Life:* Fatherhood is that which supports, provides, maintains and is wholly constructive. The *fatherhood of an idea* means that, in the infinite reflection of Spirit, 1. every idea maintains, supports and provides for itself; 2. every idea contributes to supporting all the other ideas and provides them with all they need; 3. all other ideas are fully fathering, therefore sustaining and providing for themselves; 4. every other idea works constructively for all other ideas. This interrelated network of ideas produces a consistent, coherent universe of reciprocally integrated fathering.

*Truth:* The son is the father's heir, claiming all that is the father's. Metaphysically interpreted, the son claims the whole ideal of Truth for itself. The true son is conscious of the fact that Truth can and must be taken hold of, that we must affirm it and stand by it. As idea, the son is conscious of its wholeness and health, its whole form. Therefore, in the infinite reflection of Spirit, the *sonship of an idea* means that: 1. every idea is conscious of its own wholeness and health as the ideal of Truth, claiming the whole of Truth for itself and affirming it; 2. every idea claims for every other idea its right to possess everything necessary for its wholeness; 3. every other idea is conscious of its own wholeness and health, claiming it fully and affirming it without restriction; 4. every other



idea attributes to all other ideas their wholeness, affirming and upholding them. This network of sonship produces a consistent, coherent universe, revealing the sonship of all ideas. The ideal of Truth is actively claimed and affirmed on all issues and throughout all relationships. In this spiritually unified consciousness of Truth, no idea denies any other idea anything, for every idea attributes both to itself and to all other ideas everything that is truly divine.

*Love:* What does motherhood symbolize? What do we mean by mothering? Motherhood represents the divine capacity for welcoming every idea and accepting it, for never losing sight of perfection or the high goal but always anticipating fulfilment, for protecting the perfect concept, cherishing and caring for it. Therefore, in the infinite reflection of Spirit, the *motherhood of an idea* means that: 1. every idea mothers itself — it consciously accepts perfection for itself without doubt or fear; 2. every idea mothers all other ideas, thus seeing and expecting only perfection in them; 3. every other idea is equally capable of mothering itself, cherishing and caring for itself and expecting only the highest for itself; 4. every other idea accepts all other ideas in their perfection. In this spiritual universe of mutual mothering, peace and rest reign: everything exists in a state of perfection and fulfilment.

*The inverted order of Christianity.* While studying the Bible and the textbook, John Doorly found that the subject of Christianity is very often treated in the inverted Christianity-order. The universal 'family' relationship of Life, Truth and Love leads through its pure reflection (Spirit) and true identification (Soul) as idea (Mind) to the one all-encompassing Principle. Indeed Christianity can be seen in two ways: first, as showing how a right *statement* of being leads to its right *proof*; second, as showing how every right proof leads us to a right statement.

Showing the first aspect, the Christianity-order begins with the right statement, with Principle, Mind, Soul, Spirit; on this purely spiritual basis, Life, Truth and Love prove themselves in the universe. Without Principle, Mind, Soul, Spirit, divine being (Life, Truth and Love) could not be proved.

On the other hand, we experience in our universe what appears to be a great deal of Christianity, for example, in the form of the fatherhood, sonship and motherhood sense expressed among people. Is this a proof of true Christianity? Taking other examples, we read books of a religious or

mystical nature, in which some of the ideas expressed agree with Christian Science. Do they actually agree? Or we may see a fakir pass through fire, demonstrating that fire cannot destroy his body (life), that he has dominion over it (truth) and that he is protected from harm (love). Does this prove that he has a divine consciousness? The faith-healer frequently makes speedier demonstrations than those obtained through a Christian Science treatment (see 'Faith-cure', Ret. p. 54).

All these examples seem to give proof of true Christianity. How can we test their authenticity? By seeing whether they can be traced back to the right statement, that is, to Spirit, Soul, Mind, Principle: Are they based purely and wholly on the spiritual, or do material means and considerations play a part (Spirit)? Can they be identified with God (Soul) on the basis of the ideas of divine Mind, or are they based on a human mentality? And if such demonstrations have their roots in egotistic and mentalistic origins, are they not founded on personal opinions and will-power instead of on divine Principle? If so, such demonstrations are not divine and can offer no proof of the divine. Even though their phenomena may give the impression of demonstrating Life, Truth and Love, we must watch that we are not misled by their fantastic effects — by their so-called healings and miracles. Whether they actually demonstrate the divine can be determined only by investigating the principle behind these phenomena. If it is Spirit, Soul, Mind, then they demonstrate divine Principle; otherwise they offer no genuine demonstration. This shows how careful we should be with the statement, "Ye shall know them by their fruits" (Matt. 7:16). Fruits per se are deceptive. Only as we trace all things back to Principle can we tell whether they are truly divine or not.

We come across this 'tracing everything back to divine Principle' over and over in Christianity, indicated by the synonym-sequence Spirit, Soul, Mind. For example, in the definition of the El Dorado of Christianity, we find: "Dost thou 'love the Lord thy God [Principle] . . .'" — this states the goal of Christianity: the love of Principle. Then comes the method by which this goal can be achieved, drawing upon Spirit, Soul, Mind: "Dost thou 'love the Lord thy God [Principle] with all thy heart [Spirit], and with all thy soul [Soul], and with all thy mind [Mind]?" We find this sequence used again in reference to the El Dorado of Christianity: "It . . . recognizes only the divine control of Spirit [Spirit], in which Soul is our master [Soul], and material sense and human will have no place [Mind]"

(9:17–24). Tracing the concept of ‘man’ back to its original meaning, we find that the definition of ‘man’ in the ‘Glossary’ (591:5) also follows the inverted Christianity-order. Specifically, only that constitutes man which is: “the compound idea of infinite Spirit”, hence the infinite reflection of Spirit; “the spiritual image and likeness of God”, that is, the self-sameness, the identical likeness of God (Soul); and “the full representation of Mind”, hence the idea of Mind.

2. *The Christianity-order from the human standpoint.* From the human standpoint, the question is: How can we best respond to the divine standpoint through an attitude that reflects the divine, and so gain our true manhood?

*Principle:* Here we find an attitude which is neither focused on nor centered around persons and personalities. We put person aside and let divine Principle operate. Thus, first and foremost, we have an *impersonal, principled attitude*.

*Mind:* As we gain a principled attitude, we *think in ideas* and become ideationally oriented.

*Soul:* This demands that we lay aside all self-interest, that we are *unselfed*, selfless, free from the self-centered, personal ego, and that we therefore strive towards a state in which all interests blend and unite, being identical with each other in one community of interests.

*Spirit:* Again, this is possible only when we have given up all materialistic motives, ambitions and values, when the spiritual alone is substantial, real or of any value to us — in other words, when we are *spiritually minded* and transparent to the spiritual.

*Life:* In spiritual transparency, there are no material limitations, enabling us to expand beyond the narrow mortal concept and experience within ourselves the *fullness of true manhood*. Through the fullness of spiritual reflection, we feel that we are father to the whole universe. The inexhaustible wellspring of Life swells up within us, and we let the abundance of good flow forth freely, flooding everything. Our fatherhood towards ourselves and the universe cannot help but flow continuously, expressing itself forever. We give for the sake of giving, not because another is lacking or needs anything; indeed, we give because giving is the very nature of the true man. As in the fifth Beatitude, the fullness of Life shows itself in mercy, giving all without asking whether it is deserved or not. Through the fullness of Life, we live by grace and not by merit or by

our own works. We feel ourselves abundantly provided and maintained by God and the whole universe, not because of what we are, but because of what Being is as our true being and as the being of the universe.

*Truth:* Through the fullness of our true manhood, we realize that we *have and can exercise full dominion over ourselves and the universe*. We see that we are not the playthings of circumstance but have it fully within our God-given power to claim and affirm for ourselves the truth about every situation. Further, we claim and affirm for everyone that they are conscious of their own divine sonship and that they can recognize the king within themselves, knowing that they can grow into the stature of the fullness of Christ. The true man in us asserts itself as our only true manhood, claiming for us the divine inheritance and declaring man's freedom from all mortality. We feel recognized and established by God and the universe, establishing the only sure foundation for the brotherhood of man.

*Love:* This true manhood possesses the great promise of *fulfilled manhood*. Man feels loved by God and the universe — held, appreciated, protected and welcomed. We rest in the assurance that God and the whole of God's universe promotes the glorification of our true manhood.

3. *Mortal manhood:* Instead of tracing everything back to Principle, mortals make themselves the center of the universe. Everything turns around them personally, around the *personal 'I'* (vs. Principle).

This *personal 'I'* thinks according to its own personal *false beliefs* and opinions, its own personal views, misconceptions and mortal illusions, not in terms of divine ideas (vs. Mind).

From this belief-basis, everything is related to the self. Mortals are *egotistic*, changeable, unbalanced. Their own personal 'I' with its moods, sensations, feelings and emotions becomes the gauge for everything. The rule of Soul, self-denial, is unknown to them (vs. Soul).

Splitting up the universe into many egos destroys the pure and complete reflection of Spirit; in its place we find a universe of many isolated and conflicting fragments: a material universe filled with *materialistic* views, ambitions, desires and goals (vs. Spirit).

Instead of expressing the fullness of the fatherhood of Life, mortal manhood is *destructive*, always feeling itself impoverished, robbed of deserved abundance, competing for material gain, exhausted, short of money and burdened by a sense of lack. This is expressed in an attitude of

acquisitiveness, having one thought only — how, when and from whom we can get something (vs. Life).

Instead of claiming and affirming Truth, mortals deny what is good and true; they *negate* their divine inheritance, denying their own true sonship and dominion (vs. Truth).

Instead of expressing motherhood towards themselves and the universe, mortals live haphazardly without aim, purpose or plan; their outlook is *nihilistic*, fatalistic, empty and full of doubts. Life seems to them a drudgery that is void of meaning, hopeless, pointless and ultimately insignificant (vs. Love).

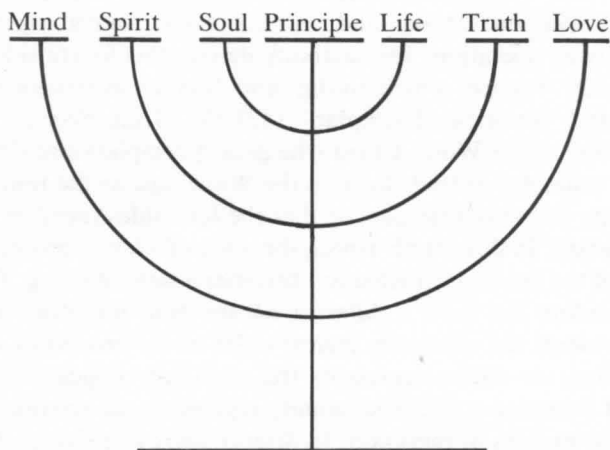
	nature of idea	true humanhood	mortal manhood
Principle	all ideas have only one Principle	principled – impersonal	personal 'I'
Mind	all is idea (the realm of ideas)	thinking in ideas	thinking in false beliefs – illusions – misconceptions – opinions
Soul	every idea is identified with Principle	unselfed – selfless	egotistic
Spirit	every idea reflects every other idea	spiritually minded – spiritual transparency	materialistic
Life	fatherhood of the idea	fullness of true manhood	destructive – sense of lack
TRUTH	sonship of the idea	man having dominion – brotherhood	negative
LOVE	motherhood of the idea	fulfilled humanhood	nihilistic – fatalistic

## The Science-order

*From process to being.* The fourth side of the holy city symbolizes the Science of ideational being and represents the fourth aspect of the fourfold divine operation. The textbook defines this fourth side, in part, as "Christian Science, which to-day and forever interprets this great example and the great Exemplar" (577:18). Thus Science gives an interpretation of the Word, Christ (the great Exemplar) and Christianity (the great example). It feeds back to the Word, just as the fourth side of the holy city joins the first side, so that the four sides together form one coherent whole. In this fourth aspect, the sense of a linear process (leading from Word to Christ to Christianity) becomes a state of being. The fourth aspect therefore has quite a different nature from the other three. The Word represents the spiritually logical order of the process of revelation and creation; the Christ represents the spiritually logical order of the process of translation, and Christianity represents the spiritually logical order of the process of reflection. In Science there is a change; Science is not a process but the interpretation of that which is; it explains the constituents and fact of being-ness. Hence the office of Science is to interpret each of the other orders as a state of being instead of as a process. Science unites Word, Christ and Christianity in one divinely scientific consciousness to interpret that which *is*. In this fourth aspect, the Word becomes the Science of the Word of God, the Christ becomes the Science of Christ, and Christianity becomes the Science of Christianity. In this way Word, Christ and Christianity are transformed from process to being. To explain the Science-order as isness instead of process, a completely different method of presenting the seven synonyms for God is needed. This new method at first posed its problems.

*The seven-branched candlestick.* John Doorly saw that the seven synonyms for God must work throughout all four sides, not only for the Word, Christ and Christianity but also for Science. As we have seen, he found the Word-order (465:10), the Christ-order (115:13) and the Christianity-order (587:6) in the textbook. But there did not appear to be a fourth order. What could the explanation be? At that time, John Doorly was also interested in the biblical symbol of the seven-branched candle-

stick (Ex. 25:31–40). This candlestick has seven lamps; one central lamp supported by the base and shaft of the candlestick, with three branches to the left and three branches to the right, each branch carrying a lamp. Thus



the two lamps on the left and right of the middle lamp are connected to each other by two branches, the next two are also connected and, finally, the farthest two. In this way, the seven lamps of the candlestick do not present a linear sequence leading from one lamp to the next but rather form a *structure*. Instead of showing a linear sequential order which indicates process, their structure represents a state of isness. This symbol gave John Doorly the answer to his search for the fourth order.

*The four structural factors.* If we consider the Word-order from its center (Principle), just as we considered the lamps of the candlestick from its central shaft, the Word-order is transformed into the Science-order. Principle stands at the center, and, as with the lamps of the candlestick, all six of the other synonyms are directly connected to Principle. Principle includes all the synonyms. Through their structural presentation, one synonym no longer leads directly to the next, forming a sequential order, for here all synonyms are combined in a coherent structure. Process becomes being. In the Science-order, Principle is the central shaft; the



lamps next to the shaft, and connected to each other by their branches, symbolize Soul and Life (1); the next two lamps symbolize Spirit and Truth (2) and the outer lamps symbolize Mind and Love (3), while all are connected to the base and shaft through the center, Principle (4).

The office of the Science-order is to explain the Word, Christ, Christianity and Science from the scientific standpoint. It establishes scientific understanding, giving us the means by which we can unlock the structure of being. Thus the Science-order presents the *seven* synonyms for God in a way that reveals the *four* structural factors of being. At this point, it may help to illustrate these four factors constituting the Science-order by taking one or two analogous examples.

First, a kaleidoscope: 1. A kaleidoscope contains a definite, constant number of brightly-colored pieces of glass. 2. Every time it is shaken, the picture changes. However, the number, color and shape of the glass pieces remain the same; what is different is how the pieces are related to each other. 3. Every shaking makes a different pattern. 4. Without shaking, without the dynamics, the kaleidoscope cannot do its job, which is to produce countless new patterns.

Considering another example, this time from arithmetic: 1. We have the cardinal numbers from 1 to 10. Through different rules of computation, 2. these cardinal numbers are constantly placed in new relationships to each other. 3. If these rules are used correctly, they always give a correct answer, which is the right solution for a specific problem. 4. Within the system of arithmetic there are infinite possible answers.

John Doorly identified these four structural factors comprising the Science-order as follows (see the first column of the chart on p. 176):

1. *Soul and Life*: The seven days of creation become the numerals of infinity (520:10), for Science interprets them not in their linear, ascending order ("according to the calendar of time") but as unchanging identities (Soul) of being (Life). From the standpoint of being, which is the Science-standpoint, process becomes being — the seven days of creation become 'numerals of infinity', timeless and eternal spiritual identities. In arithmetic we also learn our numbers first in a linear sequence: after 1 comes 2, after 2 comes 3, and so on (this would correspond to the ascending order of the seven days of creation). Yet as we understand arithmetic as a whole system, we deal with specific values or identities (corresponding to the 'numerals of infinity'). Then 4 is no longer something we find by counting

from 1 to 2, 2 to 3, 3 to 4. The numeral 4, as an arithmetical value, means much more than this, for it can be  $1 + 3$ ,  $7 - 3$ ,  $2 \times 2$  or  $20 \div 5$ , and so on. So, too, the timeless, unchangeable ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love constitute the 'numerals of infinity'. They are the unchangeable identities (Soul) of being (Life), comprising the structural elements or constituents of scientific being. This is the *Word*-aspect of the Science-order.

2. *Spirit and Truth*: Through the right combination of ideas (the 'numerals of infinity') in definite relationships, thought accepts the *divine infinite calculus* (520:14). This is the *Christ*-aspect of the Science-order, for the office of the Christ is to translate the great fundamental elements into specific facts. In arithmetic also, the fundamental rules of computation must be used to work out specific examples and to calculate specific arithmetical problems. Every example in arithmetic is different, yet the rules are always the same. This applies equally in Science. Through spiritual rules that are constant and unchangeable, ideas are brought into new relationships with each other, so that they constantly appear in a new form. From among the infinite possible computations within the calculus of Spirit, Truth selects those blendings of ideas which present the exact and right answer for a specific case (Spirit and Truth). The spirit of Truth bloweth where it listeth — it is infinite — yet it is also the Christ to every situation, and is therefore specific. We do not receive stones, when we need bread.

3. *Mind and Love*: However, a demonstration through the divine infinite calculus is truly scientific only when the specific answer to a specific individual problem is also right collectively, serving within the whole plan. Every idea (Mind) must have its proper place in the universal plan of Love and must therefore fit within the whole (Mind and Love). Every stone in the mosaic must not only be perfect in itself but must also have its right place in the whole structural pattern. It is not enough that 1. it has its own definite identity, which 2. combines in relationships with other identities; it must also 3. help to form the whole gestalt. Furthermore, instead of producing an accidental pattern (like the shaking of a kaleidoscope), the law of Mind in divine being governs and carries out the design of Love. Opposing the theories of chance and probability, Einstein maintained that God does not play dice with the universe. Only when every idea has meaning within an overall plan, which itself has a divine

purpose, does each idea demonstrate the *Christianity*-aspect of the Science-order. The collective is not merely a vast aggregate of individual demonstrations. John Doorly described this Christianity-aspect of Science as the *fourth dimension* (in reference to Mary Baker Eddy's statement in 'Miscellaneous Writings', p. 22:12). Today we use the more exact term of a *matrix*, for in a matrix, every identity (every matrix-element) is determined by the structure of the whole matrix and therein finds its proper and optimal place.

4. *Principle*: If every idea works within the whole and for the whole plan, everything that happens can be seen as the *omni-action* of divine Principle. All that is ever going on is divine Principle and its idea. This is the pure *Science*-aspect of the Science-order, showing the whole system of being omni-active for the glory of God, divine Principle itself.

Today we can explain the Science-order in a more differentiated way by viewing it from different standpoints. (See the chart on p. 176) Specifically, we can ask ourselves:

1. What is the structure of scientific being?
2. How can this structure be understood divinely and scientifically?
3. How does this divine understanding translate itself as the human understanding of Science?
4. What constitutes unscientific modes of understanding, or misunderstanding?

1. *The structure of scientific being*. Here we can reiterate the main points of what has been discussed so far:

Word: Soul and Life. Divine being unfolds first of all through the seven synonyms for God and their ideas. These are the structural elements, the unchangeable identities (Soul) of being (Life).

Christ: Spirit and Truth. In the infinite interreflection of Spirit, every idea reflects every other idea, each reflecting divine being in a different way and appearing in a new and different form. Every idea accentuates a different aspect of Truth, specific and adapted to be right for each specific situation.

Christianity: Mind and Love. These infinite new reflections do not depend on blind combinatorics, calculating without a larger purpose or in a vacuum. Each new idea (Mind) brought forth by Spirit and Truth has its place within the whole in the universal plan of Love. Ideas (Mind) are

not blind to the future but always serve the divine plan (Love). They all have the character of the gestalt, for each individual idea reflects and is integrated with the character and purpose of the whole.

Science: Principle. Hence, the only thing going on in being is the ever-operative Principle with its infinite idea. Nothing ever happens that cannot be traced back to the omni-action of Principle.

2. *How can this structure be understood divinely?* How can we comprehend this spiritual structure of being? Not with human understanding; only a divinely structured understanding which conforms to the structure of scientific being can comprehend divine being aright. We then view the candlestick, so to speak, from right to left: from the divinely subjective standpoint of being (Life, Truth, Love), we experience its objectification through Soul, Spirit, Mind, establishing a divinely scientific understanding in us.

Word: Life and Soul. We know that being *is* (Life), that God is Mind, Spirit, Soul, Principle, Life, Truth, Love. Yet this becomes a divinely objective fact for us, only when it is rightly identified (Soul) through the spiritual understanding of divine ideas.

Christ: Truth and Spirit. We also know that being is Truth; yet Truth objectifies itself for us, only when we understand it as a fact-ordering activity (Spirit). Through Spirit, Truth reveals order where, to human perception, there is nothing but chaos.

Christianity: Love and Mind. We know that fundamentally all is perfect in being (Love); yet all too often this perfection is not seen as such, for it is obscured by human views and conceptions (Mind). We are aware of the wonders wrought by infinite Love but regard them as miracles, due to chance instead of laws. Yet such so-called miracles are in fact the workings of eternal laws operating according to a higher plan. When perfection (Love) is understood as law (Mind), the impossible happens, becoming not only possible but also practical and provable.

Science: Principle. Divine Principle objectifies itself to us as omni-action, only when we understand Principle in its Science and system. Then it objectifies itself as all-harmony.

3. *How does divine understanding translate itself as the human understanding of Science?*

Word: Soul and Life. The more spiritual understanding grows and becomes definite to us (Soul), the more this is reflected in our lives as our

individual and collective life experience (Life). As a man thinks in his heart (understands spiritually), so is he (213:5).

Christ: Spirit and Truth. The more we understand the restructuring of divine facts by bringing them into new and meaningful relationships (Spirit), the more we make new discoveries, bringing new truths to light (Truth).

Christianity: Mind and Love. By putting a problem or an idea (Mind) into an ever wider and more universal framework or plan (Love), we find completely new answers unforeseen by human thinking, as we see, for example, in ecology. We think holistically. A holistic thinker is interested only in holistic conclusions, not in conclusions which are limited to serving individual wants and needs.

Science: Principle. Through a scientifically structured understanding, we furnish scientific and divinely holistic proof in the human; at this point the structure of our understanding coincides with the structure of divine Principle itself (Science-order).

4. *Unscientific modes of understanding or misunderstanding.* How do we try to cope with existence when our 'understanding' or conception of being does not conform to the divinely scientific structure of understanding?

Word: Soul and Life. Instead of building on spiritual understanding, we rely on mortal, sensuous, sinful beliefs (vs. Soul), according to which we experience a mortal and sensuous existence (vs. Life).

Christ: Spirit and Truth. Instead of working with Spirit's infinite calculus of ideas, we calculate humanly with material reasoning (combinatorics or random combining vs. the exact calculus of Spirit), which never leads to correct conclusions (vs. Truth).

Christianity: Mind and Love. Instead of thinking holistically, we think atomistically about isolated problems (vs. Mind); such atomistic thinking is always structure-blind, making us also blind to the future (vs. Love). The good in our experience is not recognized as good, for it is not seen in its right, divine context.

Science: Principle. This uncovers all those unscientific modes of 'understanding' comprising misunderstanding which obey a 'principle' that is ignorant, emotional, mystical, dogmatic, humanly contrived — not divinely scientific. These false principles cannot offer a right or sound foundation for existence.

## Science-order

(= structured understanding)

synonyms	the structure of scientific being	divinely scientific understanding	human understanding of Science	unscientific understanding (=misunderstanding)
Soul + Life (1) numerals of infinity  Word	unchanging identities of being (ideas of the seven synonyms for God)	being can be identified only through spiritual understanding (spiritual sense)	as we understand spiritually, so are we	mortal beliefs produce mortal existence
Spirit + Truth (2) calculus (infinite divine computations)  Christ	every idea reflects being in a different, specific and new form	Truth is a fact-ordering activity (seeing order in chaos)	through the restructuring of facts, we make new discoveries	calculating humanly leads to false conclusions (combinatorics)
Mind + Love (3) fourth dimension —matrix  Christianity	each idea has its own perfection (its right place within the whole)	perfection operates according to law (miracle) (the impossible happens)	through taking a holistic view, we find better and higher answers, which bring both an individual and collective blessing	atomistic thinking is structure-blind and blind to the future
Principle (4) omni-action  Science	all that is going on is the omni-action of Principle	Principle operates through Science and system as the all-harmony of being	we furnish true, holistic proof	enigmatical, unscientific mysticism

## Chapter 7

# The dimensional character of the synonyms for God

## Dimensionalism

*The four levels of Science.* Let us return once again to the period of the 40's. At that time it was seen that the system of Christian Science rests: first, on the category of the seven synonyms for God (as capitalized terms) and second, on the category of the four sides of the holy city — Word, Christ, Christianity, Science — (also as capitalized terms). The realization that these two categories are interrelated provided the right framework for explaining the different orders of the synonymous terms given in the textbook. John Doorly then (1943) became engaged in the study of 'Revelation' and the textbook-chapter 'The Apocalypse'. It was this study which led him to the discovery that a third category must be integrated within the system of Christian Science, namely, that of the four levels of Science: Christian Science, absolute Christian Science, divine Science and Science itself (the last of these levels was not recognized as such until 1949, when it was incorporated into this category). A detailed explanation and analysis of these four levels of Science is contained in my book 'The Four Levels of Spiritual Consciousness'. The following is only a brief overview:

1. *Science itself* deals with the subject of the infinite One as infinite Principle, conscious only of itself as the One and the Only. This infinite One interprets itself to itself as the whole.

2. *Divine Science* deals, not with the infinite One as such (Science itself), but with the oneness of being — with the oneness of divine Principle and divine idea. Being is not only the All (Science itself) but also All-in-all, in which Principle and idea coexist. Whereas, in Science itself, Being is seen as the infinite Principle, divine Science focuses on Principle and idea as one. In divine Science, the one Being is seen as the spiritual realm of Principle and idea.

3. *Absolute Christian Science.* Whereas divine Science relates to the

oneness of being, to the coexistence of Principle and idea, absolute Christian Science explains how the divine Principle interprets itself through its ideas. Here the central focus is on the relationships within the one Being: the relationship of Principle to its specific ideas, as well as the relationships among ideas. Absolute Christian Science is concerned with the calculus of ideas: with the computation of specific truths, the individual demonstration of purely spiritual values, and thus with the solving of positive problems.

4. *Christian Science.* While absolute Christian Science explains the relationship between Principle and ideas, Christian Science shows the relationship of Truth to error. It "relates especially to Science as applied to humanity" (127:15) and designates "the scientific system of divine healing" (123:17). Christian Science is concerned with the application of divine Principle to mortal existence, whereby — through the scientific analyzing, uncovering and annihilation of error — sin, sickness and death can be overcome and humanity improved. Thus it relates to solving negative problems.

*What is dimensionalism?* Why is it necessary to understand these levels of Science? The textbook indicates that there are ever higher states of consciousness, that Christian Science enables us to rise higher and higher, that Jesus himself "rose even higher in the understanding of Spirit" (46:16), that we must "rise into higher and holier consciousness" (419:30) — that "what the human mind terms matter and spirit indicates states and stages of consciousness" (573:10). According to the level of consciousness, there are different problems of being to solve.

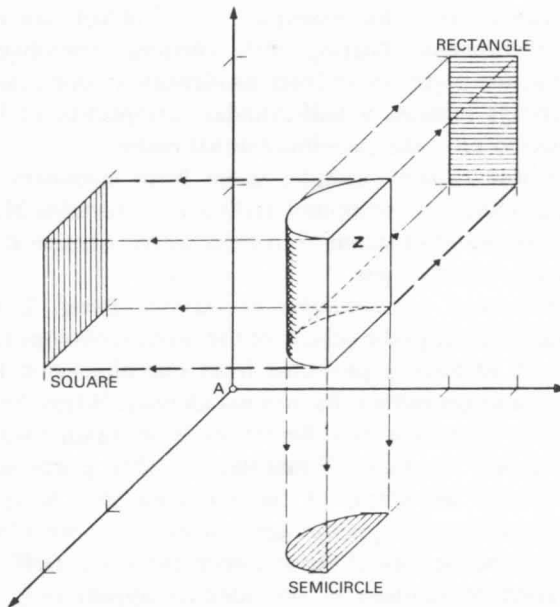
However, we are not dealing with different worlds, for there is always only one realm: the divine. What dimensionalism shows is that this one divine realm appears different according to different levels of consciousness. Spiritual identity is and always remains what it is, even though the outward phenomena change. Dimensionalism is concerned with the study of these phenomena, not as phenomena per se, but as the different appearing of one reality according to different levels or standpoints of consciousness. Dimensional ontology<sup>1</sup> therefore challenges the classical

<sup>1</sup> 'Dimensional ontology' is the theory which postulates that being is structured differently on different planes (levels). Whereas this view has been gaining recognition in general thought for the last forty years, Mary Baker Eddy introduced the concept a hundred years ago.



concept of identity, according to which something is always one thing because it cannot simultaneously be something else. Instead, dimensional ontology teaches that being encompasses and operates on many different levels, planes or dimensions, appearing simultaneously on these different levels in different forms. The different phenomena that appear must be comprehended and interpreted according to the different levels or stand-points of observation, not as separate or contradictory realities.

An example from geometry provides a good illustration of this point (see sketch below).



The sketch shows the inside of a room: three straight lines, at right angles to each other, meet at a point A, indicating the back, lower left corner of the room. In this room, suspended in the air, is a half-cylinder (z) bisected lengthwise. From the sketch, certain facts become clear: a cylinder is a three-dimensional object, defined by length, breadth and height. What happens if we project this three-dimensional object onto a two-dimensional plane? If we project the half-cylinder onto the back wall, for example, a rectangle appears. If we move the source of light to the

right and project the half-cylinder onto the left-hand wall (another two-dimensional plane), a square appears. If we choose another position for the source of light and project the image of the half-cylinder onto the floor, a semicircle appears. Every time the light is thrown onto the half-cylinder from a new position, a new image appears on the walls or floor — that is, in the two-dimensional realm. Although the half-cylinder always remains the same, the projected images vary greatly, having very different shapes. This leads to the fundamental conclusion that, when projecting an object from the three-dimensional realm onto another dimension — the two-dimensional level, for example — one object can produce many different phenomena, bearing little obvious resemblance to itself. Throughout, the object never loses its identity; in our example, the half-cylinder always remains a half-cylinder, irrespective of its appearance when projected onto the two-dimensional realm.

Another well-known example, taken from chemistry, may also be helpful. The chemical compound  $H_2O$  always remains  $H_2O$ , whether it appears as ice, water or steam — in other words whether it appears in the form of solid, liquid or gas.

*The fundamental translatability of the one Being.* If we apply this dimensional concept to the subject of the seven synonyms for God, we see that when an identity is projected from one dimension to another, its appearance changes but not its original identity. When the synonyms for God translate themselves to different levels or standpoints of consciousness, they appear through different ideas — their phenomena change — yet it is always the whole of the synonym that is appearing, itself unchanged. All that changes through translation to other levels is the way in which the one identity of the synonym expresses itself.

Such varied phenomena of one identity appear only when the one identity is translated to other levels. As long as we consider an identity of being within the same level, its appearance does not change. Thus the art of the dimensional method lies in recognizing the common identity underlying the varied phenomena appearing on different levels. When we learn to see this, we can understand the world. Through a dimensionally structured consciousness, we can detect which original form (or noumenon) lies behind the varied phenomena, even when the phenomena no longer seem to bear any resemblance to the original identity.

In this way, we can see how the infinite One manifests itself in infinitely

varied forms by translating itself to other levels, all the while preserving its original identity as the infinite One.

In relation to the seven synonyms for God, a significant observation indicating their dimensionality attracted John Doorly's attention early in his research. He noticed that the three synonyms Life, Truth and Love are frequently used together in the textbook in various combinations as a unit, whereas Mind, Spirit and Soul are never combined as a unit. Why? What is the fundamental reason for this? Through research and spiritual sense, John Doorly could see that Mind, Spirit and Soul depict the nature of Deity, while Life, Truth and Love present the essence of Deity. Principle includes them all as one whole. Mind, Spirit, Soul are therefore used in the text when the problem posed requires the correction of misconceptions about God — that is, when the fundamental nature of God must be explained: first, that everything stems from divine Mind and that there is no mortal mind; second, that Spirit is the only substance and reality of being and that matter is but the subjective state of mortal mind and therefore unreal; and third, that Soul identifies everything correctly, whereas the physical senses can never testify truly. If then the belief of mortal mind, matter and the testimony of the senses is corrected, the problem of death (vs. Life), sickness (vs. Truth) and annihilation (vs. Love) no longer arises or has a chance to exist. Without mortal mind, matter and the testimony of the senses (body), there can be no death, sickness or annihilation. Mind, Spirit, Soul therefore have their chief impact on the level of Christian Science, that level which explains the relation of Truth to human beliefs and erroneous problems. We can see this in each of the four synonym-orders appearing on the level of Christian Science — the Word-order, Christ-order, Christianity-order and Science-order — for there Mind, Spirit and Soul play a key and determining role; without them, there would be no basis for the true demonstration of Life, Truth and Love.<sup>1</sup>

This also shows why the synonyms Mind, Spirit and Soul are no longer accentuated on the level of absolute Christian Science, for it is not the governing purpose of absolute Christian Science to explain the relationship of Truth to error. Mind, Spirit and Soul are indeed included in the

<sup>1</sup> For a more detailed explanation, see: Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 174-181.

true conception of Life, Truth and Love, but they are no longer the focal point. A study of the synonym-combinations in the textbook shows that, in absolute Christian Science, 'Life-Truth-Love' (as one unit) characterizes the Word, 'Truth-Life-Love' (as one unit) characterizes the Christ, 'Life-Love' Christianity, and 'Truth-Love' Science.

To summarize these different accentuations of the synonyms on the levels of absolute Christian Science and Christian Science, Christian Science puts the accent on Mind, Spirit, Soul, which constitute the fundamental Principle of Life, Truth and Love, whereas absolute Christian Science accentuates Life, Truth and Love. However, this does not mean that Mind, Spirit and Soul are no longer needed on the other levels, for they are implicit — integrated and included — in Life, Truth and Love.

When consciousness rises from the level of absolute Christian Science to that of divine Science, i.e. when the focus shifts to the oneness of being, only those synonyms are accentuated which characterize the oneness of being from the standpoint of each of the four modes of divine self-operation. Thus the eternally creative impulsion of the Word, defined in absolute Christian Science as 'Life-Truth-Love', is transformed in divine Science to appear as the one Life. In the oneness of being, there is no need for a creative impulse, since everything exists in a state of isness. Hence the Word in divine Science is symbolized solely by the synonym Life. So, too, Christ, which is represented on the level of absolute Christian Science as 'Truth-Life-Love', is transformed on the level of divine Science into the one Truth. The infinitely individual translatability of the Christ ('Truth-Life-Love') becomes in the oneness of being the one Truth, which is the Truth about everything. Christianity also, which is characterized on the level of absolute Christian Science by the father-motherhood of 'Life-Love', is transformed on the level of divine Science; in the oneness of being it becomes simply the one Love, encompassing everything in perfection, in which the maintaining, providing father-aspect (Life) no longer needs accentuation. In the oneness of being, the Science-aspect of divine Science is represented as divine Principle, Love. The tone of absolute facts operating in a system of pre-established harmony ('Truth-Love') is exalted in divine Science to reveal the one governing and all-encompassing Principle that operates in perfection (Love).

When thought rises from divine Science to Science itself, the focus rests

wholly on the infinite One itself. The four modes of divine operation — Word, Christ, Christianity and Science are no longer needed, for consciousness rests on the one infinite Principle. Further, no synonym but Principle is necessary, since Principle includes all the other synonyms for God.

Thus, as the focus shifts from the level of Christian Science to absolute Christian Science to divine Science or to Science itself, the synonyms Life, Truth and Love are characterized differently. It would require too much space to explain this in detail here, however readers may refer to my book 'The Four Levels of Spiritual Consciousness' (pp. 123–169), where the subject is explained more fully.

*Can the ideas characterizing one synonym also be ordered?* This summary of the four levels of Science has been given here because it is essential for a dimensional view of the seven synonyms for God. Why? Let us review once again the development of the study of the synonyms through their characteristic ideas.

When John Doorly was working on the analysis of the seven synonyms for God and found which ideas characterize each synonym, he arranged these ideas in lists according to alphabetical order for each synonym.<sup>1</sup> Of course, the alphabetical sequence was of purely technical and not spiritual or metaphysical significance. The question of whether the ideas of a synonym lend themselves to or even require any kind of order did not arise at that time. It was enough that we could begin to see the general tonality of the ideas of a synonym (see pp. 125ff). This by itself was a great spiritual step forward.

Nonetheless, the question of ordering the ideas within a synonym remained latent in my thought from 1942 onwards. I even made early attempts to express the need for such order in writing, but it was not until I was working on the 'Compendium for the Study of Christian Science', Nos. 4–10, during the years 1949–1952 that the issue demanded greater attention. Each of the seven booklets deals with one of the synonyms for God and is intended as an aid to study. Together, their main purpose is to present the ideas characterizing each of the seven synonyms, including extensive references to the use of the synonyms in the textbook. This naturally raised the question of the order in which these ideas should be

<sup>1</sup> John W. Doorly: *The Pure Science of Christian Science*, 2nd edition 1949, pp. 122–123.

presented. For example, which idea of Mind should come first: intelligence, creator, law or something else? Which should come second, which third, and so on? A sequential order would have helped to give a logical presentation, yet none of the other Doorly students, nor I, could find an answer as to the criteria for determining such a sequence. In spite of this shortcoming, it seemed more helpful to students to go ahead and publish the 'Compendium' for study, rather than to fail to write it. Lacking a specific criterion for ordering the ideas, I tried to arrange the ideas so that a more or less logical and convincing connection from the meaning of one idea to the next could be followed. Careful readers of the 'Compendium' will notice this without difficulty. Ideas are not listed indiscriminately but rather are linked in meaning to indicate a logical build-up of the tone of each synonym.

Although many students have been quite content with the order of the ideas in the 'Compendium', this is not an adequate standard for scientific work. While it may have served and will likely continue to serve as a good beginning, it is not the end of the development. The ordering of ideas within a synonym should be determined by criteria inherent in the system. During the 25 years that followed, many fundamental and comprehensive subjects in the Science of Christian Science took my full attention, though the question of the order of the ideas continued in the background. I knew that one day an answer would emerge. Early on I had learned that, in Christian Science as in life, an answer should not and cannot be forced; only the patience of true motherhood, which always loves an idea even in its nascent form and cherishes its promise, can bring forth the answer at the right time and through the proper channels.

The solution to the problem finally arrived when, at the end of the 60's, the dimensional ontology implicit in the textbook crystallized and became clear.<sup>1</sup> Perceptive readers of the textbook have always noticed that some of its statements appear to be contradictory. For example, on the one hand, we read that Mind creates all, while on the other, that Mind is All-in-all. If everything is already there, nothing needs to be created! Similarly, we read of the Science of creation, yet we are also challenged to consider whether this was not a revelation rather than a creation. We learn that Mind created everything and that it was good; then we find the

<sup>1</sup> See also: Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*.

statement that Mind heals and redeems. If everything is good, what is there to heal? The textbook further says that Mind is all-intelligence and never errs, while elsewhere stating that Mind corrects mistakes. If Mind does not make mistakes, why are there any mistakes to be corrected? There are countless such contradictions that could be cited. The intelligent beginner resolves the paradox with the answer that the two statements are apparently contradictory only because one is made from an absolute standpoint while the other stems from a relative standpoint. Though this answer points in the right direction, it is far too general in its distinction; two different standpoints are inadequate for making the distinctions necessary to structure the ideas of each synonym.

*Dimensional categories.* Through the divine system of reference and the unfoldment of the detailed structure of the textbook, the four levels of Science became progressively clearer. With this clarification of the levels, the absolute logic of the textbook in its full dimensionality was revealed. On this combined basis of the four levels of Science and the dimensional use of the ideas in the textbook, the ideas of the synonyms for God fell quite naturally into their proper order. Considering the levels in the descending direction from the level of the infinite One to the realm of ideas to the human realm and on down to error, we can distinguish definite categories. To classify the synonyms and their ideas according to these categories, we can ask:

- I. Which ideas of a synonym show how the synonym presents itself on the level of Science itself?
- II. Which ideas of a synonym show how the synonym appears on the level of divine Science?
- III. Which ideas of a synonym show how the synonym operates on the level of absolute Christian Science?

The level of Christian Science can be divided into various subcategories, necessary to show the full range of how the synonym appears in the human and to mortal consciousness.

- IV. In what form does a synonym come to the human?
- V. What does the synonym do in the realm of its suppositional opposite?
- VI. What new, higher attitude does the synonym bring forth in the human?
- VII. How does the synonym appear when it is not understood?

With this finely meshed grid, the ideas of each of the synonyms can be ordered according to the dimensional categories of Science. Then their order rests not on the sound of words, on etymological derivations or on personal inspiration but on categories intrinsic to the system of Christian Science. However, spiritual sense must always go hand in hand with scientific sense. Success in ordering the ideas rightly depends on a consciousness structured according to the tonality of both the seven synonyms for God and the four levels of Science. A merely wordy concept of these fundamental categories will never yield meaningful or spiritually scientific results.

What does this analysis achieve for our study of the synonyms? Chapter 5 of this book dealt with the important question of how the letter can become the spirit, showing that studying the letter without the spirit of the letter is dead. This chapter also explained the method of tonality-building (used since the middle 1940s), which leads to the establishment of a higher, more divinely structured consciousness and finally to the operation in us of a divinely structured being. Yet, as every scientist knows, a better method produces still better results. For this reason, the textbook uses 'methods' in the plural. How can a good method be improved? Frequently by simplification, and simplification usually means the introduction of categories. In the case of culturing the tonality of the synonyms, even this method can be simplified by the introduction of the further category of dimensions or levels (categories I-VII). Why? The tonality of the synonyms is made easier to understand. Thought flows along the ordered unfoldment of the dimensional nature of the synonyms, able to grasp the underlying tone of the synonym amid the varied phenomena of the ideas because of the explanatory grid of the levels. What appear as disparities and contradictions are resolved into one unified tone through the dimensional analysis that the category of levels brings to the study.

This raises another point of vital importance. Considering again the example from geometry, p. 179, we see that an identity (the half-cylinder) remains what it is, even when it is translated to another level and therefore appears in a different form (for example, as a rectangle, square or semicircle). Applied to the synonyms for God, this means that a synonym always remains the synonym, even when it translates itself to other levels and thereby appears in the form of quite different ideas, or even as its



suppositional opposite. This dimensionally structured understanding of the synonyms leads to an interpretation of being which is free from all dualistic conceptions. The oneness of being is evident at once, for it is the synonym itself which appears — albeit in different forms — on all levels. To see this, however, we must learn to think multidimensionally. For those raised in the old, classical view of existence and trained to think on one dimension only, existence is mortal — enigmatic and contradictory. By contrast, the one Being manifests itself to us multidimensionally and therefore makes sense only when it is also understood multidimensionally.

On this basis, we can consider each of the seven synonyms for God and try to order its characteristic ideas according to categories I–VII. To gain a working feel for these seven categories, we may elaborate on them a bit further:

- I. *What is the synonym as itself?* Here we are concerned with those ideas which answer the question: What does the synonym know about itself as itself, as the synonym as such or as a whole?
- II. *What is the synonym in its own realm?* In divine Science we are concerned with the oneness of being, the coexistence of Principle and idea. Here the focus is on those ideas which express the universal realm of the synonyms. The term ‘realm’ in this context does not mean a large space; it means instead ‘the whole sphere of self-expression’, all there is, all that the synonym includes within its own domain, as in ‘the realm of mathematics’, for example.
- III. *What is the synonym in relation to its creation?* In absolute Christian Science, the infinite spiritual relationships come into focus, including the relationships between Principle and its ideas, as well as between ideas and other ideas. The focus is no longer on the universal oneness of Principle and idea, but on the ideas themselves and how ideas express the infinite relationships within being.

Categories I, II and III may be illustrated through the analogy of a kingdom. I. What is the king as himself? To answer this, we describe the king as a person, as a whole, self-complete entity. II. But the king is really able to function as a king only if he has a kingdom; to describe this, we must understand the oneness of king and kingdom. Here we ask about the nature of the kingdom and no longer primarily about the king as a

person. III. In this kingdom there are innumerable individual relationships. What is the relationship of the king to each citizen, to each town, to justice, administration, trade and labor, to schools and churches, and so on? Also, what are the relationships of the citizens and the institutions among themselves and to each other?

Categories IV–VII relate to the level of Christian Science, which defines the relationship of Truth to the human as well as to error and the mortal concept. Since this level focuses on the practical side of Christian Science, we need a further differentiation to explain the translation of Truth to error, resolving error and establishing the true idea. We can ask:

- IV. *In what form does the synonym come to the human?* When the divine touches the human, it translates itself in such a way that it is reflected in the human, showing the coincidence of the divine and the human.
- V. *What does the synonym do in the realm of its suppositional opposite?* When, as category IV shows, the divine has an impact on the human and brings something of the divine to the human, whatever is unlike God must simultaneously yield. The healing, redeeming process takes place. Something is corrected in the human.
- VI. *What higher attitude does the synonym bring forth in the human?* When, through the step shown in category V, that which is unlike God in us gradually yields to the divine, something better and higher is brought about in the human; we manifest a higher humanhood through an attitude and consciousness that reflects the divine.
- VII. *How does the synonym appear when it is not understood?* When we resist the whole process of translation occurring from categories I to VI through a lack of understanding or misunderstanding, the synonym appears to us in the form of its suppositional opposite. The counterfeit-concept is therefore always the synonym itself, but in misunderstood form. This means that the synonym and its so-called opposite do not represent two opposite entities. The synonym for God is the fact; its opposite is not a counterfact but a counterfeit, having no own-being, no entity, reality or existence of its own. The identity-principle is always preserved. Only the synonym for God has identity, showing its apparent opposite to be merely a misunderstanding of this one, all-inclusive identity.

On the basis of this classification according to seven categories, we can structure the ideas, characteristics, attributes and attitudes which we have gathered through our analysis of the synonyms. This scientific ordering is possible for the simple reason that the meaning of each term — both synonyms and ideas — is *relational*; the meaning of a term changes according to the context in which it is used. It is this key problem of finding the right context that the dimensional categories solve in our study of the synonyms. Categories I–VII determine the context, and this context determines: how the synonyms appear, which ideas come into focus and what these ideas mean. Thus, for any particular case, it is not a sufficient or reliable method merely to look up a word in the dictionary and use the definition of the term we find there to place it correctly. Instead, we must be led by the tonality of the levels, letting the dimensional context be our governing criterion. Since the textbook is our basis and touchstone for a dimensional understanding of the synonyms, it can often be helpful to see how it uses the ideas dimensionally to represent the synonyms, either through specific references or through the tones of the spiritual structure or layout of the chapters.<sup>1</sup>

<sup>1</sup> For further reference on the tones of the synonyms comprising the structure of each chapter, see: Max Kappeler, *The Structure of the Christian Science Textbook — Our Way of Life; The Science of the Oneness of Being in the Christian Science Textbook and Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

## Mind

I. What is Mind as itself? Mind is conscious of itself as *the one Mind*, as *the All*, *the first*, the *basis* and *primordial conception* of being, symbolized as infinite *light*. *Intelligence* is the intrinsic nature of Mind; in the intelligent primordial conception of Mind lies the *divine will*, possessing all *power* and *force*.

II. As soon as we consider Mind in its own realm as a whole, constituting the oneness of Mind and its idea, the fact that Mind is All (I) appears as the *parent Mind*, whereby Mind is not only All (I) but *All-in-all*. In this realm of Mind, Mind is *unsearchable* and *unfathomable*. Mind, as the primordial conception of Being (I), translates itself to Mind's realm as a *realm of ideas*, as the *image* of Mind, the realm of divine *metaphysics*. Mind, which is itself all intelligence (I), translates itself in the whole of its realm as *information*. Therefore Mind, in its realm, is *all-knowing*, *comprehends all*, *perceives all*, *apprehends all*, is *all-seeing* and *all-hearing*. The all-power of Mind (I) operates in the realm of Mind as *all-action*. Mind, as the divinely intelligent will (I), appears in the realm of Mind as *law*.

III. What is Mind in relation to its ideas? Here, Mind appears as the one true *cause* producing its effect. From the all-inclusive realm of Mind, the All-in-all (II), Mind translates itself as the *origin* of all creation, the *author* and *source* of everything that is or comes into being. The divine will of Mind (I), which is law in its realm of divine self-expression (II), operates as a *mandate* to its creation. Mind is the *creative impulse* and creative power, the divine *creator*, which *creates*, *produces* and *makes* everything. The all-acting Mind (II) translates itself as the *manifestation* of Mind. From Mind's infinite *emanation*, something always *proceeds*, *issues*, and *flows forth*. Thus Mind *forms*, *shapes*, *models* and *fashions* all things anew. Through the manifestation of Mind, Mind continually *imparts* its ideas. Because Mind is all intelligence (I) and all-knowing (II), there is divine *Mind-reading*, whereby every truth can be known and made present to consciousness. Through the all-power of Mind (I), which expresses itself as all-action (II), Mind *maintains* and *supports* its ideas.

Categories II and III show how Mind appears on the divine and

absolute levels. The characteristics of Mind represented here do not show the relation of Mind either to the human or indeed to the mortal, for this is the unique purpose of the level of Christian Science, shown in columns IV, V, VI and VII. Thus we can go further and ask: What form does Mind have when it translates itself to the human?

IV. What does divine Mind do when it comes to the open, receptive thought? It speaks to that which is divine in the human. The intelligence of divine Mind (I), which is all-knowing (II) and manifests itself creatively (III), comes to the human as the *enlightenment* of Mind, as *illumination* in darkness, as the impulse of a new spiritual *vision*, as the dawning of a new idea, giving us fresh *insight*, *bringing the light* of understanding, and enabling us to make new *discoveries*. From the standpoint of the all-knowing Mind (II) everything is already known; no discoveries need to be made; yet viewed from the human, the intelligence of Mind precipitates on us always new discoveries. The intelligence of Mind (I) also translates itself to us as divine *wisdom* and bestows *capacities* on us which stem from Mind. The intelligence of Mind (I) translates itself to our daily life as the wise *guidance* of Mind, which *leads* and *directs* us aright. The all-power of Mind (I), which maintains and supports every idea (III), is a reliable *help*. Because of the power of manifestation which emanates from Mind (III), we are constantly under the *influence* of Mind, which *governs* the human *unerringly* and *stimulates* it ever onward.

V. When human thought aligns itself to the spiritual and lets Truth speak in consciousness (IV), it must also be ready to exclude error, for only then does a healing take place (V). Therefore we must know what Mind does in the realm of its suppositional opposite. Because Mind is all-power (I), the belief of a suppositional opposite has no power; this appears as the power of divine Mind to *control* mortal mind, matter and the body. It *regulates* the action of the human system. Through this regulating and controlling activity, Mind becomes the true *medicine*, which *heals* and *saves*. The intelligence of Mind (I), which is active through law in the whole realm of Mind (II), leads and directs human thought (IV), so that mistakes which occur in the human realm are always *corrected*.

The characteristics of Mind given in column V provide a good opportunity for a brief digression on the importance of understanding the synonyms dimensionally. Unless a dimensional analysis is applied in the

study of the synonyms, it can be rather confusing to find that Christian Science teaches that Mind is medicine. Is this statement right or wrong? Those who ponder the synonyms for God from one level only, namely, that of the pure, divine nature of the synonyms, would regard the statement as wrong, for in Mind there is nothing that is sick and hence nothing to be healed; since Mind knows no sickness, how can Mind be medicine? If we were to put 'medicine' under headings I-III, it would indeed be an incorrect statement; under V, however, it is correct. What can we conclude from this? The meaning of a term is always relational; in other words, a definition or statement is correct only if it is put in its right place within the framework of the categories of Christian Science. Only then does a truth become a scientific truth. Only then does a word or symbol representing an idea gain its right spiritual content. Context is the key. But for this, one must have a divinely structured, dimensional consciousness. The context must be determined by the categories of Being; only with this divine context established in consciousness can we see the right place value of ideas within the many dimensions included. As with a musical score, we cannot read on one dimension only, if we want to appreciate the sound of the music as a whole.

VI. As more and more of the false yields to divine Mind (column V), higher qualities appear in the human — qualities which are demanded by divine Mind and serve to bring man nearer to God. Thus divine Mind awakens in us a *true desire*, which is the prayer of Mind. It is that blessed attitude of being *poor in spirit* (first Beatitude), whereby we know that humanly we know nothing and therefore are *open* and *receptive*, *turning* unreservedly to Mind as a *willing disciple* and *without* harboring human *preconceptions*. Our attitude is one of constantly *seeking* and *learning*, *investigating* and *studying*, hopeful of the promised blessing. The intelligence of the all-knowing Mind (I) enables us to *reason logically* and entertain *divine thoughts*, even in the human. We are conscious of being able to *claim the Mind of Christ*. With this *divine knowledge*, we express Mind through *obedience to law*, empowering us to have *courage* and to *act boldly* despite mortal-mind resistance.

VII. When we misunderstand Mind, it appears to us as *mortal mind*. Mortal mind is not an entity in itself. There are not two opposing identities: divine Mind and mortal mind, for a right understanding of the dimensionality of being resolves all such duality. We no longer see a

conflict or opposition between divine Mind and mortal mind but realize instead that the term 'mortal mind' is but a "solecism in language" (114:12). It appears as a result of a lack of dimensional thinking — a way of thinking which was not even known much less generally accepted until the middle of the twentieth century. All apparent and so-called opposites of Mind and its ideas belong to this category VII, which indicates both the noumenon-counterfeits of Mind as well as their phenomena. The noumenon-counterfeits of Mind, besides *mortal mind*, include: *illusions*, *intelligent matter*, *animal magnetism* and *agnosticism*. Agnosticism is the belief that a scientific knowledge of God is impossible.

Here the great point is to recognize these so-called counterfeits not as opposing entities, powers or forces but merely as that which appears when divine Mind is not understood. Through a dimensional understanding of Mind, the old dualistic concept is broken down in us; we realize that all is Mind and its idea, whether we see it as such or not, for there is but one Mind.

## The synonym: Mind

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
the one Mind the All the first basis primordial conception (light) intelligence divine will power -force	the parent Mind All-in-all -unsearchable -unfathomable realm of ideas -image -metaphysics information -all-knowing -comprehends all -perceives all -apprehends all -all-hearing -all-seeing all-action law	cause -origin -author -source mandate creative impulse creator -creates -produces -makes manifests emanation -proceeds -issues -flows forth forms -shapes -fashions -models imparts Mind-reading maintains -supports	illumination -enlightenment -vision -gives insight -brings light -discovery wisdom bestows capacities guides -leads -directs helps influence stimulates unerring governs	controls -regulates medicine heals -saves corrects	true desire poor in spirit -open thought -no preconceptions turning to God being a willing disciple seeking learning -investigating -searching -studying logical reasoning divine thoughts having the Mind of Christ true knowledge of God law-abiding courage -acting boldly	mortal mind -illusions intelligent matter animal magnetism agnosticism



## Spirit

I. What is Spirit as itself? Spirit is the *only*; there is nothing besides the one Being, nothing besides Spirit. Therefore Spirit is the *substance*, the *something-ness* of being. The substance of Spirit, which is the only substance, constitutes *reality*, the true *nature* of being, the only *good*, which knows no opposite.

II. What is Spirit in its own realm? Everything in the realm of divine being is the *likeness* of Spirit. As there is nothing unlike Spirit, there is divine *order*, expressed as the great *rhythm* of Spirit; the spirit bloweth where it listeth. Through this order, Spirit expresses its own *understanding* of itself, which underlies everything. In this realm of ordered divine self-understanding, there is an *infinite reflection*, constituting the infinite *calculus* of Spirit.

III. What is Spirit in relation to its ideas? Since Spirit is the only (I) and since its realm bears its own likeness (II), in Spirit *like produces like*. Spirit *brings forth* and *gives birth* to all that is of its own nature. Hence Spirit is that which controls the *unfoldment* and *development* of ideas. In this unfoldment, Spirit is ever at work to *diversify*, *classify* and *individualize* its ideas according to spiritual order. This results in the infinitely *specific reflections* of being, which are the *focal point* of Spirit. Spirit as the only (I), through the calculus of Spirit (II), becomes infinitely differentiated and diversified being, *ordering all* things according to the nature (I) and infinite reflection (II) of Spirit.

IV. In what form does this spiritual nature of being come to the human, to that which is spiritually minded in us? The spiritual appears as something *positive* and *spiritually tangible*. The onliness of the nature of Spirit (I) translates itself to the human as the *purity* of Spirit, which includes no mingling; it comes as *spiritual strength*, which resists the material concept of existence. The nature of Spirit (I) awakens and calls forth *spiritual qualities* in us. This appears as *spiritual progress*, as an *improvement* of the human situation, as real *success*. Spirit *bears fruit* and, with the understanding of Spirit (II), makes us aware of the ordered line of *spiritual evolution*, *bringing an understanding* of the divine to the human.

V. What does Spirit do in the realm of its suppositional opposite? Spirit *allows no mingling* with matter, but draws a clear *line of demarcation* between the spiritual idea and the material counterfeit-concept. The purity of Spirit (IV) *separates* and *excludes* everything unlike and opposed to Spirit. Thus it is Spirit which *leads the warfare* against so-called matter and the flesh, acting as *leaven* to every dualistic concept. Through the *alchemy* of Spirit, chemicalization is *dechemicalized*, every *crisis* is *subdued*, and every situation *purified*.

VI. What higher attitude is brought forth in the human? Spirit, the only (I), comes to us as that purity (IV) which makes us desire to *have only one God*. Spirit awakens in us an *uncompromising* attitude — never accepting or taking in the beliefs of materiality — based on an absolute *trust in Spirit*. Spirit gives us true *discernment*, which enables us to *turn away* from the false and *turn to* the true. This attitude is also expressed in the second Beatitude: Blessed are they that *mourn*. The strength of Spirit (IV) helps us to *strive* against the false, despite materially overwhelming odds. We do this through the *worship* of Spirit (second statement of the Lord's Prayer). True worship demands our full *spiritual affections*, whereby we *focus* all our thought, energy and desire on Spirit. As we align ourselves to Spirit and its spiritual values, we gain the ability and willingness to *put first things first* under every circumstance and to submerge more and more in Spirit (see 581:23 and 582:21 — 'baptism', 'burial'). Through spiritual devotion, we live in *gratitude* for the spiritual good already received, *patient* in letting things unfold spiritually in their proper order. With the cultivation of these spiritual qualities, we experience an ongoing process of *spiritualization*.

VII. When Spirit is not understood, Spirit nonetheless maintains its identity as Spirit, even though it appears to us as *matter-substance*, symbolized in the Bible as *the flesh*. Good appears as *evil*, the onliness of Spirit as *duality* or *mingling*, and spiritual substance as *materialism*, *spiritualism* or *spiritism*. The doctrine of one God only, becomes misconstrued as *spiritualism* or the belief in many gods.

## The synonym: Spirit

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
the Only substance –something- ness reality nature good	likeness order rhythm understanding infinite reflection calculus	like produces like gives birth –brings forth unfoldment –development diversifies, classifies, individualizes specific reflections focal point orders all	positive –spiritually tangible purity strength spiritual qualities progress –improvement –success –bears fruit spiritual evolution brings understanding	allows no mingling line of demarcation separates –excludes leads the warfare leaven –alchemy dechemicalizes –subdues crises purifies	having one God only uncompromising trust in Spirit discernment turning away from matter to Spirit mourning striving worship –focusing on Spirit spiritual affections putting first things first spiritualization gratitude patience	matter- substance evil –the negative duality –opposites mingling materialism the flesh spirits spiritualism polytheism

## Soul

I. What is Soul as itself? Soul represents the *self-sameness* of the one Being, the *divine Ego*, which is always conscious of its constant identity as the *I Am that I Am*, the *infinite withinness* of Being, which can never be anything other than itself. Soul is the *identity* of the divine Being, forever *unchanging* and hence constituting the *immortality* of being. Soul is *sinless*; it cannot depart from its own infinite selfhood.

II. What is Soul in its own realm? Soul is *unlimited*, for Soul is *never 'in' anything*. Any limitation would deny the infinite withinness and self-sameness (I) of Soul. Soul is never in a limited concept, neither in body, nor matter, nor a person, nor a nation, nor anything. All that exists in the realm of divine being coincides and is identical with the nature of the divine Ego. In the infinite *capacity* of Soul lies the capacity for expressing everything included within the divine Ego, so that *nothing can ever be lost* or lacking. Through this infinite capacity, Soul holds everything *inviolable* and *intact*; nothing can ever touch, injure or deface the realm of Soul's divine selfhood. The *rule* of Soul preserves the identity of being in perfect *balance*, with nothing needing to be added or taken away.

III. What is Soul in relation to its creation? Through the identity-principle (I), Soul *translates* the Principle of being to each specific idea, so that every idea is a *representative* of the one Being. Because Soul is *never without its representative*, every idea is made to be qualitatively *identical* with Principle. Through translation, Principle *reproduces* itself infinitely in the universe, so that the identity of an idea is always preserved and can never be lost. Soul *identifies* all things with the divine nature, *defining* them divinely. Since Soul carries *the seed within itself*, Soul — through its *self-regulating* power — keeps all the identities of being untouched by the world, holding them in constant and perfect balance, each with every other.

IV. In what form does Soul come to the human? Because Soul identifies all things divinely (III), it comes to us as the ability to identify everything rightly — i.e. in its divine context. We do this through *spiritual understanding*, which relies on the testimony of *spiritual sense*, *Soul-sense*. When Soul translates itself to us as Soul-sense, the divine standpoint is established in us and represents itself in us, enabling us to *testify to the*

*spiritual*. Our *true selfhood* is defined and determined by Soul, so that we become aware of our *divine mission*. We feel within ourselves a growing sense of spiritual *certainty* and *definiteness*, confirmed by *spiritual evidence*, about what constitutes our mission in life, enabling us to *name it spiritually*. The unlimited nature of Soul (II) gives us the *freedom* to pursue this mission undaunted by setbacks and resistance. Since our mission is determined by God, we feel *safety*, *security* and inner *stability*, coupled with a feeling of *joy*, *happiness* and *satisfaction*, which carries us forward in the realization of our mission.

V. What does Soul do in the realm of its suppositional opposite? Soul is the *master*, the *greater* which *controls* and *rebukes* the *lesser*, which *rejects* the false, *reversing* and *reforming* whatever is erroneous. The identity-principle (I) translates itself as the specific idea (III) which, through Soul-sense (IV) overturns mortal sense, bringing about a complete *transformation*. The false is *retranslated*, until the true idea appears. Far from being contradictory, this step-by-step translation of Soul's nature constitutes a natural flow when we understand Soul dimensionally. In category I, Soul appears as that which is unchangeable, constant and unshakable, as that which never changes. Yet in category V, we see that Soul changes, overturns and transforms. In category I, we see Soul as immortal, whereas in category V, Soul appears as *resurrection*. Why? Through Soul, the belief in mortality is changed to the spiritual understanding of immortality (IV), and this appears as resurrection (V). Soul *restores* the original identity and thus is always *leading from sense to Soul*. Soul *exchanges* the objects of sense for the ideas of Soul, thus bringing *reformation* to a higher, more spiritual sense of existence.

A dimensional view of the synonyms for God shows clearly why we cannot start with just any idea of a synonym. With the synonym Soul, for example, a student or patient should not be told — without any other knowledge about Soul — to make the journey from sense to Soul. How is this to be accomplished? What enables us to do it? What gives us the capacity to do it? Since it cannot be done by human will-power, the only way to gain the divine authority for doing it is to work from columns I–IV and what they tell us about Soul. We must first fill our consciousness with the divine, absolute concept of Soul, for only then does the greater rule of Soul in us control the lesser and lead us out of sense-existence (V).

VI. Since this process of transformation goes on constantly we may ask what higher attitude is brought forth in the human as a result. Here again we

are reminded of the Beatitudes; the third Beatitude depicts an attitude of *humility* and *meekness*, expressing the ability to submit our own ego to the divine Ego. Self-aggrandizement yields to *self-abnegation* under the impact of the self-sameness of Soul (I). By surrendering the sense of a personal self, we become *unselfed*. This means that we no longer judge everything from the standpoint of the personal ego with its perpetual self-interests. Instead, through the testimony of Soul, we are able to *identify everything correctly*, finding ourselves *renamed* divinely. Because it is Soul that determines our mission and not we ourselves (IV), we have *confidence* in our life's journey from sense to Soul and are able to go forward with *determination*, *steadfastness* and *perseverance*. The unchangeability of Soul (I), which comes to us as security and stability (IV), fortifies our *integrity* and mental *balance*, giving us a sense of *beauty* and *grace* through our *constancy* of purpose.

VII. When Soul is not understood, it appears to us as the exact opposite, even though Soul always remains Soul. Soul, which is forever sinless, then appears to us as *sin*, as missing the identity of Soul, as a *lack of identity*, indeed, as the counterfeit of the true identity. Sin is nothing per se — no entity in itself — but is really Soul, when Soul's identity has been misunderstood. In this category VII, *malpractice* is also the way Soul may appear when it is not properly identified as such; malpractice is not then an entity in itself, having independent existence alongside Soul, but is merely Soul misunderstood. Other noumenon-counterfeits of Soul include the *physical senses* with their false testimony, *physical sensations*, *pain* and *suffering*. If we do not understand that Soul is unlimited and never 'in' anything (II), this misunderstanding of Soul appears to us as a corporeal, mortal *body*. We then believe that Soul is divided into *many* limited *souls*, living in bodies. We think that everyone has his own soul, and this leads to *egotism*, with its psychological complexes and insecurities. Since Soul is the only identity of being, the divine Ego (I), there are no counterfactuals — no opposing facts which have their own identity — but only *counterfeits*. And even these counterfeit images always point by inversion to the original. Instead of being true images, they are merely inverted, distorted concepts of the one true identity. The habit of seeing everything as bound by mortal *limitations* contradicts the fact that the universe of Soul is unlimited, neither *changeable* nor *variable*. When the unlimited nature of Soul is misunderstood, it appears as *pantheism*, for pantheism is the doctrine that God is the universal soul which dwells *in* all things.

## The synonym: Soul

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
self-sameness divine Ego I Am that I Am infinite withinness identity unchanging immortality sinless	unlimited –never ‘in’ anything capacity –nothing ever lost inviolable –intact –untouchable rule balance	translates Principle to its idea never without its representative reproduces itself identifies –defines the seed within itself self-regulating	spiritual understanding –spiritual sense –Soul-sense testifies to the spiritual gives divine mission –makes definite –names spiritually true selfhood spiritual evidence freedom gives security –stability –safety –certainty joy –happiness –satisfaction	master the greater controls the lesser rebukes –rejects reverses –transforms –retranslates resurrects restores reforms leads from sense to Soul exchanges objects of sense for ideas of Soul	humility meekness self-abnegation –unselfed identifying everything correctly renamed confidence determination steadfastness perseverance constancy integrity balanced beauty –grace	sin lack of identity malpractice physical sense–testimony sensations –pain –suffering body souls many egotism counterfeit limitations –‘in’ something changeable variable pantheism

## Principle

I. What is Principle as itself? Principle is the *infinite One*, the *Supreme Being* or *divine Person* of God, the *triune Principle* (Life-Truth-Love), showing the *trinity in unity*. Principle expresses the *unity of God* as the *indivisible whole*, the *absolute*, thereby presenting the essence of *Science*.

II. In its own realm, Principle is the *Principle of all*, so that *all ideas have the same Principle*. In the oneness of being, *Principle and idea is one* and therefore all ideas are, through Principle, *interrelated* with all other ideas. The *oneness* of being is *indivisible*; it can never be split into parts but always remains indivisibly one. Since all ideas belong to the one Principle, they operate in *harmony*. This harmony is based on Principle's *system and structure*, in which all the relationships among ideas are *classified* rightly and integrated in perfect unity. Through the *omni-action* of Principle, the harmony of the divine system is *ever-operative*, for it is *self-governing* and *self-organizing*.

III. Infinite Principle (I) is the *creative Principle* to every idea. Because everything ever produced stems from the one Principle, *every idea must be seen in its Principle*. There are no isolated ideas, for all have the character of *Immanuel*, 'God with us'. Each idea is *inseparable* from Principle, held in the *unity* of Principle and idea, through which Principle *governs* every idea aright. Through the system of divine Principle (II), Principle *interprets itself as spiritual computations* and thereby *unites all* in one interrelated and coherent whole.

IV. In what form does Principle come to the human and have its impact on the human? In other words, what happens when our consciousness is so imbued with the spiritual content of how Principle presents itself in columns I–III that our prayerful attitude is formed and stamped by Principle? How does Principle then appear to us? We begin to accept Principle as the only *authority*; we experience Principle as something *imperative* which cannot be evaded, as something *apodictical*, which cannot be gainsaid. The authority of Principle, being *irrefutable*, brings with it *spiritual power*. Divine Principle, which forever interprets itself to its creation through Science and system (III), comes to us and *teaches* us, *explaining* itself as the one Principle of being. The governing



Principle (III) operates in the human solely *to work out the maximum of good*.

V. What does the governing Principle do in the realm of its suppositional opposite? It cannot pardon mistakes, as a human person might do. Principle *never pardons* but *demonstrates* itself as divine right. It *proves* itself as that which works out only good (IV) and thus *solves problems* according to its system, not according to human theories or personal desires and concepts.

VI. What higher attitude does Principle bring forth in the human as the false is displaced by the true idea? Principle establishes in us a willingness to submit to the commands of Principle and to live in *obedience* to Principle. This demands spiritually scientific *discipline, honesty* and *loyalty* to Principle. The more personal sense recedes into the background, the more we gain an *impersonal*, divinely *principled* attitude. We let ourselves be led by a more *scientific* outlook rather than by personal opinion. With this impersonal attitude, we find in *cooperation* a higher way of working things out than through our own isolated efforts.

VII. But how does Principle appear when it is not understood? The divine Person or Supreme Being (I) then appears to us as human personalities with their *personal sense* and personal idiosyncracies. Instead of focusing attention and energies on discerning the Science of God, we find *theories, dogmas, hypotheses, speculations* and *superstitions*, old and new, being established in every department of life. When the system of divine Principle (II) is not understood, the indivisible Principle is misinterpreted through *material knowledge* in an *arbitrary* and *fragmentary* way, through isolated 'truths' and concepts which, without their divinely structured context, can be taken to mean whatever persons want them to mean. As the saying goes, even the devil can quote Scripture to suit his own purpose. *Material organizations* take the place of the scientific system of ideas (II). Then God is worshipped not as Principle but as person, and the true doctrine of God degenerates into *anthropomorphism*. Mortals try to create God in man's image and then look to persons — to mortals — for God's image.

## The synonym: Principle

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
the infinite One divine Person –Supreme Being the triune Principle –trinity in unity unity of God the indivisible whole absolute Science	the Principle of all all ideas have the same Principle Principle and idea is one interrelated being oneness –indivisibility harmony system, structure –classification omni-action ever-operative self-governing self-organizing	the creative Principle every idea is seen in its Principle Immanuel inseparable unity governs interprets itself as spiritual computations unites all	authority –imperative –apodictical irrefutable spiritual power teaches –explains works out good	never pardons demonstrates proves solves problems	obedience –discipline honesty loyalty impersonality –being principled scientific attitude cooperation	personal sense theories –dogmas –hypotheses –speculation –superstition material knowledge arbitrary fragmentation material organization an anthropomorphic God

## Life

I. What is Life as itself? Life is *being*, that which *is*, the *isness* of being. This infinite isness is not an amorphous, undifferentiated being but is infinite *individuality* showing Life to be *indestructible* and forever *self-existent*.

II. What is Life in its own realm? Life is always in a state of *nowness*, expressing the eternal *existence* and *ever-presence* of being. It is *timeless*, *spaceless* and *eternal*. Life is *everlasting*, *permanent* and *continuous*. Because Life is everlasting, there is only the *fullness* and *abundance* of Life expressed, for Life is *self-sustaining*; it is the *Father* expressing the eternal *coexistence* of Principle and idea. From the self-sustaining nature of Life comes the *method* of Life expressing Life through its own self-existent and self-supporting nature. There is no possibility of going outside Life's realm for Life's method.

III. What is Life in relation to its creation? Life expresses itself as *fatherhood*, as the *provider* and *maintainer* of all being, as the *inexhaustible source* and *well of life*, always streaming forth, flowing, and overflowing its creation with *spontaneity* and the continual *impulse* of Life. Through this unconditional outpouring of Life, Life brings *multiplication* and infinite *progression*.

IV. What impact does Life have on the human? How does it come to the human? Life brings forth *man's life* — it lives man, lives us as our true life. Life *supports* and *sustains* us with an abundant *supply of spiritual ideas*, bringing forth *newness of Life*. This newness and abundance of Life comes to us, not as a reward for merit, but by *grace*, giving us always new *inspiration* and bringing forth new *mutations*. The method of Life (II) comes to us as the *way of Life*, instilling in us that *love* for the divine Life which frees us from the mortal concept of existence.

V. What does Life do in the realm of its suppositional opposite? Life *overcomes the belief in death*, along with the *belief of lack* and decay, for Life *uplifts* and *exalts* us *above the earthly* concept of life. The newness of Life (IV) *renews*, *resuscitates* and *regenerates*, raising up from the ashes new life. Life appears as that which is *irrepressible*, *irresistibly breaking through* the mortal concept of life.

VI. What higher attitude does Life bring forth in the human? The exalting, uplifting expression of Life (V) raises within us a *higher conception of existence*. We experience the *rarefaction of thought*, which motivates us with higher *aspirations*. As in the fifth day of creation, Life causes us to strive to *rise above corporeality*, instilling in us a willingness to *lay down the mortal concept of life* and be exalted by spiritual ideas. The abundance of Life (II) and the fatherhood of Life (III) are reflected in an attitude of *mercy* (fifth Beatitude), whereby we give generously and do not credit others with evil — with being less than what Life causes them to be. The method of Life (II), which leads us along the way of Life (IV), gives us the inspiration and exalted vision to *follow this way* devotedly, making us at the same time *pioneers*. Through deep *consecration* to going Life's way, we venture to go where the new breakthrough of Life leads us, in spite of ingrained beliefs, habits and narrow concepts of life.

VII. How does Life appear when it is not understood? God, Life, when not understood, appears as *mortal life, death, time, lack and destruction*. Instead of the Science of Life as the true doctrine of God, there arise mortal misconceptions and misunderstandings which *persecute* the spiritual idea of Life. At the root of the material concept of life is the belief of *vitalism*, based on a materially organic concept of God, regarding God as the material life-force at work in all living things.

## The synonym: Life

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
being isness infinite individuality indestructible self-existent	Father nowness —timeless eternal —everlasting —permanency —continuity ever-present —spaceless existence —coexistence fullness —abundance self-sustaining method	fatherhood provides —maintains inexhaustible source sustainer —preserves spontaneity —impulse multiplication progression	man's life —supports —sustains supplies with ideas grace inspiration newness —mutation way of Life love	overcomes death, lack uplifts —exalts above the earthly concept renews —resuscitates —regenerates irrepressible —breaks through irresistible	rarefaction of thought aspiration —soaring rising above corporeality laying down the mortal concept merciful following the way pioneer consecration	mortal life death time destructive lack persecution vitalism

## Truth

I. What is Truth as itself? It is divine *self-consciousness*, the *ideal* of God, the divine *standard*, the *whole* as such.

II. What is Truth in its own realm? In its realm, Truth is God represented as the Son, the *self-claiming* and *self-affirming* nature of divine being. Truth, in its universe, is seen as that which is divinely *right*, right as such, establishing the *factuality* of all being within the coherency of the whole. Through its divine self-consciousness (I), Truth is *all-penetrating*, *ever at work* to keep everything in a state of *wholeness*, and to establish its universe in the right *form* as a whole *gestalt*.

III. What is Truth in relation to its creation? Every idea expresses the *sonship* of Truth; it claims Truth, affirms and takes possession of Truth. Because of the wholeness of Truth (II), the idea of Truth is also whole, expressing Truth as a *compound idea*, as the *truth about everything*, the *specific and right truth* for each specific situation. Since Truth is the truth about everything, Truth is *all-illuminating*, *all-elucidating*, *all-clarifying*.

IV. In what form does Truth come to the human? Truth, the divine self-consciousness (I), comes to the human as the *voice of Truth*, the message of Truth, as divine *revelation*. This revelation of Truth is *faultless* and *unerring*, for it *directs all things to bring the right solution*, demonstrating the rightness of its idea and *establishing this idea in us*. Since it is always the right idea that Truth reveals, Truth is *effectual*, giving man *dominion*. We thereby gain our *true manhood* and become conscious of the *unalterable* and *inalienable rights of man*. Through the true idea of man, Truth demonstrates itself to us as *health* and *wholeness*, establishing in us a consciousness of *divine justice*.

V. What does Truth do in the realm of its suppositional opposite? The revelation of Truth (IV) *unveils* and *uncovers* error. The self-affirming Truth (II) *denies* error, *neutralizes* it and thus *works out the nothingness of error*. Truth *judges* error, *prevails* against error with the *potency of Truth* and thus *destroys*, *dispels*, *deprives*, *annihilates*, *removes*, *obliterates*, *consumes*, *overcomes* and *conquers* error; error is thereby *wiped out*, *quenched* and *cast out* by Truth. The self-claiming and self-affirming Truth (II) *sets man free* and is the *victor* in every struggle. Truth acts as the true

*healer*, the all-sufficient *redeemer* and *savior* in sickness and sorrow. Thus Truth, working as the *universal remedy*, is the *alternative* to every erroneous situation.

VI. What higher attitude does Truth bring forth in the human? As Truth gradually casts out error in human consciousness (V), we *take hold of truth* more and more; we become active and conscious *adherents of Truth*, having greater *dominion* over ourselves. In every situation, we consciously *affirm* the true and *deny* the false; we *claim* Truth for ourselves, acknowledge man's wholeness and health, and *utilize* the power and potency of Truth. In this way, we express *sincerity*, *truthfulness*, and a true sense of *righteousness*. We become more *upright*, *just* and *fair-minded* in our dealings with others, as we culture a consciousness of the sixth Beatitude. There, the "pure in heart" shows that only a *pure consciousness* can manifest that consciousness of man which coincides with God's own consciousness of man, expressing itself in us through a greater sense of *humanity* and *brotherliness*.

VII. How does Truth appear when it is not understood? When misunderstood, Truth appears as *error* and *falsity*. From the standpoint of a supposed *denial of Truth*, Truth appears as a *lie*, as *falsehood*, as that which is *contradictory*. When the wholeness of Truth (II) is not understood, it appears as *sickness* of every kind. The scientific teaching of Truth becomes misunderstood as *theodicy*, as a rationalization of the appearance of evil and wickedness in the world by attributing it to God and God's justice.

## The synonym: Truth

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
divine self-consciousness ideal standard the whole	Son right factuality self-claiming self-affirming all-penetrating ever at work wholeness form (gestalt)	sonship the compound idea the truth about everything -all-illuminating specific truths	the voice of Truth revelation faultlessness unerring directs all things to bring the right solution establishes the idea in us is effectual gives dominion true manhood -the rights of man health -wholeness divine justice	unveils error uncovers error denies error neutralizes error works out the nothingness of error judges error prevails -potency of Truth destroys error -dispels error -deprives error -annihilates error -removes error -obliterates error -consumes error -overcomes error -conquers error -casts out error -wipes out error sets man free -victor healer, redeemer, savior universal remedy -alterative	taking hold of truth adhering to Truth having dominion affirming and denying claiming utilization of Truth sincerity truthfulness uprightness righteousness just -fair-minded pure consciousness humanity -brotherliness	error -falsity lie -falsehood denial of Truth contradiction sickness theodicy



## Love

I. What is Love as itself? The essence of Being is *perfection*. The perfection of Love means wholly *integrated being*, infinite *self-sufficiency*.

II. What is Love in its own realm? Love is the *Mother*, ever *one with its creation* and therefore *never without its full manifestation*; Love *never loses sight of loveliness*, of the perfection and completeness of its idea. Love is always in a state of *ever-present self-expression*, expressing itself from its own *infinite self-containment*. Love is *all-embracing*; hence there is nothing in Love's realm which is not in a state of full and perfect manifestation. Love is *universal* and *all-encompassing*. In the realm of Love, all is *complete*, held within the *totality* of Love, and thereby gathered into one great *plan* or *design*.

III. What is Love in relation to its creation? Love forever manifests its *motherhood* to the universe, bestowing *inexhaustible riches*. Love has a *purpose*, *goal* and *aim* for every idea, making each optimally *goal-directed*; each possesses of itself everything needed to fulfil its purpose within the divine plan, at the same time bringing about its own *fulfilment*. Thus Love's *design* ensures the *step-by-step execution of the divine plan*, bringing about the perfect *consummation* of the whole with everything included in it.

IV. In what form does Love come to the human? When consciousness is imbued with the ideas or spiritual values presented in columns I–III, we feel *included* in God, held in the all-embracing perfection of Love, in the gracious blessing of divine motherhood, which *blesses all*. We no longer suffer temptation, for Love *never tempts* man but always *supports the struggling heart*. We experience the all-embracingness of Love (II) as Love's *impartial* blessing, which is *all-ministering*, *making all things work together for good*. Inexhaustible Love (III) *imparts all good*, bestowing and giving all unconditionally. Love thereby *makes man a partaker* of God and, as an *ever-present help*, *meets all true human needs*. We receive the *gifts of Love* by divine grace, not by our own merit or works. Through the inexhaustible blessings Love bestows upon us, Love step by step establishes in us the sense of *holiness* and *glory*, the sense of being supremely blessed and loved by God, which brings *peace* and *rest*.

V. What does Love do in the realm of its suppositional opposite? Love, which is never without its full and perfect manifestation (II), operates in the face of imperfection as an *ultimatum*. Error has no choice but to capitulate. Through the ultimatum of Love, Love *chastens* all and *forces the redemption*. Love, which is conscious only of its own perfection (I), *forgives all*; it is the *universal solvent*, always working towards the *ultimate and final solution*. Whereas Truth destroys error, Love *excludes* and *cancels* error; Love *makes error harmless*, *fills every vacuum* and *gives full compensation* — a full reward — for all suffering. Thus Love *protects* and *comforts* us. Since Love is all-embracing (II), to Love there is *no error, no accuser, no contest*. Love's consciousness of its own perfection (I) brings *instantaneous healing*, showing that, to Love, *all things are possible*. There is nothing beyond or outside Love's power and purpose to bring universal *salvation* — complete *redemption*.

VI. What higher attitude does Love bring forth in the human? The motherhood of God, Love, (III) gives us the willingness and ability to express motherhood qualities ourselves. We find within us the *willingness to welcome the divine idea*, to *accept* and *mother* it, as well as to *sacrifice* everything for it. True *womanhood* enables us to be *loving, peaceful* and *caring* towards our neighbor, to show *devotion* to the divine and to be *impartial, long-suffering, forgiving, confident* in tribulation and *compassionate*. More and more, we gain a *universal outlook*. Above all, Love's womanhood causes us to do everything *for the glory of God*, so that we are *ever with the Lord* and blessed with an impersonal sense of *divine service*.

VII. How does Love appear when it is not understood? Because Love is the self-fulfilment of being, Love, when not understood, appears as a great emptiness, a void, a sense of *non-existence* or *annihilation*. Instead of feeling held in the all-fulfilling plan of Love, we experience *fear, anxiety, hate, enmity, penalty, damnation* and *curse*. Instead of the doctrine of Love, *nihilism* takes over, appearing individually or collectively as an unconditionally negative, destructive or fatalistic attitude towards existence.

## The synonym: Love

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring about in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
perfection integrated being self-sufficiency	Mother is one with its creation never without its full manifestation never loses sight of loveliness ever-present self-expression infinite self-containment all-embracing -all-encom-passing universal complete -totality plan -design	motherhood inexhaustible riches fulfilment purpose -goal -aim goal-directed design -step-by-step execution of the plan consummation	being included blesses all never tempts supports the struggling heart impartial all-ministering -all things work together for good imparts all good -bestows all makes man a partaker meets human needs -ever-present help gifts holiness -glory peace rest	ultimatum chastens forces redemption forgives all universal solvent -final solution excludes error -cancels error makes error harmless fills every vacuum full compensation protects -comforts to Love: there is no error no accuser no contest everything is possible instantaneous healing salvation	willingness to make sacrifices accepting -welcome mothering womanhood -woman-sense -loving -caring -peaceful -compassionate -devotion -impartial -long-suffering -forgiving -confident glorification to be with the Lord universal outlook divine service	non-existence -annihilation fear, hate enmity penalty damnation -curse nihilism

## Conclusions

What do we gain by classifying the ideas characteristic of each synonym for God according to the different levels? Considering the ideas of any one level or column, we soon see that these ideas cannot exist or gather their right, divine meaning independently of those of the previous columns — that is, without drawing upon the ideas operative on the higher levels. Thus the ideas appearing on each level owe their origin to the meaning of the synonym on the next higher level and draw their divine authority from the higher standpoint. To understand this and structure consciousness accordingly, we can think out for ourselves over and over: How do the ideas shown in column II presuppose — draw their true meaning and divine authority from — the ideas shown in column I? How do the ideas presented in column III draw upon those of column II? and so on. Through this spiritual culturing, we gain a working understanding of the dimensional meaning and logic of the synonyms, seeing the ordered unfoldment of one divine identity through many different levels.

This dimensional ordering of the ideas is of great practical importance. For example, many Christian Scientists focus much attention on the ideas classified together in column V, since this is where the synonyms present themselves as that which heals, redeems, and liberates us from mortal beliefs. Yet in isolation — without their dimensional context — these ideas seem to be mere statements, lacking divine meaning and authority. Only as we understand them in their right classification in column V do we begin to see how the full power of the synonym lies behind their working. Therefore they fulfil their purpose only as they gather their divine authority and efficacy from categories I–IV — only as they are founded on the higher levels. Likewise, for us to experience the demonstrating power of the ideas presented in column V, we must first fill our consciousness with the ideas of categories I–IV. If the ideas of column V were not derived from the higher levels, they would be no more than mere beliefs to us, empowered only by human thought and will. Only as we see them in their dimensional and therefore spiritually logical relationship with categories I–IV do we feel their spiritual import and divine power of operation through spiritual understanding.

This is also most evident with column VI. Every earnest student longs to gain a better, higher, nobler sense of humanhood through the study of Christian Science. Both the Bible and the textbook indicate the necessary qualities for attaining this goal, and many of these qualities are shown in column VI, as for example those qualities expressed in the seven Beatitudes. The so-called 'morally good' or 'religiously-minded' will conscientiously try to practice these qualities in their daily lives. Yet from a scientific standpoint, this method is inadequate. Beneath the surface of its appeal to our good intentions, it actually results in condemning ourselves to "till the ground" — to "so improve material belief by thought tending spiritually upward as to destroy materiality" (545:7). By contrast, the true method consists in being conscious of the fact that "man, created by God, was given dominion over the whole earth" (545:10). How do we become conscious of this? By filling our consciousness with the ideas of categories I–V, we allow these ideas to operate by grace — not by our own human efforts — letting them express themselves in us as the higher attitude depicted in column VI. These two methods are diametrically opposed to each other, pinpointing one of the great differences between Christian Science and orthodox theology.

Even the suppositional opposites of the synonyms for God appearing in column VII can be interpreted scientifically when seen in the light of the levels. If we always refer to them merely as opposites and regard them as such, we soon find ourselves thinking of them as independent entities, opposed to, yet existing side by side with, the synonyms for God. This naturally opens the door to a thoroughly dualistic conception of existence. Only when these counterfeits or so-called opposites are integrated into the levels of consciousness can they be interpreted scientifically: then they are no longer seen as counterfactuals — as independent, opposing entities — but rather as the synonyms for God themselves when the synonyms are not understood as such. Realizing this, we no longer fear evil or look upon the counterfeit concepts as if they could be an enemy, for we know that nothing can ever be going on but the infinite One, the divine Being itself. The more the One is understood through Science, the less we experience the One through the category and distorting concepts of misunderstanding. Every problem which would present itself as a counterfactual ceases to be a problem when seen dimensionally; instead it becomes a question of the standpoint of consciousness, a question of

understanding, not a threat of something outside of us or beyond our control.

The list of ideas presented for each synonym for God in columns I–VII is, of course, in no way exhaustive. Students can and should extend the lists for themselves as an outgrowth of their study. However, it is important to maintain the tonality of each level, for otherwise the ordered differentiation achieved through the categories would soon become blurred. Right differentiation according to clearly defined criteria is the very basis of understanding.

This method of concept-building through the dimensional classification into seven categories is of fundamental importance. The ordered list of ideas produced by this method brings us a definite step forward beyond the earlier lists, whose main purpose was to record the findings from the synonym-references. With this improved classification of the concepts comes a more refined sense of tonality-building. Students who ponder the spiritual meaning of the dimensionally structured lists of ideas gain the tonality of the synonyms far more easily. The character of each synonym as a whole — in its whole gestalt — becomes stronger, clearer and more definite to understanding, for we see how each synonym translates itself in an ordered way to every level of consciousness and experience. There is something profoundly satisfying in sitting back quietly and prayerfully pondering this dimensional concept of the synonyms for God, always thinking it over afresh, always expecting to see some new aspect or relationship, as we let it melt into our very being. By this method, we are led to a better, more dimensionally structured sense of consciousness-building and hence to a more practical and scientific being-building.

However, it is important to remember that the first step of the synonym-study, the preliminary stage of making lists of ideas from our study of the textbook-references in an inevitably unstructured way, cannot be omitted. It gives those beginning the synonym-study the necessary overall picture of each of the synonyms for God. Only when this basic knowledge is firmly established can we go on to the more advanced step of structuring the ideas of the synonyms dimensionally. For this reason, the 'Compendium for the Study of Christian Science', Nos. 4–10, remains the best introduction to the exciting and vast subject of synonym-study.

Once each synonym has been cultivated through the dimensional

categories, the exercise of tonality-building can be further varied to compare how all the synonyms appear in, say, column I. Instead of taking each synonym separately and following the logical flow from column I to VII, we can consider only column I and see how all the synonyms appear in that column. The aspect of God's nature will vary with the synonym, but the tone will remain of column I — the level of Science itself. We then begin by pondering the highest concept, God, and from there we can go on to column II, pondering it in the light of all the synonyms. By the same method we can continue to each of the other columns, III–VII. When consciousness is filled with how all the synonyms operate through columns I–IV, we find in pondering column V a compelling sense of the divine power of demonstration. We feel the synonyms themselves operative as an impersonal and universal treatment, working to resolve every belief in there being anything but the one divine Being at work in the universe.

## Chapter 8

### **The subjects of the seven synonyms for God in the textbook-chapters**

#### **The tonality of the synonym-subjects**

*The aim of understanding the synonyms.* We have seen how important it is to gain a definite, divinely scientific understanding of the seven synonyms for God as a right starting-point for study. To this end, the textbook, with the help of the rules of scientific text-analysis, enables us to gain an exact, spiritually defined concept of the synonyms (concept-building); this right concept provides the basis for 2. tonality-building, which leads to 3. consciousness-building and finally to 4. being-building (see chapter 5).

As consciousness is grounded in the tonality of the synonyms, we can take the next important step, as John Doorly did. For him, it was not enough to use the textbook merely to find the right concept of the synonyms — not enough merely to find this 'Key to the Scriptures'. A key must be used. The key of the spiritually scientific understanding of the three categories of Being — the seven synonyms for God, the four modes of divine operation and the four levels of Science, which together constitute the system of divine metaphysics — must be used to unlock the whole text of the textbook. A key only helps us when it is used to open locked doors. So, too, John Doorly opened the way to a spiritually scientific understanding of both the Bible and the textbook by interpreting individual books of the Bible and individual chapters of the textbook according to the system of Christian Science. Through the system of the categories of Being, he was able to detect in these texts their ordered, spiritual layout, revealing the structure of the one Being reflected in the order and structure of the Bible and the textbook.

Yet for us to understand the texts in their spiritual structure, we must be able to recognize the tones of the synonyms, whether the particular capitalized terms are used or not. The literal concept must grow deeper



and broader, swelling into one great tone of a synonym, which then can be expressed through countless symbols — without losing the tone of the synonym's constant identity. The meaning of a synonym must resound within us in its distinct identity, no matter how the synonym is symbolized in the text. Why is this so? We have only to think of the Bible. Today we know that each book of the Bible has a spiritual layout, which, in most cases, follows the Word-order of the synonyms for God. Yet the exact, scientific terminology used by Mary Baker Eddy was unknown to biblical writers. Nowhere does the Bible refer to God as 'mind' or 'principle'. Even terms such as 'spirit', 'soul', 'life', 'truth' and 'love' are used rarely, and then not always with the meaning they have when used as synonyms for God in the textbook. When the Bible writers wanted to express the tones of the seven synonyms, they had to convey this meaning through the language and symbols of their pre-scientific age. Therefore, although the Bible most certainly deals with the subjects of 'Mind', 'Spirit', 'Soul', 'Principle', 'Life', 'Truth' and 'Love', the actual terms — the synonymous terms themselves — are not used as synonyms for God. Only with a cultivated understanding of the tones of the seven synonyms can we recognize these subjects, even when they are couched in biblical symbolism.

With this understanding, we cultivate an unerring ear for the tone of each synonym, enabling us to interpret the Bible in the light of Christian Science and to recognize its spiritual layout according to the seven synonyms. Our understanding of the synonyms becomes independent of terms and symbols, enabling us to detect the tones in their structure, no matter what symbol or language is used.

*Understanding tonality unlocks the subject of a text.* How does an understanding of the seven synonyms for God in their tonality enable us to unlock the spiritual structure of the Bible and the textbook? The divine message conveyed in these texts is expressed through a rich and diverse vocabulary, a vocabulary that includes but is by no means exhausted by the terms of the seven synonyms. Indeed, as words, the seven synonyms appear comparatively seldom in the texts. However, as in the case of the Bible, the fact that a synonym does not appear as a word in the text is no proof that the subject is not about that synonym. Since God is Mind, Spirit, Soul, Principle, Life, Truth, Love — the sevenfold Principle of all being — every divine message must be a message about these seven

synonyms. Yet as we have seen, the spiritual story of the synonyms for God need not be symbolized explicitly in the form of single terms but can just as easily be portrayed in tonality by many other symbols, phrases or passages — indeed, by a whole text, not just by stringing together synonymous terms. Thus the texts of the Bible and the textbook unfold their spiritual story through the *subjects* of the seven synonyms. With an understanding of the synonyms in their tonality, we can recognize these *synonym-subjects* in a given text and detect their spiritually ordered unfoldment. We find that the textbook-chapters present their message through a continuous, spiritually ordered flow, leading in most cases in an ordered sequence through seven main subjects — seven synonym-subjects. The chapter 'Prayer', for example, presents scientific prayer in seven subjects, explaining what constitutes scientific prayer first from the standpoint of Mind for several paragraphs, then from the standpoint of Spirit, then from Soul, Principle, Life, Truth and Love, together comprising the whole text of the first textbook-chapter.

Thus we can shift the aim or purpose of our text-analysis from analyzing what the synonymous terms mean in specific references — how the synonyms are characterized — to interpreting the text itself as a whole. As we study the text of each chapter in the light of our understanding of the synonyms in their tonality, we must ask new questions: What is the text's message? What is the subject of the text? How is this subject developed in an ordered way from beginning to end? The answer to these questions gives us the synonym-subjects, presenting the tonality of the whole synonym from a specific aspect or standpoint. Most chapters are laid out in an order of the synonyms, though the categories of the fourfold operation and four levels of Science are interwoven and come to bear in determining how the synonym-subjects are presented.

This approach to text-analysis is very different from the analysis of the many synonym-references to gain a right concept of the synonyms. Whereas before we focused on single passages in which synonymous terms occur, the analysis of the text itself requires that we interpret the living structure of the text as a whole and become conscious of its ordered layout through the tonality of the synonym-subjects. It is therefore important not to confuse this approach to studying the text as a whole with the method used for analyzing the right concept of each individual

synonym. The study of single concepts which we did in our synonym-analysis serves to establish an understanding of the synonyms, to strengthen and polish a right concept of each synonym to the point where we carry within ourselves the distinct tonality of each synonym. Yet this is only the beginning. The study of single concepts in the text must be broadened to a holistic view of the overall theme of the text and of the specific synonym-subjects used to develop and elaborate that theme.

Several essential points must be understood in order to analyze the subjects in the textbook-chapters according to the tones of the synonyms. Each text is a dynamically integrated structure, comprised of many categories woven together to form a simple and coherent whole. In order to understand this whole, we must first find the great theme or tone that runs throughout the text from beginning to end, showing us what subject is fundamentally under consideration. Our interpretation should never be based on isolated terms or concepts mentioned in the text. Even when synonymous terms actually appear in the text — as often happens in the textbook — it is misleading to assume that these terms indicate or determine the subject. For example, it would be wrong to conclude that the text is dealing with the *subject* of 'Spirit' or 'Soul' as its main issue, simply because those terms occur in a paragraph. In other books, we would never conclude that the subject under consideration in a paragraph is chairs, simply because the word 'chair' occurs several times.

So we find that the subject of Mind may take a whole page or, more often, several pages in a chapter. In the space of such a passage, several synonymous terms may be used once or several times. There are cases where, in a section on the subject of Mind, the word 'Mind' is not used at all, while other synonymous terms are used frequently. From this we can see that the frequency with which synonymous terms appear in the text is no guide for determining the synonym-subject. The only criterion is the subject treated in the text, and this subject is expressed in tones and concepts of the synonyms, not merely in words or terms per se. We see the importance of this approach when we interpret the books of the Bible, where the synonyms for God appear either not at all or not with the meaning that they have in the textbook.

*Unlocking the subjects of the Bible and the textbook.* Only through understanding the tonality of the seven synonyms for God, as well as the tonality of the four modes of divine operation and the four levels of

Science, can we discern the spiritual subjects woven throughout the Bible and the textbook. In the development of the idea of the Science of Christian Science, this step was of great importance. Not only did it enable John Doorly to discover the spiritual layout of the books of the Bible, but it also proved the universal and timeless validity of the scientific understanding of the capitalized terms that had evolved.<sup>1</sup> Later, using the same method, I gave an overview of the spiritual layout of the textbook in my book 'The Structure of the Christian Science Textbook — Our Way of Life'.<sup>2</sup>

To see how the study of the synonyms can be expanded within the larger frame of reference of the textbook, several points on the structure of the textbook must be understood.

When we read the text of a textbook-chapter according to the tones of the divine system of reference, we recognize a spiritual layout which follows either the category of the seven synonyms for God, as in most cases, or the category of the four modes of divine operation (as for example in the chapter 'Recapitulation') or the category of the four levels of Science (as in the chapter 'The Apocalypse'). For the time being, let us concentrate on those chapters which follow the synonyms in their layout, since the present book is devoted to synonym-analysis. Most of the textbook-chapters do follow the synonyms, and indeed in the Word-order. When we interpret such a text through its tonality, we recognize behind the many words seven main subjects, each subject characterizing a specific synonym for God. We can then epitomize these seven synonym-subjects in one concise sentence. Yet these epitomes can be even further reduced, namely, to the synonym itself. For example, in the chapter 'Prayer', the seven main epitomes can be reduced to the prayer of Mind, the prayer of Spirit, of Soul, Principle, Life, Truth and Love.

*Finding the textbook-matrix or the matrix of Christian Science.* The fact that most of the textbook-chapters develop their theme according to the Word-order raises another question. Let us take, for the sake of discus-

<sup>1</sup> John W. Doorly: *Talks on the Science of the Bible*, Vols. I–IX, and *Talks at the Oxford Summer School*, 1948 (2 vols.) and 1949 (2 vols.).

<sup>2</sup> For a more detailed presentation of the layout and structure of each chapter, as well as a brief discourse on the method of interpreting a text according to the capitalized terms, see: Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

sion, just the first four chapters. The chapter 'Prayer' develops its theme through the subjects of Mind, Spirit, Soul, Principle, Life, Truth and Love. Yet the chapter 'Atonement and Eucharist' as well as the chapters 'Marriage' and 'Christian Science versus Spiritualism' also follow this order. The question is: If the chapters present their subjects through the same order (Mind, Spirit, Soul, Principle, Life, Truth, Love), why does the textbook need so many chapters to present its message? If chapters use the same order, do they therefore say more or less the same thing?

A study of this question shows that no subject in the textbook ever repeats itself. Because each chapter has its specific, unique place value within the whole structure of the textbook, each of its synonym-subjects presents a unique and specific aspect of the whole. Thus the uniqueness of each textbook-chapter is not based on its synonym-layout, which, as we have seen, is found in many chapters to be the Word-order. Instead, each chapter gathers its unique and essential meaning from its unique place value within the whole structure of the textbook. This overall structure is determined by the four modes of divine operation (Word, Christ, Christianity, Science), not by the seven synonyms for God. Although all the first four chapters teach the Word of God, each chapter shows a different aspect of the Word, first from the Word itself (chapter 1), then from the Christ-standpoint (chapter 2), then from Christianity (chapter 3) and finally from the standpoint of Science (chapter 4). The second group of four chapters shows the Christ-operation in the same way, presenting the Christ from the standpoints of Word, Christ, Christianity and Science. The third four present their shared subject of Christianity from the standpoints of Word, Christ, Christianity and Science. And, finally, the fourth set of four chapters explains Science from the standpoints of the Word, Christ, Christianity and Science.

In this way, the textbook presents — from 'Prayer' to 'The Apocalypse' — a tightly woven structure of  $4 \times 4$  standpoints, establishing the unique place value of each chapter within the whole. This means that the 16 chapters comprising the textbook's structure cannot be regarded in isolation, detached from one another, but must be understood as 16 different aspects of one universal subject, in this case, the one subject teaching the holistic system of Christian Science. Only in this way can the unique meaning of each of the 16 chapters be seen and accurately defined. In the light of this structural framework, the chapters represent not 16

dissertations on 16 separate subjects placed one after the other but one perfectly integrated, consistent and coherent whole. The 16 chapters of the textbook emerge — not as a collection of 16 miscellaneous essays — but as a unified structure of four-by-four chapters, interrelated through the structural form of a matrix.

Within this structure, each chapter makes its specific and unique contribution to the understanding of the complete system of divine metaphysics. For example, instead of regarding the first chapter, 'Prayer', merely as an explanation of what Christian Science means by true prayer, we come to understand the chapter in a much wider context as the point of intersection of 'Word as Word' within the textbook-matrix. As such, it shows how the infinite one Being reveals itself in its divine nature (Word from the absolute standpoint) and how, through a right attitude, we can approach this divine Being (Word from the relative standpoint). In this light, prayer, which unfortunately is seen as something religious or even magical, is transformed into a scientific attitude — to an attitude which can be exactly defined from the category: 'Word as Word'. In this structural context, the chapter can also be rightly valued as the first great step on the way of Life presented by the textbook — the step from which all the following 15 chapters unfold. So, too, every other chapter, when understood not in isolation but as a specific point of intersection within the  $4 \times 4$  matrix of the textbook, is equally essential to the coherency of the complete system of divine metaphysics. Each chapter serves to show the fulfilment of the preceding chapter as well as to provide the necessary link to the following.

In tracing this  $4 \times 4$  structure from the point of view of the synonym-subjects in each chapter, we find that each chapter accentuates the synonyms differently. This accentuation is not random but dictated specifically by the place value of each chapter within the  $4 \times 4$  structure. This enables us further to refine and cultivate our synonym-consciousness by seeing how each individual synonym-subject unfolds from chapter to chapter, bringing certain aspects of the synonyms into focus according to the category of the mode of the divine operation. Two of my books — 'The Structure of the Christian Science Textbook — Our Way of Life' and 'Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook' — not only give a comprehensive explanation of how the  $4 \times 4$  structure of the textbook establishes the theme and standpoint

of each chapter, but also provide the epitomes of the synonym-subjects in each chapter. These subjects show how the synonyms work to develop the overall theme in each chapter. To trace the synonym-subjects throughout the textbook's structure, we need only follow the epitomes of each synonym from chapter to chapter. Here we will give only an example of how this can be done by taking the Mind-subjects through all the chapters. Students can then work through the other synonym-subjects for themselves in the same way. In this study, it may be helpful to epitomize these subjects in the form of a matrix.

## The subject of Mind in the textbook-chapters (example)

### *The Word-chapters*

'Prayer'. Mind: The true desire to know God as God is brings us into unity with God (1:10–3:11). Scientific prayer rests on a true desire, on being willing to submit ourselves to God and to be molded and purified according to what God is. Through this Mind-like motive, our desires come into harmony with the all-intelligence of Mind and therein find their fulfilment.

'Atonement and Eucharist'. Mind: Through man's unity with Mind, we are enabled to act boldly according to the law of atonement (18:3–19:28). In the two pages which deal with Mind, the text does not use the term 'Mind' once, though the terms 'Spirit', 'Principle', 'Truth' and 'Love' are mentioned several times. Yet despite this, the main subject is unmistakably Mind, for what does the text really say? Its aim is to show that we must not only know God but also act boldly by putting our true desire into practice.

'Marriage'. Mind: A law-abiding attitude supports a higher humanity. (56:7–57:3). This subject shows the importance of respecting and keeping legal and moral regulations which serve the betterment of human society, requiring that we obey these regulations by exercising self-control.

'Christian Science versus Spiritualism'. Mind: Being consists of ideas (part I, 70:12–71:32). Only the intelligence of the Mind of Christ knows this ideational being (part II, 79:1–28). Therefore with the Mind of Christ we must come to recognize and understand man as God's own likeness — as idea (part III, 90:24–91:15). All three parts of this chapter have Mind-subjects. Comparing them, we find a beautiful, spiritually logical line of development, showing that being consists solely of ideas (I), but that this can be recognized and understood only through the Mind of Christ (II). With this knowledge of ideational being, we see that man is nothing but the image and likeness of God, wholly ideational in nature (III).

Summary: The first four chapters all focus on the Word, together showing how Being reveals itself to establish man's unity with God. This common tone is reflected in each of the subjects of Mind. In the chapter



'Prayer' (Word/Word), the subject of Mind shows how the desire for a true knowledge of God — for God's own revelation of itself — brings us into unity with God. In the chapter 'Atonement and Eucharist' (Word/Christ), the Mind-subject explains that we must act boldly and fearlessly from man's unity with God in order to partake of divine revelation. The chapter 'Marriage' (Word/Christianity) requires that the seeker be law-abiding, in order to experience the revelation of God as a higher, improved humanity. Finally, the Mind-subject in the chapter 'Christian Science versus Spiritualism' (Word/Science) explains the ideational nature of being (I), enabling us through the Mind of Christ (II) to understand man as idea, forever inseparable from God as God's own image and likeness (III).

### *The Christ-chapters*

'Animal Magnetism Unmasked'. Mind: The effects of animal magnetism are due to the influence of the imagination — to illusion (100:1–101:32). The subject shows that the effects of animal magnetism are nothing but illusion (101:29). By the rule of inversion, this leads us to see that we must reason from the efficacy of divine Mind, which unmask and handles animal magnetism.

'Science, Theology, Medicine'. Mind: The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind (108:19–116:19). Here the Mind-subject shows that the divine Mind translates everything unlike itself back into the one Mind; this divine retranslation is represented step by step through the "scientific translation of immortal Mind" and the "scientific translation of mortal mind" (pp. 115–116).

'Physiology'. Mind: Mortal mind is the root of all disharmony (part I, 165:6–167:10). Through the Christ-power, the illusion of mortal mind is relinquished, and man as idea appears (part II, 191:1–192:3). The Mind-subject shows that the erring human mind is inherently inharmonious, able to bring forth nothing but suffering (I). Yet under the impact of the Christ-idea, mortal mind is forced to yield to the divine Mind, on one hand causing mortals to relinquish the illusions of mortal mind, while on the other hand, causing man as the image or idea of God to come to light (II).

'Footsteps of Truth'. Mind: Consciousness must be based on scientific

understanding (part I, 202:6–206:31). From this basis, human thought is educated spiritually (part II, 234:1–236:20). The understanding that man is not a physiological mortal but God's own idea can be gained only through the study of the Science of Mind. To this end, consciousness must be based on the divine Mind, instead of human views, opinions and human intelligence (I). This scientific understanding places human thought under the divine influence, forming, molding and educating it in accordance with Mind (II).

Summary: In all four chapters, the Mind-subjects show the divine Mind's dynamic power of operation, prevailing against mortal mind and its supposed effects. This dominant tone shows how all four chapters — and therefore all the subjects included in them — are permeated by the Christ-operation.

In the chapter 'Animal Magnetism Unmasked' (Christ/Word), the Mind-subject shows, by the rule of inversion, that there is no power or influence except that of the divine Mind. This all-power of Mind unmasks the suppositional effects of mortal mind as imagination and illusion — as animal magnetism as such. The chapter 'Science, Theology, Medicine' (Christ/Christ) shows through its Mind-subject that the divine Mind translates mortal mind with all its beliefs back into the one divine Mind. The Mind-subject in the chapter 'Physiology' (Christ/Christianity) reduces all disharmony to the root cause of mortal mind (I), showing that man as idea appears as soon as the illusion of mortal mind and its effects yields to the power of the Christ-workings (II). Finally, in the chapter 'Footsteps of Truth' (Christ/Science), the Mind-subject explains that this appearance of man as idea happens only when consciousness is founded on scientific understanding (I), which in turn educates, molds and forms human thought to conform to and be in agreement with the one divine Mind (II).

### *The Christianity-chapters*

'Creation'. Mind: Creation is the infinite idea of the infinite Mind (255:11–257:3). With the ninth chapter, the accent shifts from the second to the third side of the holy city, to Christianity. Here in the third set of four chapters, the main focus is on the realm of ideas. In the chapter 'Creation', the Mind-subject shows the nature of creation — that creation is the infinite image or infinite idea of the infinite Mind.

'Science of Being'. Mind: The idea of Mind dissolves the belief in a material basis (part I, 268:1–276:24), leading to the realization that man's origin lies wholly in Mind (part II, 306:32–307:30). Here the subject of Mind shows that Mind's ideas have a Christ, possessing of themselves the full power of the Christ to dispel illusions, making illusions yield to ideas (I). As we start from this right, ideational basis, the belief that matter is our basis yields to the understanding that man's sole origin is in Mind (II).

'Some Objections Answered'. Mind: The lack of scientific, logical reasoning would deny the demonstration of the ideational universe (341:11–343:32). The demonstration of man's true, divine origin (shown in the tenth chapter) seems hindered and obscured from us only because of mortal mind's denial of the ideational universe. Thus the Mind-subject shows that only a lack of scientific, logical thinking — only our ignorance of the divine Mind — prevents us from experiencing the true universe, the universe of ideas, as the only reality.

'Christian Science Practice'. Mind: Knowing only perfection (part I, 362:1–363:23). True practice means letting go of our human and material objections and learning not to deny the ideational universe. With a consciousness of ideas, we cultivate the attitude of a true practitioner; we see everything in terms of Mind and its ideas and thereby behold all things in their perfection (I). From this divine-mindedness, we know that Truth is All and error is nothing (part II, 367:30–369:4). Because Mind is All, the perfection known through Mind is the truth about all being (II). The law establishing and securing this perfect ideational being is Mind, forever untouched by ignorance (part III, 386:16–388:11). Because the law of being is Mind, we cannot be led astray by the suppositional standpoint of ignorance, which objectifies itself as an inharmonious, sick world (III). As we cultivate a right knowledge of the Science of Mind, the ideational universe reflects itself throughout our experience, and we witness scientific healing (part IV, 410:23–413:11).

Summary: In each one of the Mind-subjects found in this third group of chapters, the Christianity-tone is clearly expressed, for all of the subjects focus, from one aspect or another, on Mind's realm of ideas. In the chapter 'Creation' (Christianity/Word), the Mind-subject shows that the true nature of the universe comes from the infinite Mind as the creator of all; hence the universe consists of a realm of ideas, emanating from Mind.

In the chapter 'Science of Being' (Christianity/Christ), the Mind-subject shows the falsity of believing in any basis other than Mind and its ideas. When this belief is dissolved (I), the divine Mind is recognized as the sole origin of man (II). In the chapter 'Some Objections Answered' (Christianity/Christianity) the Mind-subject states that only a lack of scientific, logical thinking obstructs or obscures the demonstration of the ideational universe. And finally, the Mind-subjects in the four parts of the chapter 'Christian Science Practice' (Christianity/Science) show that, as we reason from God and learn to understand the realm of ideas through Mind-science, the full demonstration of the divine universe appears on the human level as scientific healing, establishing wholeness.

### *The Science-chapters*

The last four chapters focus on Science. Here the one Being is interpreted as the oneness of Principle and idea, showing that the spiritual idea can never be separated from its divine Principle. Two of these chapters follow a different kind of layout from all the other textbook-chapters. Instead of developing their theme through the order of the seven synonyms for God, they follow either the four modes of divine operation ('Recapitulation') or the four levels of spiritual consciousness ('The Apocalypse'). For this reason, we shall not include them in our comparative study of the Mind-subjects in the textbook.

'Teaching Christian Science'. Mind: Teaching Christian Science demands strict adherence to the wise leadings of Mind, requiring pure motives in teaching and healing (443:1–447:11). This chapter shows what it means to become true representatives of Science by recognizing ourselves as the idea of Principle. The Mind-subject shows that being a true Scientist means letting our motives be molded by Mind, always trusting in Mind's wise leadings and thereby acting from man's oneness with Mind.

'Recapitulation'. This chapter is not laid out according to the synonyms.

'Genesis'. Mind: The intelligence of the divine Mind manifests itself as a creation of ideas, bringing the light of infinite wisdom and vision (part I, 503:18–505:3). From the creative urge of 'Let there be light', Mind's perfect creation is constantly being brought into our experience in ever new forms, refuting the false claim that the ignorance of mortal mind

could be a creator (part II, 521:21–524:12). We then see that all life originates in and is produced by Mind, since matter and material thought have no power to create or bring forth life (part III, 543:17–544:12).

‘The Apocalypse’. Like ‘Recapitulation’, this chapter is not laid out according to the synonyms.

Summary: The subject of Mind in ‘Teaching Christian Science’ (Science/Word) shows us that we become true representatives of Science only as we adhere to the leadings of divine intelligence and act from man’s oneness with the divine Mind. Finally the chapter ‘Genesis’ (Science/Christianity) explains in its Mind-subjects that the divine Mind’s eternal command is ‘Let there be’, showing that all creation originates in the divine Mind and knows only this true concept of life — life originating wholly in Mind.

Once again, it is important in studying the tones of the synonyms as they appear in these subjects not to stay with a merely conceptual sense of them. The concise epitomizations of how the synonyms appear in each chapter are helpful for right concept-building. Yet this is only the necessary starting-point for pondering the subjects in a consecrated way, going over and over their spiritual flow, cherishing them in the fullness of their implications and holding them in consciousness, until the tonality of the subjects becomes quite natural to us. The unfolding rhythm of the synonym-subjects from one chapter to the next also cultivates our consciousness according to the four modes of divine operation, giving us a divinely structured sense of the dynamic workings of the synonyms. This more divinely structured consciousness expresses itself in us through a broader and higher sense of life experience. What at first appeared as a study of concepts unfolds to constitute true practice in us, which establishes our true being.

*The synonyms for God and the four modes of divine operation.* The discovery that the great subjects of Christian Science presented in the textbook can be scientifically structured in the form of a matrix, governed by the categories of the four modes of divine operation — Word, Christ, Christianity and Science — drew my attention to the close relationship which exists between the synonyms and the divine *modus operandi*. Besides seeing how the synonyms operate throughout the structure of the textbook to develop the theme of each chapter, I began to investigate

whether and in what way the Word, Christ, Christianity and Science are reflected in the synonyms themselves. The question arose: Can the synonym-references, when viewed in the broader context of their function or operational value within the textbook-matrix, give us a deeper insight into the intrinsic workings of the synonyms? Such findings would show, not how the synonyms unfold themselves along the order of the textbook's systematic teaching, as we have just seen, but rather how the synonyms themselves pervade the  $4 \times 4$  structure of Being itself to give us a divinely differentiated understanding of the synonyms. The result of such research on the synonym-references would make it possible to define the synonyms for God in the context of the fourfold operation and to present these findings in the form of a matrix. This line of research and its findings are presented in the next chapter.

## Chapter 9

### **The seven synonyms for God in the fourfold divine operation**

#### **(Synonym-matrices)**

*Defining the problem.* Let us return to the early forties. Once we had a method for analyzing the individual synonyms for God and had compiled a list of ideas for each synonym, a further question presented itself. We have seen how the order of the synonyms varies according to whether they represent the Word, Christ, Christianity or Science — that is, according to which side of the holy city they represent. In this context, I became involved in investigating how certain ideas might express more of the Word-aspect of a synonym, others the Christ-aspect, others the Christianity- or Science-aspects. Considering, for example, the list of ideas characterizing Mind, it seemed as though Mind as 'creator' emphasized the Word-aspect, whereas the 'healing' Mind brought out the Christ-aspect.

To try to solve this question and so gain a further classification and ordering of the ideas, we approached the synonym-references with certain questions which seemed to indicate the fourfold operation. We began with asking the question 'What *is* Mind?', feeling that this would bring out the Word-aspect. The answer to the question 'What does Mind *do*?' points to the Christ-aspect, the answer to the question 'What does Mind *have*?' the Christianity-aspect, showing the realm of Mind, and the question 'How does Mind *interpret itself*?' the Science-aspect. Although these questions are perfectly legitimate and do indicate an operational sense, they did not lead to any satisfying or conclusive results.

We also considered, quite early on, whether the four modes of operation could be expressed through variations within a concept by taking it through the four, as, for example: health (Word), to heal (Christ), healing (Christianity), wholeness (Science). But when we used

this method with other concepts, we soon found it impractical and quite limited in its applicability. For example, sequences of varying a word in one language were not translatable to other languages. From these experiences, we began to see what the linguistic structuralists stressed two decades later, namely, that the meaning of a word lies not in the word itself but in the context. The meaning of every word is relational, determined by its context. The word in itself has many possible meanings; which specific meaning is intended in any specific case can be seen only from its use within the whole sentence and in relation to the complete statement. Let us take the word 'manifests', characteristic of the synonym Mind, as an example. Per se, this word can mean various things. In one context, 'Mind manifests' can tell us that the will to manifest is in Mind, a sense of 'manifests' that would emphasize the Word-aspect. In another context, 'Mind manifests' can indicate the manifesting process, a meaning that would emphasize the Christ-aspect.

This endeavor to define the synonyms more clearly in their relationship to the fourfold operation was undertaken again and again from the mid-forties onwards. The question or issue seemed to be right and of great importance. Yet it was also clear to me that purely subjective, inspirational, even grammatical interpretations were unscientific and hence unacceptable. A scientific, divinely objective method was necessary. Yet throughout the next two decades, I knew of no scientific method of text-interpretation able to solve this particular problem. Even so, I never lost sight of the question. It was clear, once again, that a spiritual birth cannot be forced. If the time does not seem right for a new development, this is a sign that certain basic elements or conditions necessary for solving the problem are still missing. Indeed, so it was in this case.

*The answer provided by the synonym-matrices.* Only through intensive work on the structure of the textbook in its matrix-form (pp. 223ff.) did a scientifically reliable solution finally emerge. What steps led to this solution? The structure of the textbook, from the chapter 'Prayer' to 'The Apocalypse', presents the four modes of divine operation, each in its four aspects, thereby establishing for each chapter its unique spiritual place value. The question is: From this fact, can we deduce that each synonym for God has a different purpose specific to each chapter, a purpose determined by the  $4 \times 4$  reflections of Word, Christ, Christianity and Science? If so, this would mean that a different function or purpose of



each synonym is accentuated in each chapter through the synonym-references. To substantiate this hypothesis, the role of each synonym specific to each chapter had to be investigated. The object was to test whether a synonym, when considered in its tonality, always presents itself in the same way throughout the textbook, or whether its role and function varies in direct relation to the chapters and their place value within the textbook-matrix, the  $4 \times 4$  structure. Today, on the basis of many years of research, we know that the hypothesis is correct. Yet in the beginning, the first tests seemed to show that something was wrong, leading us time and again to discard this hypothesis. Only after several years of work did it become clear that a special method of text-interpretation was needed, a method of analysis quite different from that originally used on the synonym-references to sort out their characteristic ideas.

What was the reason for these initial difficulties? The earliest analysis showed unmistakably that an idea characteristic of a synonym can appear many times in the textbook, often in chapters which differ greatly from each other. For example, many references can be found in which 'power' and 'force' are used as characteristics of Mind, yet these references are scattered throughout the textbook in widely different chapters. This naturally led to the conclusion that the ideas listed for each synonym could not be classified according to the categories of Word, Christ, Christianity and Science. No solution was found until suddenly, towards the end of the sixties, I realized that two very different kinds of questions had to be distinguished from each other, each giving rise to a different method for approaching and analyzing the synonym-references.

*The two sets of questions.* The seven synonyms for God form one main category of the system of Christian Science, while the four sides of the holy city comprise another category of the system. The first main category concerns the nature of Being — the question of what Being is. The second main category deals with the question of the operation of Being. On the basis of these two categories, we can differentiate between two basic questions: (a) When we want to investigate the intrinsic nature of the seven synonyms for God, we find the answer from the numerous textbook-references which make up our lists of ideas. (b) But when we want to find out about the mode of operation, the role, office or function, the dynamics or way the synonyms act in relation to a problem dealt with in the text, then we are concerned with a totally different kind of question.

Posing this new question to the same references gives us a very different kind of answer — an answer which reveals the  $4 \times 4$  operation of the synonyms.

Just as we must distinguish between these two categories — the category of the seven synonyms for God, showing the nature of Being, and the category of the fourfold operation of Being — so we must also keep the two questions (a) and (b) strictly apart. Only in this way can we achieve scientifically reliable results from our textual analysis of the seven synonyms in these two distinct aspects.

Let us take as an example the following paragraph in the textbook: “We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy. The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God’s government by thrusting in the laws of erring, human concepts.” The marginal heading reads: “The Mind creative” (62:20–26).

If we approach this text with question (a), i.e. to investigate the intrinsic nature of the synonyms, then the text tells us that Mind forms and is creative, as in the marginal heading. However, if we approach it with question (b), i.e. to investigate the role or function of Mind within the framework of the subject-matter, then the subject of the paragraph tells us that more intelligence should be attributed to the divine Mind than to matter and to erring human concepts. Whereas the answer to (a) states that the nature of Mind includes the ability to form and create, the same passage tells us something quite different in answer to (b). Here the question involves the subject of the whole paragraph — that is, whether more intelligence should be attributed to matter and mortal concepts or to the divine Mind, showing which is superior, higher or better.

Thus the crucial questions for us in this research are: If we analyze all the references to a particular synonym contained in a chapter from the standpoint of question (b), shall we get *one* and only one fundamental answer for each chapter? If so, does every chapter yield a different answer, an answer precisely adapted to the chapter’s place value within the structure of the textbook? In short, the question is: Does each synonym have a different role or function in each textbook-chapter? If so, there must be 16 fundamentally different functions for each synonym. This raises another important question: Are these 16 functions of a synonym

simply 16 disconnected functions, or are they integrated into a system? As we discovered, a correct textual interpretation of each of the seven synonyms for God produces a  $4 \times 4$  matrix of Word, Christ, Christianity and Science.

For those who would like to do the work for themselves and test the results, certain fundamental rules of text-interpretation must be understood and applied to achieve sound results.

- 1) The key lies in sticking to the right question, which is not always easy, and not getting sidetracked into making irrelevant, personal interpretations. Such interpolations into the text immediately falsify the findings.
- 2) Not every passage in a chapter gives the same answer, the answer unique to that chapter. Why? As in any explanatory text, each chapter repeats some pertinent points dealt with in previous chapters in order to build up the new subject. So, too, here and there, subjects may be raised in passing which are not brought into central focus until later chapters. Success in answering question (b) lies in identifying the references dealing with issues peripheral to the tone of the chapter and not being confused by them when trying to describe the unique function of the synonym in that chapter.
- 3) Some synonym-references are not intended to make a statement about the synonym and its function but merely serve to identify the false beliefs and misconceptions about the synonym.
- 4) In some chapters we find either very few references or perhaps none at all. Such cases require special care in order to draw the right conclusions. The only way to determine the function of the synonym in such chapters is to see its correlation with the functioning of the synonym in all the other chapters, testing through a cultivated sense of tonality whether it fits into the framework of the matrix as a whole.
- 5) Other chapters contain so many synonym-references that it becomes difficult, with the many variations and renderings, to discern the core of all these references and to epitomize this in just a few words. In such cases, we must bring to the work both our scientific and our spiritual sense in equal measure, balancing them harmoniously.

In the following pages I present in condensed form the findings of my analysis of each synonym in each textbook-chapter, indicating some of

the individual references which express the unique function of the synonym in each chapter. In chapters where a synonym appears many times, only a brief summary can be given. Thus the references cited are representative but not exhaustive. Omissions are unavoidable, since it would take a whole book to explain and prove textually all the synonym-references.

I realize that this leaves me open to the charge of bending the results to fit my own concept or judgment. However, I feel this is demonstrably not the case, since anyone who adheres to the rules of scientific text-interpretation and applies them consistently will, through spiritually scientific sense, arrive at the same results. We then see the great wonder of how the textbook presents its infinite subject, 'God', scientifically through one harmoniously balanced, spiritual structure.

## Mind-matrix

WORD as WORD: 'Prayer'. *Mind is all-knowing*. Here Mind is shown as the intelligence which already comprehends all (2:24–25), as the Mind to which even thoughts unspoken are not unknown (1:10–11). Mind is all-hearing, all-knowing, and knows each need of man (7:25–26). The divine Mind does not need to be informed of anything it does not already comprehend (2:24–25), neither does it need to be given any information (3:17–20). Mind knows all and does not need to be reminded that it is all-knowing.

WORD as CHRIST: 'Atonement and Eucharist'. *The power of Mind over material intelligence and matter*. The intelligence of the divine Mind (Word/Word) has a Christ (Word/Christ), shown by the demonstration of the supremacy of Mind over matter (45:29–31). Jesus proved this by meeting and mastering all the claims of medicine, surgery and hygiene through the power of Mind over matter (44:10–12); he triumphed over sin, sickness and death through Mind, not matter (54:13–16). Jesus was able to furnish this proof because he understood the nothingness of material intelligence and overcame it through Mind (52:19–23).

WORD as CHRISTIANITY: 'Marriage'. *Mind is superior to the human mind and matter*. As we recognize the power of Mind over so-called intelligent matter (Word/Christ), we see that Mind is superior to all other so-called powers. The references show this by stating that we must attribute more intelligence and greater ability to the divine Mind, and less and less to matter (62:20–26). Mortals must put the Science of Mind first, not so-called material intelligence (62:31–63:1); Mind must be acknowledged as superior to human views and mortal conceptions, and accepted as a better help in need than material means. Other sciences are not equal to the Science of Mind (67:10–11). The intelligence of the divine Mind is superior to all other so-called intelligence. The chapter therefore teaches that the divine Mind should be given superiority and preponderance over the human mind, that the center of importance should shift from the human mind to the divine Mind, and that no human concepts should be interjected to interfere with the higher control of Mind.

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *Mind alone*

*possesses the faculty of knowing.* Science shows that as we turn away from the so-called intelligence of the human mind and attribute all intelligence to the divine Mind, putting Mind first and acknowledging its superiority (Word/Christianity), we are able to know as Mind knows (Word/Science). The chapter has three parts.<sup>1</sup> The first part shows that the identities of being can be known only through Mind; Mind alone can show us the difference between reality and illusion (I). This leads in the second part to the demand that we have the Mind of Christ (79:17–18), which imparts the faculty of divine Mind-reading. When thought is in harmony with Mind, it gains the explanation of all things (83:25–29); man can then know all things aright, past, present and future (84:11–13), foresee and foretell events, be divinely inspired, reach the range of fetterless Mind and so discern man's true nature and existence (84:14–23). When thought is in rapport with the divine Mind, the human mind yields to the divine Mind, bringing with it the illumination of spiritual understanding (85:2–6). This knowledge derived from Mind, which emanates only ideas, opens to us the possibilities inherent in Mind (88:10–11, 27–28) (II). The third part then explains that uniting with the infinite capacities of Mind brings about only good, having the effect always of healing and saving, of redeeming and never injuring anyone (94:32–95:3) (III).

The WORD-chapters. Reducing all the statements about Mind in the first four chapters to one common denominator, we can say: *Mind is the All-Mind*. This All-Mind is the All-intelligence (Word/Word), which possesses all power (Word/Christ), is superior to all other so-called powers (Word/Christianity) and alone possesses all faculties of knowing (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. *The power of Mind alone operates constructively.* Mind is portrayed here as the all-embracing power (102:10–11), working out the purposes of good only (103:12–15) and revealing the rightness of all divine action as the emanation of divine Mind (104:13–18). The power of Mind alone operates constructively — mortal mind is incapable of doing so.

<sup>1</sup> For the analysis of some of the textbook-chapters into different parts, see my book *The Structure of the Christian Science Textbook — Our Way of Life*, also *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

CHRIST as CHRIST: 'Science, Theology, Medicine'. *The all-power of Mind, not matter, is the all-redeeming power.* The 'Science' section of the chapter declares that Mind, not matter, is the basis of all power. Mind is not only All (109:1–3) but All-in-all (109:4–6), and this Mind is good (113:17); it is the one Mind, including God and His thoughts (114:10–11). Mind alone can testify truly (120:17–19), hence all science must proceed from this one Mind (127:23–24). All forces (adhesion, cohesion, attraction) (124:20–21) belong to Mind and are inherent in Mind (124:28–30). From this basis, the 'Theology' section shows that miracles are worked on the basis of the all-power of Mind (133:8–9; 139:6–7). The 'Medicine' section then presents Mind and its all-redeeming power as the first and only medicine (142:26–28). Numerous passages explain how Mind, as the true medicine, is the first power (143:27–31), the foremost power (144:3–5), the superior power (143:21–23), the only power (143:26–27), the healing power (149:22–25), the governing power (149:26–27), the maintaining power (151:23–24) and the helping power (160:30–31).

CHRIST as CHRISTIANITY: 'Physiology'. *To Mind and with Mind, all is possible; Mind governs and controls all.* The chapter has two parts. The first part stresses the fact that, to Mind, all things are possible (178:14–17). There are no obstacles to Mind (179:5–7), because Mind is the source and condition of all existence (181:1–2). Therefore we must concede the full balance of power to Mind, not matter (166:28–32; 168:6–8); the human mind must give place to the divine Mind; we must resort to Mind first, have faith in Mind, trust in Mind, recognize Mind as our best friend, and honor it not only instead of matter but above all else. Everything must yield to the divine Mind and acknowledge Mind's absolute control over the body, man and the universe. Many passages show that when we turn unreservedly to the divine Mind, Mind controls every situation (I). The second part then explains that not only are all things possible to Mind (first part) but that Mind bestows on man all the abilities and capacities inherent in Mind. As idea, man coincides with God (194:2–5), possessing the intelligence of the divine Mind (191:32–192:1); Mind enlarges and empowers man — supplies him with power (199:9–12) — and bestows on him grand human capacities (200:4–7) (II).

CHRIST as SCIENCE: 'Footsteps of Truth'. *The understanding that there is only one Mind makes all things harmonious and perfect.* This chapter also has two parts. The first part frequently refers to the one Mind and to the

fact that all have one Mind. Again and again the text emphasizes that man has no other Mind than the Mind which is God. Man does not have a mind of his own, separate from and independent of the All-Mind. As we understand this one Mind, which makes all, includes all and to which all is subject, Mind brings forth all good, establishing that which is perfect and harmonious. Hence the need to learn and study the Science of Mind, so that Mind is understood as All (I). To this end, the second part shows how we must accept this one Mind in understanding as the only Mind. From this coincidence of understanding, Mind makes all things perfect: its action is harmonious, bringing all into one grand concord and sending forth only images of perfection (II).

The CHRIST-chapters. The common denominator of the Mind-references in the Christ-chapters is the *All-power of Mind*, explaining first that only the power of Mind operates constructively, alone able to work out only good (Christ/Word); therefore this All-power of Mind operates in the Christ as an all-redeeming power (Christ/Christ), bringing all things under its control (Christ/Christianity). As a result, when we understand this one Mind, we realize we are subject to a power which governs all harmoniously and makes all things perfect (Christ/Science).

CHRISTIANITY AS WORD: 'Creation'. *Mind is the creator of all as idea*. Mind, not the mythical human theories of creation (255:6-10), not human conceptions, the limited human mind, the brain or any finite mind, is the creator. Infinite Mind is the creator (256:32), the only cause of existence (262:30-31), expressing in man its infinite idea (258:13). Creation is therefore the infinite image or idea emanating from Mind (256:32-257:1), for Mind creates all in ideas (257:12-14). Since Mind is within and without all things, all is Mind (257:1-3). Mind manifests all that exists in the infinitude of being (258:15-16). Hence Mind's ideational creation reveals the unsearchable realm of Mind (264:9-10).

CHRISTIANITY AS CHRIST: 'Science of Being'. *All is Mind and its infinite manifestation*. Mind not only creates all as idea (Christianity/ Word) but also constantly manifests itself, expressing its Christ-office through an immortal, spiritual creation. There is only Mind and its infinite, ideational manifestation. All reality is the manifestation of Mind (275:24); all is the effect of the divine Mind (268:6-9). Since Mind is all, matter is nothing; it is unreal. Mind and matter neither commingle, cooperate nor coexist.



Mind and its manifestations cannot be limited by matter nor affected by matter. In Mind matter is unknown (280:1). Hence Mind and its all-manifestation provide the sole basis for the categories of metaphysics (269:13–14).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *Before the unlimited divine Mind, all limited views must yield.* Since all metaphysical categories are rooted in Mind and must be traced back to Mind, the next step is to relinquish all non-metaphysical views, every conception that would limit the limitless Mind or its limitless idea (Christianity/Christianity). The few references to Mind in this chapter all point in this direction. The unqualified condemnations of Mind-healing (342:5–7), the supposed limits that the human mind would impose on the divine Mind (353:26–28), as well as the popular wrong notions and false suppositions about God (357:19–22) must all give way to the reality of the one Mind.

CHRISTIANITY as SCIENCE: 'Christian Science Practice'. *The understanding that all is Mind heals.* The chapter has four parts. The first part shows that, for healing, faith in the divine Mind is necessary (366:16–19) (I). This leads to the demand in the second part that mortal beliefs yield to the divine Mind. Unscientific methods, false beliefs, physical diagnoses, mortal blindness, mortal consensus and belief in material laws must all be relinquished for the divine Mind. All the facts of being must be gathered from the divine Mind (370:2–5), for Mind can accomplish all things without the help of human beliefs (II). From this basis, the references to Mind in the third part show that Mind drives out human beliefs and imparts understanding. Mind controls human beliefs, dispels them, destroys the dream of mortal mind, blots out the images of mortal thought, heals blind belief, brings the perfect model into our thoughts and bestows understanding. In this way, the divine Mind controls mortal mind and thereby the body, healing it of its suffering, sorrows and afflictions (III). The fourth part draws the conclusion that when we turn to the one Mind, unite with it, trust in its power and acknowledge its supremacy, this scientific understanding of Mind heals, regulating and correcting all bodily conditions (IV).

The CHRISTIANITY-chapters. Christianity is the outcome of the Christ-idea. Here the outcome of the All-power of Mind (Christ-chapters) is seen as the infinite manifestation of Mind as idea. Thus the common denominator of the many Mind-references in the Christianity-chapters estab-

lishes *the allness of ideas*. The basic issue in the ninth chapter is that Mind reveals itself as an ideational creation (Christianity/Word); this has a Christ, a divine power of manifestation, showing that all is Mind and its infinite manifestation (Christianity/Christ). This manifestation, being superior to mortal, material concepts and opinions, causes all limited views about existence to be seen as false, thereby forcing them to yield to Mind (Christianity/Christianity). Then, only a scientific understanding of ideas remains, and this brings a healing effect (Christianity/Science).

SCIENCE AS WORD: 'Teaching Christian Science'. *The mind of the student must be in unity with the divine Mind*. The main point here is that the mind of the student must be one with the Mind which is God. The student must have entire confidence in omnipotent Mind (443:1-8), conform to God's requirement that all is Mind (444:31-445:1) and consistently follow the leadings of divine Mind (458:25-28). Herein lies the ethics of Christian Science. To be one with the Mind which is God, Christian Scientists must not act from or be influenced by human will (451:19-23); they must be without malicious motives (446:11-15); they must be honest in all their work and dealings (446:18-20), act rightly (452:23-27) and thereby utilize the moral might of Mind (455:8-10).

SCIENCE AS CHRIST: 'Recapitulation'. *All that is going on is Mind and Mind-idea*. The chapter has four parts. The first part states that Mind is All-in-all — that all is the manifestation of the one Mind (I). The second part shows that this Mind is the one and only Mind and is therefore good. All have this one Mind, the Mind of Christ, for there is no other mind (II). The third part explains that it is Mind alone which heals (III). The fourth part shows that this Mind can be understood only through its own Mind-faculties, fulfilling the idea of God in scientific understanding (IV).

SCIENCE AS CHRISTIANITY: 'Genesis'. *Mind constantly reveals itself as an ordered unfoldment of ideas*. The many references to Mind in this chapter may be summarized according to the three parts of the chapter. The first part shows that Mind unfolds all ideas in an ordered way. Mind makes its own record, presenting successive stages of Mind's creation of ideas. In this spiritual unfoldment, Mind creates all, from the mental molecule to infinity. Mind names everything in an ascending order, forms its ideas, subdivides and classifies them. From the one Mind emanate all form, color, quality and quantity, for Mind imparts to each idea all divine

qualities (I). The second part explains that Mind, which creates all in ideas, is not a material creator (II). The third part then stresses that since Mind does not produce matter, matter possesses no creative power of its own, hence matter cannot produce Mind (III).

SCIENCE as SCIENCE: 'The Apocalypse'. *The understanding of Mind uncovers the illusions of mortal mind.* The chapter has very few references to Mind. The key statement is that Mind is its own interpreter (577:19–21). Only from Mind can we discern the difference between idea and illusion, between immortal being and the mortal seeming or appearance. Only from the standpoint of Mind can we learn to distinguish between the great benefits of Mind and the great delusions of mortal mind (570:26–29). Through this understanding, we are able to discern the power of good resident in divine Mind as well as to detect evil's hidden mental ways.

The SCIENCE-chapters. If we investigate the common denominator pervading the references to Mind in the four Science-chapters, we find that: *Mind and Mind-idea is one.* First, we must accept and work from the fact that the mind of man and the divine Mind is *one* Mind (Science/Word). In this unity or coincidence of Mind and Mind-idea, the Christ-activity comes into operation, showing that all that is ever going on in being is Mind and its infinite manifestation as Mind-idea (Science/Christ). This divine activity brings forth a constant revelation of ideas, leading all things higher and higher in an ordered spiritual development (Science/Christianity). Understanding this constant activity of Mind and Mind-idea enables us to interpret everything that happens in the universe as the divine Mind interprets it, for then we are able to distinguish clearly between the workings of ideas and mortal mind's delusions (Science/Science).

These findings about how Mind operates or functions throughout each of the four Word-, Christ-, Christianity- and Science-chapters can also be presented in the form of a matrix, giving us a better overall view of the subject.

*What is a matrix?* A matrix is a schematic model of order comprised of columns and rows, providing a simple form for representing a network of relationships. The columns of a matrix are read vertically from top to bottom, the rows horizontally from left to right. The essential require-

ment is that all the elements in a column share a common characteristic, as must all the elements in a row.

*The verticals of the Mind-matrix.* In summarizing each group of four chapters, we have identified the common characteristic of each of the columns (or verticals). Mind as the Word presents itself as the All-Mind. The Christ then calls into expression the All-power inherent in Mind, causing the All-Mind to manifest itself. The outcome, Christianity, presents Mind as the allness of ideas. Finally, Science declares that Mind and Mind's idea is one.

*The horizontals of the Mind-matrix.* Since a matrix requires that not only each of its columns but also each of its rows possess a common characteristic, we must go on to identify the common characteristic for each row in the Mind-matrix. Specifically, what is the common denominator for the row representing the Word? What common denominator is there for the Christ-, Christianity- and Science-rows respectively? In other words: What common denominator do we find in each case when we read the matrix *horizontally*? Our investigation of this question proved extremely interesting, for careful analysis showed that the horizontals of the Word, Christ, Christianity and Science possess the same characteristics as those discovered for the matrix of the textbook as a whole. Furthermore, these characteristics are the same for all seven synonym-matrices. The characteristics of the four horizontal rows are:

Word: accepting the proposition (chapters 1,5,9 and 13)

Christ: the power of manifestation in spite of error (chapters 2,6,10 and 14)

Christianity: exalted being (chapters 3,7,11 and 15)

Science: scientific understanding (chapters 4,8,12 and 16).

The interrelation of columns and rows constitutes a matrix, determining the place value for each point of intersection.

*Word-horizontal:* accepting the proposition. The propositions that we must accept are stated first in each of the four columns. Specifically, we must accept:

- that the All-Mind is the all-knowing Mind (chapter 1);
- that the All-power of Mind is the only power that can operate constructively (chapter 5);

- that the allness of ideas constitutes the only being, the being of ideas (chapter 9);
- that we must be one with the divine Mind (chapter 13).

*Christ-horizontal:* the power of manifestation in spite of error. What aspect of Mind's workings is brought out through the Christ? Through the Christ, Mind manifests itself:

- in spite of material intelligence, since Mind has power over matter (chapter 2);
- in spite of matter, since Mind operates as the all-redeeming power (chapter 6);
- in spite of the material universe, since Mind manifests itself as all (chapter 10);
- in spite of material ignorance, since Mind is always establishing itself in understanding as Mind-idea (chapter 14).

*Christianity-horizontal:* exalted being. Christianity always brings an elevation of existence. This exalted sense of being is based on the fact that:

- Mind is superior to the human mind (chapter 3);
- Mind directs and controls all (chapter 7);
- all limited views are inferior and must yield to Mind (chapter 11);
- Mind imparts its ideas in an ever ascending scale, leading us higher and higher (chapter 15).

*Science horizontal:* scientific understanding. Science demands understanding, for understanding is being. How does Mind establish scientific understanding?

- Mind alone possesses the faculty of knowing (chapter 4);
- the understanding that there is only one Mind makes all things harmonious and perfect (chapter 8);
- thus the understanding of Mind heals (chapter 12),
- giving us the understanding to distinguish between true being and mortal seeming (chapter 16).

## Mind-matrix

Mind	Word <i>All-Mind</i>	Christ <i>All-power of Mind</i>	Christianity <i>allness of ideas</i>	Science <i>Mind and Mind-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 Mind is all-knowing	Chapter 5 the power of Mind alone operates constructively	Chapter 9 Mind is the creator of all as idea	Chapter 13 the mind of the student must be in unity with the divine Mind
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 the power of Mind over material intelligence and matter	Chapter 6 the all-power of Mind, not matter, is the all-redeeming power	Chapter 10 all is Mind and its infinite manifestation	Chapter 14 all that is going on is Mind and Mind-idea
Christianity <i>exalted being</i>	Chapter 3 Mind is superior to the human mind and matter	Chapter 7 to Mind and with Mind, all is possible; Mind governs and controls all	Chapter 11 before the unlimited divine Mind, all limited views must yield	Chapter 15 Mind constantly reveals itself as an ordered unfoldment of ideas
Science <i>scientific understanding</i>	Chapter 4 Mind alone possesses the faculty of knowing	Chapter 8 the understanding that there is only one Mind makes all things harmonious and perfect	Chapter 12 the understanding that all is Mind heals	Chapter 16 the understanding of Mind uncovers the illusions of mortal mind

## Spirit-matrix

WORD as WORD: 'Prayer'. *Worshipping Spirit only, as the adorable One.* The second statement of the Lord's Prayer expresses the tone of Spirit as the Only, as the "Adorable One" (16:29). The whole chapter brings out Spirit's demand on us to turn away from materialism, that we may have audience with Spirit (15:11–13); material sense and human will must give place to the control of Spirit (9:21–24). Unless the world, the flesh and evil are overcome, we cannot receive the unction of Spirit (10:8–13). As long as we are not "absent from the body", as long as we still "serve two masters", we cannot be "present with the Lord", with Spirit, (14:1–11) or dwell in the sanctuary of Spirit (15:3–5).

WORD as CHRIST: 'Atonement and Eucharist'. *Spirit delivers us from materialism.* Through prayer we are ready to accept the Christ-demands to turn away from material things and to turn towards Spirit (21:10–12). The Christ is the Spirit (26:10–11) which demonstrates the supremacy of Spirit (43:32–44:4; 44:28–31). This frees us from the ties of the flesh (31:8–11) and all human elements, allowing only Spirit to be represented in us (33:19–21). As a result, the law of Spirit redeems us from the law of matter (19:6–11), raising up the body (27:12–13). We become new-born of Spirit (35:20–25) and rise into the newness of Spirit (35:6–9), transformed by the renewing of the infinite Spirit (49:17–21). Spirit operates as the Christ, delivering us from materialism and redeeming us.

WORD as CHRISTIANITY: 'Marriage'. *Spirit develops nothing through matter.* Because in Science, man is the offspring of Spirit, Spirit is man's primitive and ultimate source of being (63:5, 9–10). Man does not therefore become spiritual by developing materially, for spiritual development does not evolve from, build or depend on successive stages of so-called material development (66:11–16). Though mortals progress slowly, Spirit does not; Spirit creates its likeness spiritually, perfect and eternal (68:2–6). Spirit does not create materially (69:23–26). Man and the universe are evolved from Spirit (69:2–5). To infinite Spirit, matter is out of the question (69:23–26). Thus Spirit unfolds itself only through the spiritual.

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *Spirit com-*

*municates itself to understanding only through Spirit — only spiritually.* With the treatment of the subject of spiritualism, one of the key aspects of Spirit comes into focus. The first part shows that Spirit and matter never mingle, emphasizing this fact in various ways. For example, it teaches that there is but one Spirit (70:6–7), and that nothing but Spirit is real (71:1–2). Spirit has no finite form and is not a corporeal being (71:29–32). Because Spirit is not made manifest through matter (72:18), a material body can never be permeated by Spirit (72:4–6). Accordingly, Spirit and matter never mingle (72:32–73:1); neither can Spirit and matter ever commune together (73:26–29). Spirit needs no material means or methods for transmitting itself or for making itself understood (78:17–20) (I). The second part of the chapter stresses that all we know of Spirit comes from Spirit (84:28–30), which we discern only as we do our own work by Spirit, and by Spirit only (79:19). This one Spirit is heard when the senses are silent (89:20–21), enabling us to become seers and prophets involuntarily (84:7–10). Thus Spirit communicates itself and can be understood only through Spirit (II). The third part shows that Spirit is infinite and makes itself known only spiritually. So, too, man, being the likeness of Spirit, can discern the reality of being only spiritually (III).

The WORD-chapters: *Spirit is the Only*. This demands that we worship Spirit only, as the adorable One (Word/Word). Within this spiritual worship lies the Christ-power, through which Spirit delivers us from materialism and redeems us (Word/Christ). The outcome of this is that Spirit unfolds itself without material means or methods, bringing spiritualization by wholly spiritual means (Word/Christianity). This leads to the understanding that Spirit, because it is the Only, communicates itself only through Spirit and can therefore only be discerned spiritually (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. *There is nothing besides Spirit*. The single reference to Spirit in this chapter states that there is nothing besides Spirit; Spirit allows nothing besides itself and acknowledges no other reality (102:9–10).

CHRIST as CHRIST: 'Science, Theology, Medicine'. *Spirit makes matter nothing; consequently Spirit delivers us without the aid of matter*. The 'Science' section shows that because Spirit, not matter, is true and actual (109:32–110:3), the Science of Spirit must depart from the realm of the



physical in its interpretation of true being (111:6–11). Thus it follows that Spirit is all and matter is nothing (113:18). Since no physical nature can be attached to Spirit (117:6–10), it cannot be assumed that matter is the product of Spirit (119:5–8). In short, the nature of God is Spirit (119:21–24), revealing Spirit to be the life, substance and continuity of all things (124:25–26). Spirit deprives matter of all claim to the power and prerogative of Spirit (123:4–10); Spirit silences forever a mortal, finite sense of things (124:12–13) and proves material theories valueless (125:17–20). With the testimony of Spirit, Spirit destroys the so-called evidence of matter (128:22–26). The ‘Theology’ section shows that the supremacy of Spirit was the basis from which Jesus worked and reasoned (138:14–15), enabling him to demonstrate Spirit as the foundation of Christianity (133:24–28). The Bible is full of accounts of the triumph of Spirit over matter (139:4–5). Thus this part explains that Spirit, not matter, is fundamental to religion. The section on ‘Medicine’ shows that both anatomy and physiology ignore the actuality of Spirit (148:15–17). Nonetheless, in the warfare between Spirit and the flesh (145:25–29), the supremacy of Spirit robs material medicine of its so-called power, proving that the indestructible faculties of Spirit exist without the conditions of matter (162:13–16).

CHRIST as CHRISTIANITY: ‘Physiology’. *Spirit is the one and only reliable foundation of all existence.* This chapter points again and again to the fact that man has but one foundation, that of Spirit, which is above and superior to every physiological foundation. The first part stresses that we must have only one master, Spirit, for Spirit can never be related to or combined with matter. We must serve Spirit only and have but one God, availing ourselves of nothing but the power of Spirit (167:17–19). We must work wholly with Spirit (167:22–24) and ponder the supremacy of Spirit, which is alone and without an equal (170:24–27). Since man is not a combination of Spirit and matter (171:17–18), since Spirit cannot be sifted through matter (171:18–20), since no sympathy exists between Spirit and the flesh (171:23–24), since Spirit is not a link in the supposed chain of material being (172:10–11) and since Spirit is never within what it creates (173:6–10), matter must be Spirit’s opposite, its suppositional antipode (200:20–22), the absence of Spirit (173:14). We must therefore depend wholly on Spirit, not matter (181:16–18), for we cannot obey both physiology and Spirit (182:9–11). Only reliance on Spirit demonstrates for

us how all things are possible to Spirit (182:32–183:1), whereas reliance on the laws of matter would render Spirit of no avail (183:1–2) (I). The references to Spirit in the second part of the chapter underscore this fact, showing that the foundation of man (191:24–25) and of all existence must be Spirit and not matter, since all things come from Spirit and belong to Spirit (192:17–19) (II).

CHRIST AS SCIENCE: 'Footsteps of Truth'. *The belief in a duality of Spirit vs. matter must yield to the understanding of Spirit.* Numerous statements and illustrations in the first part of the chapter show that mortals believe in a duality of Spirit and matter, according to which not only Spirit but also matter has power, and usually even more power than Spirit (202:25–30). Through this belief in duality, mortals throw their weight into the scale of matter instead of Spirit (205:29–31). They regard matter, not Spirit, as the source of supply (206:15–18) and believe that the laws of matter are primary and the laws of Spirit secondary (207:10–13). From this dualistic concept about God, they believe that man is both matter and Spirit (216:18–21), or that man lives in matter instead of in Spirit (223:3–6). Ultimately all such dualistic beliefs compel us to open ourselves to the reign of Spirit (208:20–24), which dispels every sense of duality. The spiritual fact displaces the dualistic belief, and man and the universe are translated back into Spirit (209:16–22). So, too, by this translation, the entire material counterfeit concept will ultimately vanish, swallowed up in the infinite calculus of Spirit (209:25–30) (I). The Spirit-references in the second part then show how all material beliefs must give way to the understanding of Spirit. As dualistic beliefs are made subordinate to Spirit, Spirit dispels those beliefs and the spiritual reality appears. This yielding of dualistic beliefs to the spiritual fact goes on as we put greater trust in Spirit than in matter (234:3), as our affections and aims become more spiritual (239:16–22), as we are baptized with Spirit (241:27–30) and as we deny the claims of matter (242:6–8). This does not mean that man must rise from a material state to reach Spirit (246:6–9), for man never was material. Rather, it shows that as the physical and material fade, the spiritual appears (246:13–16). Through the understanding of Truth, the entire material error disappears, and God's man, the man created of Spirit, is recognized and understood as the likeness of Spirit (252:8–14). In this way, all belief in sin, sickness and death is finally dissolved through Spirit (II).

The CHRIST-chapters. *The onliness of Spirit*. Spirit, which is the Only (Word-chapters), has a Christ, showing that Spirit allows nothing besides itself and therefore dissolves everything opposed to Spirit. This Christ-aspect of Spirit is first stated with the proposition that there is nothing besides Spirit (Christ/Word). Yet this cannot be left as a mere statement; through the Christ, the onliness of Spirit must manifest itself by annihilating the belief of matter (Christ/Christ). This leads to a higher, more spiritual sense of being, whereby Spirit is accepted as the only reliable foundation of all existence (Christ/Christianity). The effect of this spiritualization process is that the dualistic belief in Spirit vs. matter yields to the understanding of the one Spirit (Christ/Science).

CHRISTIANITY as WORD: 'Creation'. *All is Spirit and spiritual*. Spirit is the only substance; matter is not substance (257:6–8). Therefore Spirit works spiritually, not materially (259:23–24). Because Spirit is the Only (Word), Spirit and its formations are the only realities of being (264:20). All sense of matter disappears under the microscope of Spirit (264:21), revealing the universe of Spirit peopled with spiritual beings (264:32). So, too, man as the idea of Spirit is spiritual, existing in and of Spirit (267:4–5). Through the onliness of Spirit, man and the universe are wholly spiritual (Christianity).

CHRISTIANITY as CHRIST: 'Science of Being'. *Spirit and the spiritual alone constitute substance and reality, demonstrating the unreality of matter*. Because this chapter, with its three parts, includes so many references to Spirit, the specific role of Spirit must be summarized most concisely. The first part of the chapter states that Spirit and the spiritual are the only reality, showing that they alone constitute substance. This part deals again and again with the question of life, substance and intelligence, always showing that they are spiritual, not material, and that spiritual life, spiritual substance and spiritual intelligence alone are real. Material life, substance and intelligence are not the reflections of Spirit but are wholly unlike Spirit (I). The second part emphasizes the Christ-activity, showing how an understanding of Spirit overcomes material error, thereby demonstrating the power of Spirit over the material concept of man and the universe (II). The outcome of this is shown in the third part, where Spirit is seen as the substance of *all* reality. All is Spirit and spiritual, and this constitutes the only substance (III).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *The spiritual cannot be grasped from a material basis.* Although material terms must be used in order to explain the things of Spirit (349:24–26), we cannot work from a material basis if we want to heal through Spirit (351:5–7). If we regard matter as substance and think Spirit can be worshipped from a material standpoint, healing is impossible (351:28–31). So long as the material seems more tangible to us, Spirit will seem intangible (352:marginal heading). Because matter is not the vestibule of Spirit (356:8), Spirit is neither evident nor palpable to the material senses (359:14–17). Spiritual sense alone can grasp the actuality of Spirit.

CHRISTIANITY as SCIENCE: 'Christian Science Practice'. *The spiritualization of understanding heals.* The first part of the chapter summons us to heal by the Spirit, not by the letter (366:31–367:3) (I). The second part then shows that, to do this, we must have more faith in Spirit than in matter (368:14–19); in order to heal, we must understand the Science of Spirit (369:23–26) (II). On this basis, the third part demands that we rise in the strength of Spirit (393:12–13), in the conscious strength of the spirit of Truth, to all that bears the fruits of Spirit (391:29–32). The more difficult the material condition seems, the stronger our faith in Spirit should be (410:15–17) (III). The references to Spirit in the fourth part stress that, in healing, Spirit must be our first and only resort (427:27–29), for then the healing is instantaneous (411:10–12). Insist vehemently on the great fact that Spirit is all, and that there is nothing besides Spirit (421:15–18). Faith must be enlarged and strengthened to the point where it rests solely upon Spirit (430:6–7), for man is accountable to Spirit only (434:30–32). We must turn wholly and exclusively to Spirit, appealing to Spirit and to nothing else (440:30–32) (IV).

The CHRISTIANITY-chapters: *All is spiritual.* The spiritual is the only substance and reality. First, the ninth chapter puts forth the proposition that all is Spirit and spiritual, that creation — the universe including man — is spiritual (Christianity/Word). Since Spirit and the spiritual alone constitute substance and reality, the Christ-idea operates to show that matter is not substantial, that it is unreal, and hence that all life, substance and intelligence are wholly spiritual, not material (Christianity/Christ). This causes us to rise from a material to a spiritual standpoint and outlook, for only from this basis can we grasp the spiritual (Christianity/

Christianity). This spiritualization of understanding brings healing, enabling us to heal by Spirit (Christianity/Science).

SCIENCE AS WORD: 'Teaching Christian Science'. *Only the spiritual can gain Spirit*. Only like can understand like; only the spiritual can give birth to the spiritual. The letter without the spirit is empty and fruitless. Only when our conceptions and affections are spiritual can they bring forth fruit (451:16–18). Only by turning away from the material to the spiritual can we gain the spiritual (458:32–459:1). Living in Spirit, the real man is spiritually equipped and endowed (461:1–4). Thus, for the birth of Spirit to take place naturally, we must detach ourselves from all material conceptions (463:16–19).

SCIENCE AS CHRIST: 'Recapitulation'. *The understanding of Spirit and its creation frees us from duality*. The references to Spirit in 'Recapitulation' begin by summarizing the main points of what has been presented about Spirit. The first part affirms that there is but one Spirit and that this One is infinite, real and eternal (I). The second part brings out that Spirit is the only real substance (468:21–22) (II). The third part draws the conclusion that, to infinite Spirit, there is no matter; all is Spirit (475:3). Because Spirit is seen in nothing material (477:7–8), the substance or somethingness of Spirit leads to the recognition of the nothingness of matter (480:1–2) (III). The fourth part goes a step further, showing that spiritual understanding alone leads us out of matter and into Spirit. Since material sense cannot bring an understanding of Spirit (484:28–30), we must emerge gently from matter into Spirit (485:14), thereby coming naturally into Spirit as the result of spiritual growth (485:15–17). Reality is in Spirit and understanding (486:24–26), for Spirit is all-knowing. By contrast, matter and the body cannot even believe (487:15–17) (IV).

SCIENCE AS CHRISTIANITY: 'Genesis'. *Spirit unfolds an ordered spiritual creation*. The first part of the chapter shows that Spirit unfolds the creation of Mind in an ordered way according to the straight line of Spirit (502:1–8). The true idea emanates from Spirit (503:28–504:2); Spirit leads into all truth (505:16–17); through Spirit the dawn of ideas goes on, forming successive stages of progress (506:10–14); Spirit unfolds ideas (506:18–21); Spirit feeds and clothes every object, as it appears in the line of spiritual creation (507:3–6), names and blesses all (507:6–7), rarefies thought as it ascends higher (509:13–16), blesses the multiplication of its

own ideas (512:20–21) and diversifies, classifies and individualizes all thoughts (513:17–21) (I). The second part of the chapter analyzes the false record of creation, uncovering the history of matter as the exact opposite of the history of Spirit. The second record gives a material view of God and the universe which would set aside the omnipotence of Spirit (521:29–522:2) and oppose the supremacy of Spirit (522:14–17). Yet this second record postulates nothing but material myth (523:12–13), a mere hypothesis of error (522:25–29) and mythological material intelligence (534:12–17), all of which are opposed to the reflection of Spirit (II). The references to Spirit in the third part show that Spirit has nothing to do with material evolution: Spirit leaves matter nothing to create (543:25–26); Spirit has no participation in a material creation (543:31–544:3); Spirit cannot be developed through its opposite (550:9–10), neither can Spirit originate the mortal (550:27–31).

SCIENCE as SCIENCE: 'The Apocalypse'. *In the understanding of Spirit, duality is dissolved.* The climax of revelation brings the understanding that matter is subject to Spirit (561:25–27), secondary and tributary to Spirit (562:7–10). Thus the conflict between the flesh and Spirit is ended; under the supremacy of Spirit, matter must disappear (572:17–18).

The SCIENCE-chapters: *Spirit and Spirit-idea is one.* This oneness becomes evident insofar as Spirit is gained through the spiritual (Science/Word). Such an understanding of Spirit has within itself a Christ, freeing us from duality (dualistic beliefs) (Science/Christ). The way is then clear for the ordered unfoldment of Spirit as a spiritual creation, before which the belief in a material creation yields (Science/Christianity). Then Spirit and its spiritual creation reign in understanding as the one and only, against which there is no duality (Science/Science).

*The verticals of the Spirit-matrix.* As in all the synonym-matrices, the Word-chapters provide the basis for all further reasoning. Here, everything is built from the fact that Spirit is the Only. The office of the Christ is then to demonstrate the onliness of Spirit by showing that Spirit allows nothing besides itself. Christianity shows the logical outcome or consequence of this, for if there is nothing besides Spirit, all is spiritual; spiritual reality is the only reality. Science then interprets the one Being by explaining that Spirit and the spiritual are one, and that a dualistic concept of existence is unscientific.

*The horizontals of the Spirit-matrix.*

*Word-horizontal:* This row of the matrix requires that we accept the proposition:

- that we worship Spirit as the Only and regard Spirit alone as the adorable One (chapter 1);
- that, because Spirit tolerates nothing besides itself, there is nothing besides or outside of Spirit (chapter 5);
- that all is Spirit and spiritual (chapter 9);
- that, in the oneness of Spirit and the spiritual, Spirit can be gained only through the spiritual (chapter 13).

*Christ-horizontal:* Christ manifests itself in spite of error. How is this Christ-power operative as Spirit?

- Spirit delivers us from materialism (chapter 2);
- Spirit makes matter nothing (chapter 6);
- Spirit demonstrates the unreality of matter (chapter 10);
- Spirit frees us from the duality of false beliefs through an understanding of Spirit (chapter 14).

*Christianity-horizontal:* Christianity brings an elevation of existence, exalted being. How does Spirit bring this exaltation?

- Spirit does not develop or elevate with the aid of anything less than Spirit; it does not exalt through matter (chapter 3);
- Spirit, which is superior to matter and body, is the one and only reliable foundation of all existence (chapter 7);
- Spirit cannot be grasped from a lower, that is, from a material basis (chapter 11);
- Spirit unfolds a higher creation than the so-called material creation (chapter 15).

*Science-horizontal:* How is scientific understanding established from the point of view of Spirit?

- Here we find the understanding of Spirit which is communicated from Spirit and through Spirit (chapter 4);
- this understanding of Spirit causes dualistic beliefs to yield (chapter 8);
- the more spiritualized the understanding, the stronger its healing effect (chapter 12);
- this leads finally to every sense of duality being dissolved in Spirit (chapter 16).

## Spirit-matrix

Spirit	Word <i>Spirit is the Only</i>	Christ <i>the onliness of Spirit</i>	Christianity <i>all is spiritual</i>	Science <i>Spirit and Spirit-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 worshipping Spirit only as the adorable One	Chapter 5 there is nothing besides Spirit	Chapter 9 all is Spirit and spiritual	Chapter 13 only the spiritual can gain Spirit
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 Spirit delivers us from materialism	Chapter 6 Spirit makes matter nothing, therefore Spirit delivers us without the aid of matter	Chapter 10 Spirit and the spiritual alone constitute substance and reality, demonstrating the unreality of matter	Chapter 14 the understanding of Spirit and its creation frees us from duality
Christianity <i>exalted being</i>	Chapter 3 Spirit develops nothing through matter	Chapter 7 Spirit is the one and only reliable foundation of all existence	Chapter 11 the spiritual cannot be grasped from a material basis	Chapter 15 Spirit unfolds an ordered spiritual creation
Science <i>scientific understanding</i>	Chapter 4 Spirit communicates itself to understanding only through Spirit — only spiritually	Chapter 8 the belief in a duality of Spirit vs. matter must yield to the understanding of Spirit	Chapter 12 the spiritualization of understanding heals	Chapter 16 in the understanding of Spirit, duality is dissolved



## Soul-matrix

WORD as WORD: 'Prayer'. *Soul must replace material sense*. Soul must take the place of physical sensation, material ecstasy and emotion (7:17–18). We must let spiritual sense, not material sense (14:22–24), human will or the world of sensation (13:29–32) guide us and so recognize only Soul as our master (9:21–24).

WORD as CHRIST: 'Atonement and Eucharist'. *Soul rebukes material sense*. The few references to Soul in this chapter bring out the Christ-aspect, showing that Soul rebukes error of every kind, loathes sin and rebukes it under every mask (30:26–28). To solve all problems, Jesus turned away from sense to Soul (48:7–9).

WORD as CHRISTIANITY: 'Marriage'. *Soul blesses out of its infinite resources*. Soul knows no limitations but exercises unlimited freedom (58:12); Soul has infinite resources with which to bless mankind (60:29–31). Soul rejoices in its own (64:21–22). Soul's law is superior, supreme over all material laws (62:31–63:1). Since Soul can never be limited, Soul has unlimited capacity.

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *The unlimited capacity of Soul understands all things spiritually*. The first part of the chapter shows that the identities of Soul are never in the thing formed (70:14–16) but exist forever outside of finite forms (71:7–9). Because Soul cannot be confined in souls, Soul-sense is the only truth-giver to man (72:9–12) (I). The second part concludes from this that this infinite capacity of Soul is demonstrated through spiritual understanding (85:2–5), enlarging our capabilities and giving us the freedom to use them (89:21–24) (II). The third part shows that this unlimited nature of Soul is able to control the body (92:32–93:2), proving through spiritual understanding the supremacy of Soul over every finite concept (III).

The WORD-chapters. *The infinite self-containment of Soul*. Because everything is contained within Soul, Soul must take the place of material sense and the world of sensation (Word/Word). This capacity of Soul has a Christ, through which Soul rebukes sin and leads us to turn from sense to Soul (Word/Christ). With its unlimited capacity, Soul blesses all mankind (Word/Christianity). How? Through Soul-sense, Soul brings

spiritual understanding, endowing man with unlimited capacities and demonstrating man's freedom from every limited, finite concept (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. The term 'Soul' does not appear in this chapter. The text therefore gives us no direct indication of the place value of Soul at this point of intersection (Christ/Word). However, if we consider its meaning in the larger interpretive framework of the Soul-matrix as a whole, we can deduce the specific place value of Soul here in Christ/Word: *Soul does not identify itself corporeally.*

CHRIST as CHRIST: 'Science, Theology, Medicine'. *Soul reverses the false body/Soul relationship.* Without a scientific explanation the relationship of Soul and body is a mystery (114:23–25). Whereas the general belief is that the body governs the soul and that the soul dwells in the body, in Science, this relationship is reversed. The body is tributary to Soul (119:27–31), and soul is never in body (120:1–3). Man is therefore governed by Soul, not material sense (125:12–16).

CHRIST as CHRISTIANITY: 'Physiology'. *As we rise above the body, we grasp Soul-existence.* Only as we rise above sense-existence can Soul-existence be comprehended (167:3–6). To this end, we must give up the belief that there is Soul in sense (172:18–22), for only as we are competent to explain Soul, never in anything, can we gain a right explanation of body (200:8–9).

CHRIST as SCIENCE: 'Footsteps of Truth'. *The understanding of Soul is endowed with the full capacities of Soul.* The first part of the chapter stresses that Soul and its capacities are immortal. Soul and its attributes are forever manifested through man (210:11–14), for there is no oblivion for Soul and its faculties (214:30–32). Thus Soul cannot sin or be lost (215:4–6) (I). The second part then shows that Soul alone has the capacity to bestow on all the radiance of Soul (247:13–15) and beauty (247:31–248:2). Through the understanding of Soul, Soul testifies to the beauty of holiness, to the perfection of being, to the imperishable glory, immortality, bliss and supremacy of Soul (253:marginal heading) (II).

The CHRIST-chapters. *The self-identification and infinite self-expression of Soul.* Through Christ, Soul expresses itself through its own self-sameness. Here the first point to be understood is that Soul does not

identify itself corporeally — neither through, with nor in a body — (Christ/Word). Because this runs contrary to the general concept, Soul must reverse the false sense of the relationship between Soul and body. From the standpoint of Christian Science, Soul is recognized as that which alone controls the body (Christ/Christ). On this basis, we are able to rise above the bodily concept and sense-existence, thereby enabling ourselves to experience Soul-existence (Christ/Christianity). As we understand Soul, this understanding establishes in us the immortal capacities of Soul, free from the limited, finite material senses (Christ/Science).

CHRISTIANITY AS WORD: 'Creation'. *Creation is Soul-like*. As we turn from sense to Soul, the creation in which we live changes, "rejoicing the heart" (265:31–266:2); its true nature as Soul-existence appears.

CHRISTIANITY AS CHRIST: 'Science of Being'. *Soul manifests itself as the Soul of the universe, including man*. Soul cannot be divided into souls (280:11–15). Thus man has no soul of his own separate from God, neither does Soul dwell in man or mortals. Rightly understood, God is the Soul of man (280:25–30; 302:19–24). Man, governed by Soul, is immortal (306:7–8); man is Soul's representative (306:13–18), and therefore expresses all the qualities of Soul. Instead of a world filled with the objects of sense, we have a universe consisting of the ideas of Soul (269:14–16). This Soul-universe has a Christ, giving man dominion over all things (307:25–26), restoring his sense of Soul by giving him the spiritual sense of being (308:32–309:6) and thereby making him sinless, unchangeable in his divine identity, imperishable and immortal. Whereas from the Word-standpoint, God is Soul, from the standpoint of Christianity, God is the only Soul of the universe, including man (330:8–12).

CHRISTIANITY AS CHRISTIANITY: 'Some Objections Answered'. *Only spiritual sense can testify to Soul-existence*. The evidence of Soul-existence is palpable only to spiritual sense; material sense is incapable of perceiving Soul (359:14–17).

CHRISTIANITY AS SCIENCE: 'Christian Science Practice'. *The understanding of Soul destroys the illusion of mortality* (381:12–15). The understanding of Soul demonstrates immortality (388:24–26), for Soul masters the false evidence of the corporeal senses and asserts its claims over mortality (395:6–10). Since Life is the law of Soul, man is immortal (427:2–7). Thus Soul demonstrates immortality (428:3–6).

The CHRISTIANITY-chapters. *The realm of Soul*. The Christianity-chapters show that throughout God's realm, God is the Soul of the universe including man. This central point is explained through four aspects, showing first that, since God is Soul, God's creation must also be of the nature of Soul, Soul-like, revealing Soul-existence (Christianity/Word). Through the Christ, Soul manifests itself as the Soul of the universe and man, both of which express only the qualities of Soul (Christianity/Christ). However, we are able to perceive and experience Soul-existence only as we rise above corporeal sense to a wholly spiritual sense of being, since spiritual sense alone can testify to the realm of Soul (Christianity/Christianity). This spiritual understanding of Soul demonstrates itself as the immortality of man, destroying the illusion of mortality (Christianity/Science).

SCIENCE as WORD: 'Teaching Christian Science'. Since this chapter, like chapter 5, includes no references to Soul, we cannot determine the place value of Soul here through textual analysis. Yet as before, it is scientifically legitimate to deduce the meaning of this point of intersection from its relationship to the matrix as a whole. Through this method, which requires a well-developed sense of tonality, we can determine the following place value of Soul for this chapter: *Only Soul-sense can identify itself with Soul*.

SCIENCE as CHRIST: 'Recapitulation'. *Man is Soul's expression*. Soul is never 'in' anything. Since Soul is not finite (466:21), not in the body (467:17-18), not in its idea (467:21-22), not confined in man and never in matter (467:22-23), Soul is sinless and immortal (468:6-7). Therefore man cannot be a material habitation for Soul (477:6-7). What then is Soul? It is the substance, Life and intelligence of man (477:22-24). Man is the expression of Soul (477:26, 29-30), not the offspring of physical sense (479:1-3).

SCIENCE as CHRISTIANITY: 'Genesis'. *Soul gives everything its full identity*. The few references to Soul in this chapter show that it is Soul which gives all things their full spiritual identity (510:16-18). Soul is the Soul of all and therefore prepares us for the heaven of Soul (535:15-17).

SCIENCE as SCIENCE: 'The Apocalypse'. *Soul knows only the glory of its own idea*. As the climax of the whole textbook, this last chapter shows that it is Soul's purpose to guide us up to the glory of God, where material sense has no place.

The SCIENCE-chapters. *Soul and Soul-idea is one.* We begin to perceive man's oneness with Soul only as we identify ourselves through Soul-sense (Science/Word). In this oneness of Soul and Soul-idea, the Christ works to bring into expression man as the representative of Soul (Science/Christ). The outcome of this Christ-activity reveals Soul as that which gives all things their full spiritual identity, thereby lifting everything out of an earthly into a heavenly sense of being (Science/Christianity). In the heaven of Soul, sense-testimony is completely excluded, and only the glory of Soul's idea, Soul-sense, reigns supreme (Science/Science).

*The verticals of the Soul-matrix.* The Word shows that Soul is the infinite self-containment or infinite capacity of the divine Being. This infinite self-containment has a Christ, a divine power of manifestation, through which Soul constantly manifests and expresses itself as its own self-identification. Soul represents itself infinitely, but always and only spiritually. From this universal self-representation comes spiritual Christianity, the realm of Soul, which displaces the world of material sense. Science interprets the one Being as the oneness of Soul and Soul's idea, from which every corporeal, material sense of the universe is excluded.

*The horizontals of the Soul-matrix.*

*Word-horizontal:* Once again, the starting-point presented by the Word in each column requires that we accept the proposition. Here in the Soul-matrix, we must accept that:

- Soul must replace material sense (chapter 1);
- Soul does not identify itself materially or corporeally (chapter 5);
- the creation of Soul is Soul-like (chapter 9);
- only Soul-sense can identify itself with Soul (chapter 13).

*Christ-horizontal:* The Christ depicts Soul's power to manifest itself in spite of error, showing therefore that:

- Soul rebukes material sense and rejects it (chapter 2);
- Soul reverses the false body/Soul relationship (chapter 6);
- Soul manifests itself as the universe of Soul, expelling the belief of a universe perceptible to the five physical senses (chapter 10);
- the belief of a corporeal man with a soul of his own is excluded, and man is understood as Soul's representative (chapter 14).

*Christianity-horizontal:* The outcome then appears as exalted being, in which:

- Soul can bless us from its unlimited resources (chapter 3);
- as we rise above the body, we grasp Soul-existence (chapter 7);
- only through spiritual sense, which is superior to material sense, can we demonstrate and experience Soul-existence (chapter 11);
- Soul gives everything its full spiritual identity, thus lifting mankind out of earthliness into heaven (chapter 15).

*Science-horizontal:* What establishes a scientific understanding of Soul?

- Through the infinite capacity of Soul, all things can be understood spiritually (chapter 4);
- this Soul-based understanding is endowed with the full capacities of Soul (chapter 8);
- this understanding of Soul demonstrates man's immortality and destroys the illusion of mortality (chapter 12);
- then, through the spiritual understanding of Soul, we are conscious only of the glory of ideational being, besides which there is nothing else (chapter 16).

## Soul-matrix

Soul	Word <i>the infinite self-containment of Soul</i>	Christ <i>the self-identification and infinite self- expression of Soul</i>	Christianity <i>the realm of Soul</i>	Science <i>Soul and Soul-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 Soul must replace material sense	Chapter 5 (Soul does not identify itself corporeally)	Chapter 9 creation is Soul-like	Chapter 13 (only Soul-sense can identify itself with Soul)
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 Soul rebukes material sense	Chapter 6 Soul reverses false body/Soul relationship	Chapter 10 Soul manifests itself as the Soul of the universe, including man	Chapter 14 man is Soul's expression
Christianity <i>exalted being</i>	Chapter 3 Soul blesses out of its infinite resources	Chapter 7 as we rise above the body, we grasp Soul-existence	Chapter 11 only spiritual sense can testify to Soul-existence	Chapter 15 Soul gives every- thing its full spiritual identity
Science <i>scientific understanding</i>	Chapter 4 the unlimited capacity of Soul understands all things spiritually	Chapter 8 the understanding of Soul is endowed with the full capacities of Soul	Chapter 12 the understanding of Soul destroys the illusion of mortality	Chapter 16 Soul knows only the glory of its own idea

## Principle-matrix

WORD as WORD: 'Prayer'. *Principle is always at work.* Principle's work is already done (3:7–9) and always right. Translating this rightness to the human, Principle demands that all sins and mistakes be corrected, not merely pardoned (11:12–17). To this end, Principle acts through understanding, not belief (12:10–15).

WORD as CHRIST: 'Atonement and Eucharist'. *Principle must be taught and practiced.* Principle has a Christ, which brings the demonstration of Principle through teaching and healing (19:6–11, 24–26). Jesus showed how the divine Principle of all being can be taught and practiced (25:13–26; 26:29–30; 51:21–23), enabling his disciples to do likewise by basing their work on divine Principle (47:5–7). So, too, must all mortals ultimately get the true idea and divine Principle of all that really exists in order to experience Principle's demonstration as healing (39:25–27).

WORD as CHRISTIANITY: 'Marriage'. There are no references to the term 'Principle' in this chapter. Yet once again, by considering its position within the larger framework of the Principle-matrix, we can deduce from the two indices and the flow of the chapters the following place value: *Principle compels mortals to rise above personal sense to the standpoint of Principle.*

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *As Principle is understood, Principle interprets itself to us.* As we are exalted to a more divinely principled standpoint and base ourselves on the teaching and practice of Principle, Principle interprets itself to us. Then Principle speaks through immortal sense (72:2–3), which constitutes the basis of revelation (79:12–16); through the understanding of Principle, we gain the explanation of all things (83:25–29). Since all we correctly know of God, reality, comes from divine Principle (84:28–30), we can solve the mysteries of being only through an apprehension of divine Principle (90:27–30).

The WORD-chapters. *Principle is fundamental.* Principle is the foundation of being. It is not something static, needing to be set in motion or made to work by us. Principle works of its own accord and is always at work (Word/Word). With the teaching and practice of Principle, Principle demonstrates itself in human experience (Word/Christ). The effect of this



demonstration is that Principle compels mortals to rise above their own personal sense of things and personal ego to the impersonal acknowledgment of the operation of divine Principle itself (Word/Christianity). As Principle is seen and understood, it interprets itself to us as the solution to all human problems (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. *Principle operates as the maximum of good.* While the effects of animal magnetism produce only evil, the single reference to Principle in this chapter shows that Principle always demonstrates the maximum of good — namely, God and its idea.

CHRIST as CHRIST: 'Science, Theology, Medicine'. *The ever-operative Principle is the Principle of all science.* This chapter, particularly the 'Science' section, deals with the relation of Principle to Science. Mary Baker Eddy discovered the Christ Science (107:1–3). This Science rests on a fixed Principle (128:27–28), which is the Principle of all Science (112:32–113:2). Further, Principle translates itself to every realm, showing that there is but one Principle of all science (123:32–124:2). For example, Principle is the Principle of scientific mental healing (107:3–6), the Principle of all harmonious Mind-action (109:16–19), the Principle of divine metaphysics (111:11; 112:32), in short, the Principle of all being (131:3–5). This divine Principle of Science (120:19–22) is an apodictical Principle (107:7–10), proving itself to be absolute and divine (109:6–9) and indicating by its operation the eternality of scientific order (123:27–29). The one Principle includes within itself all scientific criteria, establishing fixed rules and laws for its demonstration (113:2–3), and interpreting the universe scientifically from its divine Principle (124:14–16). The 'Theology' section shows that Jesus' religion had a divine Principle, a Principle which casts out error and heals both the sick and the sinning (136:2–5; 141:13–16), which brings out all harmony (132:9–13), in short, a Principle which works wonders (133:15–18). The 'Medicine' section then shows that this divine Principle can be demonstrated only through an understanding of the system of divine metaphysics and its rules (147:1–5, 29–31; 149:12–16; 162:25–28).

CHRIST as CHRISTIANITY: 'Physiology'. *A corporeal basis must yield to Principle.* Physiology is not a right or sound principle for governing ourselves or our bodies. Consequently, a material, theoretical life-basis

(191:8–13; 170:8–10) as well as corporeality (192:6–9) must yield to divine Principle. To this end, we should forsake the basis of matter for metaphysical Science and its divine Principle (195:12–14) and base ourselves only on what is governed by divine Principle.

CHRIST as SCIENCE: 'Footsteps of Truth'. *The understanding of Principle brings harmony.* Relative to its length, this chapter contains comparatively few references to Principle. Yet these consistently show that, unless we understand the Principle of being, we cannot partake of or experience the harmony it brings. In Principle all is one grand concord, enabling us to demonstrate our harmonious life-work insofar as we are in accord with Principle (202:15–17, marginal heading). Along these lines, several passages show how the understanding of Principle brings proof of harmonious Christianity (210:5–6; 232:16–19).

The CHRIST-chapters. *Principle produces harmony.* All four chapters show that divine Principle, through its Christ, is the producer of good. It always operates as the maximum of good (Christ/Word). As Christ Science, Principle operates as the Principle of all science, proving itself through laws, order and fixed rules (Christ/Christ). Therefore a physiological life-basis must yield to the divinely scientific foundation of Principle (Christ/Christianity). Only then — through the understanding of Principle — can the harmony which is Principle's be experienced as perfect Christianity (Christ/Science).

CHRISTIANITY as WORD: 'Creation'. *The perfect divine Principle is the foundation of a perfect universe.* Infinite Principle, not an anthropomorphic God, is the Father of the universe (256:7–8; 257:15–21). This infinite, divine Principle, the Principle of all harmony (261:2–4) and all existence (262:30–31), is reflected by the infinite idea (258:19–21). Thus Christianity as the Word establishes the basis of scientific being as perfect Principle and perfect idea (259:11–14).

CHRISTIANITY as CHRIST: 'Science of Being'. *Principle governs everything harmoniously and gives man dominion.* The many references to Principle in this chapter may be reduced to this key point, which is carefully developed through the three parts of the chapter. In the first part, the essential tone of Principle in Christianity/Word is frequently restated, showing that God is the divine Principle of all that really is (275:10–12), that God is the Principle of the universe, including harmonious man (276:19–24), in

short, that God is the Principle of all being (302:19–24). It is the Principle of all good (299:12–15) — good in Principle and in idea (286:17–19). This divine Principle alone interprets the universe rightly (272:28–29), governs man (304:14–15) and produces harmony (304:16–17). Principle therefore operates in Christianity as the saving Christ (285:23–27), which alone can solve the problem of being (273:4–7). Yet only when Principle is understood (283:11–12, 27–28) and stated in its Science (283:24–27) can it be demonstrated as such in our life experience (290:3–10). Only by learning to know what Principle is from Principle and through Principle are we able to demonstrate its healing and saving Christ-power (285:27–31) (I). Whereas the first part stresses that only the Principle of all being can interpret the universe rightly and govern all that really is, the second part emphasizes the practical outcome of understanding Principle in its Science: blending with Principle gives man dominion over all the earth (316:21–23). By contrast, turning away from Principle causes mortals to lose spiritual dominion (312:26–30), rendering them incapable of finally and scientifically ridding themselves of sin, sickness and death (328:6–8). Only unity with Principle entitled Jesus to sonship in Science (312:31–313:1), making him the God-crowned or the divinely royal man (313:1–6). So, too, for us. A spiritual understanding of Principle sustains man under all circumstances (319:7–9), enabling us to perceive Christianity in its Principle (322:3–7) (II). The third part explains the same subject from a higher level, showing that man's coincidence with the divine Principle of scientific being demonstrates harmony (III).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *Principle demonstrates its theory through practice*. All the references to Principle in this chapter focus on the fact that divine Principle is both demonstrable and provable (341:12–16), that its teaching is proved by deeds (343:1–3; 354:9–11) and that this practical proof of healing constitutes the only evidence of a scientific understanding of Principle (345:17–20).

CHRISTIANITY as SCIENCE: 'Christian Science Practice'. *The understanding of Principle heals all things*. The few references to Principle found in this chapter show that the same Principle heals both sin and sickness (395:10–11; 406:3–4); the one divine Principle is equal to every emergency (406:4–6). Since discord represents nothing more than our ignorance of divine Principle, understanding Principle restores harmony (390:7–9).

The CHRISTIANITY-chapters. *Principle demonstrates itself in everything.* In Christianity, the main focus is on the universe including man. What is Principle's universe? Principle provides the foundation for the universe, making it perfect as its Principle (Christianity/Word). This Principle has a Christ, which operates in the universe to govern everything harmoniously and to give man dominion over all the earth (Christianity/Christ). The proof of this dominion is given in practice, not profession, in deeds rather than words (Christianity/Christianity). To this end, Principle demonstrates itself as the one Principle equal to every emergency, which, when understood, restores harmony (Christianity/Science).

SCIENCE AS WORD: 'Teaching Christian Science'. *Only adherence to the one Principle brings demonstration.* This chapter accentuates the necessity of adhering strictly to the divine Principle (456:5-7, 19-20, 22-24) in order to gain its right demonstration. The Scientist's demonstration must rest on one Principle (456:10-15; 457:28-29), without exploiting other means (457:30-32) or trying to use them as aids to divine Principle (458:11-14).

SCIENCE AS CHRIST: 'Recapitulation'. *All is the manifestation of the one Principle.* This theme is developed through the four parts of the chapter. The first part explains that, since Principle and idea is one (465:17-466:1), the varied manifestations of Christ Science have but one Principle (466:4-6) (I). The second part goes a step further, showing that this relationship of Principle and idea is indestructible (470:32-471:1), for it includes within itself the unity of Principle and spiritual power (470:2-5). As the divine Principle remains perfect, so, too, the divine idea remains perfect (470:21-23) (II). The third part explains that, because Principle and idea are inseparable (476:4-5), all is Principle and its idea (475:3-4). Thus all identities are reflections in various forms of the one living Principle (477:20-21) (III). The fourth part then shows that the one Principle, understood, heals or makes whole that which is diseased (487:30-488:1) (IV).

SCIENCE AS CHRISTIANITY: 'Genesis'. *The whole of creation has only one creative Principle and coexists with it.* The first part presents divine Principle as the creative Principle (502:27-28; 507:15-18; 513:17-21), as the one Father (518:15-17) or one parentage (517:18-19). 'Father' and 'parentage' gives the sense here of showing that Principle and idea co-

exist (520:9–10), and that everything has one and the same Principle (513:17–21; 517:18–19; 518:15–17, 27–29) (I). The second and third parts bring out the fact that this Principle of the universe cannot change (522:31–32), for it is not a tribal god (524:10–12), a finite deity (524:16–17) or a corporeal creator (536:11–16; 544:31–545:2), all of which are but finite, mortal concepts of the one creative Principle (II, III).

SCIENCE as SCIENCE: 'The Apocalypse'. *Principle and idea operate as one.* This chapter presents the climax of an understanding and consciousness of the oneness of Principle and idea. How? It shows that, as we approach nearer and nearer to divine Principle, we must eat the body of this Principle: we must make it our own (559:23–28). This equips us divinely to find ourselves — our true and only being — as Principle-idea. Because of the oneness of Principle and idea, the understanding of Principle leads to the discernment of the divine idea (561:1–4), just as the spiritual idea reveals the activities of the divine Principle of man (562:11–16). By contrast, without a correct sense of the divine idea we can never understand divine Principle (560:17–19; 560:30–561:1). The spiritual idea must always be seen, not in isolation, but as operating within its Principle (565:23–28); Principle is ever with men (573:13–17); it is the one Father with its universal family (576:31–577:4). Through this reciprocal relation, we see the absolute coincidence, unity or correlation which exists between Principle and its divine idea (561:13–15, 22–25). God is not only Principle, not only Father and Mother, but is both Principle and idea in one — Father, Mother as well as Son (568:32–569:3). Thus Principle and idea not only is one but also operates eternally as one.

The SCIENCE-chapters. *Principle and Principle-idea is one.* To experience the operation of Principle as Principle-idea, we must first adhere to the one Principle (Science/Word). This attitude includes within itself the Christ, through which the divine Principle manifests itself in everything (Science/Christ). As a result, the whole of creation is lifted out of a material sense of things and translated back into the one creative Principle of being (Science/Christianity). Then Principle and idea operate as one, establishing a divinely scientific understanding and consciousness (Science/Science).

*The verticals of the Principle-matrix.* The Word shows that Principle is

fundamental to the whole of being, for Principle alone includes the solution to all problems. The Christ presents the full potentiality of divine Principle, showing that what Principle brings about is always good and always harmonious. This potential power has its effect in Christianity, where Principle demonstrates itself in everything, showing forth the perfect universe including man, giving man perfect dominion and healing the sick. Finally, Science shows that there is never anything going on in being but the ever-operation of divine Principle as divine idea.

*The horizontals of the Principle-matrix.*

*Word-horizontal:* In each column, the starting-point is to accept the divine proposition. We must therefore accept:

- that Principle is always at work (chapter 1);
- that this operation of Principle always works out the maximum of good (chapter 5);
- that the workings of the perfect Principle provide the foundation for a perfect creation (chapter 9);
- that only through adherence to the one Principle can we experience Principle's demonstration as such (chapter 13).

*Christ-horizontal:* Accepting the proposition (Word) has a Christ, which shows how divine Principle manifests itself in a principled, scientific way. Specifically, Principle manifests itself:

- as a Principle which can be taught and practiced (chapter 2);
- as the Principle of all science, as Christian Science, which is all-redeeming (chapter 6);
- as the Principle which governs everything harmoniously and gives dominion over all things (chapter 10);
- as the Principle of all, so that all is seen as the manifestation of the one Principle (chapter 14).

*Christianity-horizontal:* Christianity elevates, bringing an exalted sense of being by causing:

- mortals to rise from a personal standpoint to the standpoint of Principle itself (chapter 3);
- a corporeal basis to give way to divine Principle (chapter 7);
- demonstrations to be worked out only on the basis of Principle, thereby proving the scientific theory by deeds and practice (chapter 11);
- all creation to be traced back to the one creative Principle (chapter 15).

*Science-horizontal:* What does the scientific understanding of Principle establish in consciousness?

- As Principle is apprehended from a divinely principled standpoint, Principle interprets itself to us (chapter 4);
- this understanding brings harmony (chapter 8),
- restoring harmony by healing all things (chapter 12);
- with this understanding of Principle comes the understanding of its divine idea, ever-operative in Principle. In scientific understanding the operation of Principle and the operation of idea coincide — are one and the same (chapter 16).

## Principle-matrix

Principle	Word <i>Principle is fundamental</i>	Christ <i>Principle produces harmony</i>	Christianity <i>Principle demonstrates itself in everything</i>	Science <i>Principle and Principle-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 Principle is always at work	Chapter 5 Principle operates as the maximum of good	Chapter 9 the perfect divine Principle is the foundation of a perfect universe	Chapter 13 only adherence to the one Principle brings demonstration
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 Principle must be taught and practiced	Chapter 6 the ever-operative Principle is the Principle of all science	Chapter 10 Principle governs everything harmoniously and gives man dominion	Chapter 14 all is the manifestation of the one Principle
Christianity <i>exalted being</i>	Chapter 3 (Principle compels mortals to rise above personal sense to the standpoint of Principle)	Chapter 7 a corporeal basis must yield to Principle	Chapter 11 Principle demonstrates its theory through practice	Chapter 15 the whole of creation has only one creative Principle and coexists with it
Science <i>scientific understanding</i>	Chapter 4 as Principle is understood, Principle interprets itself to us	Chapter 8 the understanding of Principle brings harmony	Chapter 12 the understanding of Principle heals all things	Chapter 16 Principle and idea operate as one



## Life-matrix

WORD as WORD: 'Prayer'. *Only spiritual Life is life.* To understand the Science of Life, we must first become conscious of the fact that Life is purely spiritual (14:12-15), entirely separate from the belief of material living (14:25-28). Only a wholly spiritual conception of Life, coupled with striving for its spiritual attainment, opens the door to a higher understanding of the divine Life (10:14-16). To this end, we need spiritual affections and spiritual devotion, whereby we surrender all merely material sensation, affection and worship, and love God with all our heart, soul and mind (9:17-24).

WORD as CHRIST: 'Atonement and Eucharist'. *As we partake of divine Life, Life proves itself as indestructible life.* From the attitude established in 'Prayer' comes the Christ-demand to have no belief of Life as mortal (19:29-32). Because Life is not in matter (27:14-16), it can never be destroyed or mingled with death and mortality (27:17-18). This understanding of the wholly spiritual nature of Life enables us to partake of the divine Life (25:10-12). On this basis, Jesus proved Life to be deathless (44:9-10) and indestructible, in spite of all the efforts of his enemies to kill him (27:14-16; 51:7-18; marginal heading).

WORD as CHRISTIANITY: 'Marriage'. *Spiritual Life, not animal instinct, is the origin of being.* The primordial source of being is found not in animal instinct but in something much higher: Life, God, is the law of man's being (63:6-11). Hence Life brings life and elevates mankind only through the expression of purer, more spiritual qualities (57:1-3).

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *Life is a question of spiritual understanding.* How can we discern Life as it truly is? The corporeal senses can take no cognizance of Life (72:1-2), neither has a sinning, earthly mortal anything to do with the reality of Life. Paul said: "To be spiritually minded is life" (95:5-6). In Christian Science, 'being spiritually minded' means having that understanding of Life which not only reveals the indestructible man, whose being is spiritual, but also enables us to partake of spiritual Life as our only true state of existence (76:6-8,22-29). Only when this spiritual understanding of Life is reached will death cease to occur (77:9-12). By contrast,

ignorance of Life does nothing but bring its own death, its self-destruction (79:2-4).

The WORD-chapters. *The isness of Life*. Only that which *is* constitutes Life, and this isness of being is purely spiritual. Hence only spiritual Life should be accepted as constituting life (Word/Word). As we accept Life in its wholly spiritual and eternal nature, and partake of it as our only life, Life demonstrates the deathlessness and indestructibility of life (Word/Christ). Thus Life, not anything which is inferior to Spirit, is the source of man's being (Word/Christianity). How do we know this Life-source as it truly is? Only through spiritual-mindedness, through the spiritual understanding of the Science of Life, can we discern Life aright and thereby gain our true life (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. This chapter contains no reference to Life. Yet from its position within the framework of the Life-matrix, we may deduce its place value: *Life alone is self-sustaining*.

CHRIST as CHRIST: 'Science, Theology, Medicine'. *Life continues unchanged*. Since Life sustains itself (Christ/Word), Life manifests itself as forever unchanged, as continuous, harmonious and eternal (122:25-27; 157:28-30). Because Life cannot be stopped by anything (151:18-20), Life denies the belief in death (113:19-20) and defeats sin, sickness and death (122:1-7).

CHRIST as CHRISTIANITY: 'Physiology'. *Life lives above and beyond the mortal concept of life*. Physiology rests on the belief in the existence of corporeal life. By contrast, Christian Science demands that we live above corporeal sense, for only in this way can we apprehend Life (167:6-7). Life is forever independent of matter and not subject to decay and dust (200:9-13). Therefore the belief of Life in matter, including our whole material, theoretical life-basis, must be relinquished for the spiritual sense of being, based on what Life is and includes (172:18-22; 191:8-13).

CHRIST as SCIENCE: 'Footsteps of Truth'. *True understanding leads to deathless Life*. Science, the understanding of Truth, is the true way, leading to Life (202:19-23). Death is not a stepping-stone to immortal Life (203:24-25), for only understanding Life sustains and perpetuates being (235:21-24). On this basis of divine Science, Jesus demonstrated

Life (244:4–6), proving that Life is eternal and immortal (246:27, 28), without beginning and without end (253:6–7), the same yesterday, today and forever (249:18–19). This Life has no partnership with death (243:26–27), is not at the mercy of death (250:30–31), and cannot be measured by time (246:4–5).

The CHRIST-chapters. *The dynamic eternality of Life*. The isness of Being (Word-chapters) is not static but has a Christ, through which Life perpetuates, sustains and eternalizes itself (Christ-chapters). How? Life perpetuates itself by its own self-sustaining power (Christ/Word). Because Life is self-sustained, Life continues unchanged in spite of the mortal, material sense of life (Christ/Christ). Since Life has nothing to do with a material, mortal, corporeal concept of life, Life is wholly independent of and superior to the belief in matter and death (Christ/Christianity). Hence immortal and eternal Life cannot be gained through death but only through the spiritual understanding of Life (Christ/Science).

CHRISTIANITY as WORD: 'Creation'. *Man reflects deathless Life*. Man coexists with God in the vast forever of Life (266:30–32). To the spiritual man, never born and never dying, belongs eternal Life (258:26–30), for man reflects eternal Life (259:1–5).

CHRISTIANITY as CHRIST: 'Science of Being'. *Life manifests itself as eternal life and destroys the mortal concept of life*. The many references to Life — occurring more often here than in any other chapter — may be summarized according to the chapter's three parts. The first part shows that Life manifests itself eternally as life, but that this Life is neither material nor mortal. Because Life demonstrates Life (306:7), Life can never be parted from its reflection (306:8–12). Life and its expression are permanent (306:21–25), ever present and eternal (306:25–29). Life perpetuates the eternal facts of being (293:13–16), showing that all life is divine Life (275:17–19). However, this divine Life is not to be identified with a material, structural or organic concept of life (283:13–15, 16–20), neither is it that sense of life which is subject to birth and death (288:20–26) (I). To correct this mortal concept of life, the second part brings out the saving Christ-aspect, showing how the belief that life is in matter yields more and more to the reality of divine Life (318:18–21). In the measure that the false concept of material life is relinquished, the true idea of Life appears (314:19–22); thereby we gain the reality of Life and begin

to learn Life in divine Science (322:3-9, 29-30). Man perceives the true idea of Life (325:1-2) and so abides in indestructible Life (325:5-9, 16-19) (II). In the third part, we see how Life's expression of itself reveals the eternal unfolding of Life, bringing immortality to light (335:22-24) and presenting the order of celestial being, which demonstrates Life in Christ (337:17-19) (III).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *God is the Life of man; mortals have no life.* As in the Word-chapters, we must take as our starting-point the fact that God is the only Life, the absolute Life of all that is, and therefore that man is the image or idea of Life (344:1-3). Since in reality God alone has Life, mortals have no existence or realness (347:3-7). Thus neither Life nor man can die, even though mortal belief is unable to grasp this fact; it cannot apprehend the spiritual and immortal reality of Life (353:31-32). Only the true sense of Life can comprehend being (355:11-13). Since mortals have no life of their own, no self-existence, the only Life of man is that Life which is God. Nothing can deprive us of this Life, for nothing can deprive us of God, which is man's Life (358:2-4).

CHRISTIANITY as SCIENCE: 'Christian Science Practice'. *Nothing can overpower the understanding of Life.* Starting from the fact that Life is God and God is All (366:27-29) and that Life is independent of matter (368: marginal heading), we understand that man, whose Life is God, is likewise immortal and indestructible (369:19-22). With this understanding, we see that Life cannot be taken away by matter, neither has matter the power to disable Life (378:26-28), for there is no opposing power which could be used against Life (380:28-31). Food, for example, has no power to destroy Life (388:12-16), since it cannot affect the absolute Life of man (388:22-24). Nothing can overpower omnipotent and eternal Life (428:32-429:4). As a result, in the understanding of Life, there is no death (386:32-387:2). Life conquers the belief in death (379:29-380:4), for the law of Life renders null and void every law of matter or the body (380:32-381:1). This understanding of Life enables us to relinquish all faith in death (426:23-28). Death is seen as an illusion (428:3), and this understanding raises the dying to life (428:30-32).

The CHRISTIANITY-chapters. *The Life of all life.* Life is reflected in life. God, Life, is reflected in the deathless life of man (Christianity/Word). This fact of Christianity has a Christ, which not only causes Life to

manifest itself constantly as the eternal Life of everything but also destroys every false concept of Life — every mortal, material or organic sense of life (Christianity/Christ). The outcome of this is that we rise above the belief that mortals have a life of their own and recognize instead that God is the only Life of man (Christianity/Christianity). This understanding frees us from the illusion of death, establishing life and health (Christianity/Science).

SCIENCE AS WORD: 'Teaching Christian Science'. *Only by living Life can we gain life*. The sole reference to Life in this chapter points to the method of Life. There is only one method which leads to Life, namely, going Life's way, living the letter in its spirit and thereby striving along the narrow path of Life (451:8–12).

SCIENCE AS CHRIST: 'Recapitulation'. *Spiritual Life makes man immortal*. The references to Life found in the first three parts of the chapter largely reiterate how Life has been presented in previous chapters. Only with the fourth part do we find statements showing how Life functions in a way uniquely characteristic for the fourteenth chapter. Here, the references show how the Christ-power, which makes man immortal and leads to eternal Life, prevails on us to actually go the way of Life. What are the demands for going this way? There must be spiritual growth, as consciousness develops (489:9–12), a firm recognition of harmonious Life (495:16–20), coupled with a striving to live the life that approaches the supreme good (496:9–10). To this end, we must become adherents of the inspired Word of the Bible (497:3–4) and so gain an understanding of the Science of Life (485:18–19; 487:27–29; 489:3–5). All this enables us to demonstrate man's immortality.

SCIENCE AS CHRISTIANITY: 'Genesis'. *Life's multiplication is not organic but comes from the self-sustaining power of Life*. The first part shows that Life multiplies itself in multitudinous forms (507:15–18), revealing the eternal newness of Life (520:12–15). This is shown not only by the example of Jesus' resurrection (509:4–8), but also by the fact that Life is reflected in existence (516:9–12) and that this one Life is the Life of all (509:1–4) (I). The second part then deals with the counterfeit concept, showing that life does not issue from matter (526:5–8), that matter does not institute Life, neither is Life sustained by matter (531:25–27) (II). The third part substantiates the self-sustaining power of Life by showing that

Life has no starting-point, no beginning or end, because Life is the great I Am (550:20–21). From its eternal I Am-ness, Life preserves the individuality of all things (550:5–7); by sustaining itself, Life sustains all that is (544:6–7) (III).

SCIENCE as SCIENCE: 'The Apocalypse'. *The coincidence of the understanding of Life with the Life that is God.* The Life that is God is the Life of man, the Life of our understanding and being; therefore there is only one Life. Spiritual Life is "the light of men" (561:27–29), whereby divinity embraces humanity in the one Life and reduces to human perception and understanding the Life which is God (561:16–20).

The SCIENCE-chapters. *Life and Life-idea is one.* The oneness of Life and its idea is made practical as our life only as we go the narrow way of Life and do not try to gain it by some other means or method (Science/Word). As we go this way, spiritual Life manifests itself as the immortality of man, making man immortal (Science/Christ). This brings the multiplication of Life from its eternal I Am-ness, wholly free from and independent of an organic sense of reproduction (Science/Christianity). In this spiritual understanding of Life, the Life that is God and the Life of man coincide as one Life (Science/Science).

*The verticals of the Life-matrix.* First, the Word presents the isness of Life, showing that Life *is*, and that whatever is true partakes of the nature of Life. The office of the Christ is always to manifest the Word. As Life, the Christ brings out the dynamic sustaining and eternalizing aspect of Life, through which Life expresses itself continually. Christianity shows the outcome of the dynamic Christ-activity, in which everything — the universe including man — reflects Life. Life is the Life of all. Science then explains this realm of Life on the basis of the scientific fact that there is only one Life, showing that Life includes within itself its Life-idea as one divine Life.

*The horizontals of the Life-matrix.*

*Word-horizontal:* With Life, as with the other synonym-matrices, we cannot avoid the first step of accepting the propositions put forth by each of the verticals. We must therefore accept:

- that only spiritual Life and devotion to its spiritual attainment constitute life (chapter 1);
- that Life is self-sustaining (chapter 5);

- that the true man reflects deathless Life (chapter 9);
- that only the way of Life leads to Life (chapter 13).

*Christ-horizontal:* As we accept the proposition that Life presents, we see how this fact of life possesses the Christ-power to manifest itself in spite of mortal concepts. Through this Christ-power, we see that:

- through partaking of Life, our life is demonstrated to be indestructible (chapter 2);
- Life manifests itself as continually unchanged (chapter 6);
- Life manifests itself as eternal life, thereby destroying the mortal concept of life (chapter 10);
- Life makes man immortal, revealing the true man's immortality (chapter 14).

*Christianity-horizontal:* The outcome of the Christ-operation is Christianity, lifting mankind out of mortality to exalted being. This elevating sense of Life shows that:

- spiritual Life, not animal instinct, is the origin of being (chapter 3);
- true Life lives above, beyond and independent of the mortal concept of life (chapter 7);
- the Life of man is in God, not in mortals (chapter 11);
- the multiplication of Life comes not from organic origins but from Life's own self-sustaining power (chapter 15).

*Science-horizontal:* Believing in Life is not enough, for Life requires a spiritually scientific understanding of Life. How is this shown?

- Life is a question of spiritual understanding (chapter 4);
- true understanding leads to deathless Life (chapter 8);
- nothing can overpower this understanding of Life, since by this understanding we are saved from the belief in death (chapter 12);
- thus the understanding of Life constitutes and is one with Life itself (chapter 16).

## Life-matrix

Life	Word <i>the isness of Life</i>	Christ <i>the dynamic eternality of Life</i>	Christianity <i>the Life of all life</i>	Science <i>Life and Life-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 only spiritual Life is life	Chapter 5 (Life alone is self- sustaining)	Chapter 9 man reflects deathless Life	Chapter 13 only by living Life can we gain life
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 as we partake of divine Life. Life proves itself as indestructible life	Chapter 6 Life continues unchanged	Chapter 10 Life manifests itself as eternal life and destroys the mortal concept of life	Chapter 14 spiritual Life makes man immortal
Christianity <i>exalted being</i>	Chapter 3 spiritual Life, not animal instinct, is the origin of being	Chapter 7 Life lives above and beyond the mortal concept of life	Chapter 11 God is the Life of man; mortals have no life	Chapter 15 Life's multiplication is not organic, but comes from the self-sustaining power of Life
Science <i>scientific understanding</i>	Chapter 4 Life is a question of spiritual understanding	Chapter 8 true understanding leads to deathless Life	Chapter 12 nothing can overpower the understanding of Life	Chapter 16 the coincidence of the understanding of Life with the Life that is God



## Truth-matrix

**WORD as WORD: 'Prayer'.** *Inner truthfulness makes Truth demonstrable.* The prayer of Truth requires an inner truthfulness. What does this involve? Such an attitude is built on goodness (2:16–17), on a willingness to leave all for Christ (9:25–26), on a fervent habitual desire to know and do the will of God (11:27–31) and on deep and conscientious protests of Truth (12:10–15). Together, these constituents of truthfulness enable us to shut out error and be open to Truth (15:5–6), thereby laying the foundation for demonstrating Truth.

**WORD as CHRIST: 'Atonement and Eucharist'.** *Inner oneness with Truth overcomes error.* The spiritual attitude established in us through the chapter 'Prayer' carries within itself the Christ-power of manifestation, which overcomes error in us. Thus Truth works to overcome error in our daily lives (21:1–4); Truth destroys suffering (23:8–11), rebukes error, sin, sickness and death (30:19–21) and casts out error (34:2–5), thereby vanquishing error with the affluence of Truth (54:4–5). In this way, everything within us is reconciled to Truth, bows before Christ, Truth (35:12–14) and gives all for Christ, or Truth (33:21–23).

**WORD as CHRISTIANITY: 'Marriage'.** *Truth is more powerful than all other means.* Truth can elevate any experience of human life to a higher plane, giving us the inspiration to see it in its divine light, (symbolized by turning the water into wine) (65:3–6). To this end, Truth is potent beyond all other means and methods (67:23–24).

**WORD as SCIENCE: 'Christian Science versus Spiritualism'.** *Truth reveals itself through Science, not through belief.* Human beliefs hide Truth (83:9–11). Hence neither mortal belief (72:13–16), the testimony of the corporeal senses (70:2–5) nor material sense can unfold the revelations of Truth (95:30–32). Only Christian Science unlocks the treasures of Truth (70:3–5), and Truth alone gives Christian Science the key to do this, opening the door of human understanding (99:9–11).

The **WORD**-chapters. *The self-affirmation of Truth.* Truth is the factuality of divine being, that which affirms and upholds the whole nature of Truth. This divine factuality requires our acceptance through an attitude of inner truthfulness. As we affirm Truth throughout our whole

life-attitude, Truth affirms and demonstrates itself for us (Word/Word). How? Truth affirms itself by overcoming error and reconciling everything to Truth, making all things conform to Truth (Word/Christ). In this process, Truth affirms itself by proving itself superior to all other means (Word/Christianity). However, this self-affirmation of Truth does not reveal itself through human beliefs or the testimony of the corporeal senses, but only through scientific understanding. Only Science, working through spiritual understanding, can unlock the revelations of Truth and provide the key to the kingdom (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. *Only Truth is demonstrable as the truth.* Animal magnetism also claims to be true and capable of demonstrating truth. Yet only that which is demonstrable in Truth should be accepted as true and as possessing power (106:15–17). Animal magnetism has not one quality of Truth (103:22–23) and therefore has no power or standpoint from which to make its claims. There is but one true power of demonstration, that of Truth itself.

CHRIST as CHRIST: 'Science, Theology, Medicine'. *Truth operates through Science as the all-remedy.* First, the 'Science'-section explains that Truth operates and reveals itself only through Science. Truth is the Principle of all science (123:32–124:2). Since Science bases itself on the supremacy of Truth (130:26–32), understanding Truth leads to an understanding of Christian Science (110:25–31). Truth is a revelation (117:27; 109:22–24). Though hidden from the visible world (118:6–9), this scientific understanding is Truth's leaven, which is ever at work to destroy all error (118:10–12). The 'Theology'-section develops the subject by showing that Truth alone proves itself absolutely, having power over every error and furnishing us with absolute evidence (142:7–10); religions, by contrast, concern themselves only with the healing of sin (142:4–7). The third part 'Medicine', then shows that Truth is the remedy of Science. Truth is God's remedy for error of every kind (142:31–143:2), making practical and possible the demonstration of the healing power of Truth as an immanent Science (150:4–6). Only Science brings the healing of Truth, controlling and neutralizing error and thereby invigorating and purifying (144:27–29; 145:16–17; 162:4–5, 5–7).

CHRIST as CHRISTIANITY: 'Physiology'. *Truth demonstrates itself on the basis of its supremacy.* Truth is more potent than all lower remedies

(180:31–181:1) and heals without drugs (185:22–25). Therefore we must have radical reliance on Truth in order to receive its healing power (167:30–31), and not divide our trust with other remedies, means or methods (181:9–10, 21–25, 30–31). We cannot work equally with Truth and error (167:22–24). Only as we throw our weight on the side of Truth and stop trying to mix the two do we experience Truth's demonstration, which not only brings health to the body (194:8–9) but also transforms the whole earth (191:13–15).

CHRIST as SCIENCE: 'Footsteps of Truth'. *Only the understanding of Truth makes man free.* The references to Truth in the first part of the chapter show that Truth makes man free by destroying error of every kind. Revealed Truth is practiced and demonstrated by the destruction of sin, sickness and death (201:1–3). To this end, Truth pierces the error of mortality (210:19–21), bruises the head of error and so destroys error (216:8). Ills are conquered only when they are overcome by Truth (231:3–4). Thus Truth makes of us a new creature (201:7–9), redeems the whole human family (202:6–13) and gives man dominion over all the earth (202:19–23). Truth, the strong deliverer (226:31–227:2), regenerates the fleshly mind (222:7–10), brings the elements of liberty (224:28) and makes man free (225:3–4) (I). The second part demands that we gain an understanding of Truth and its liberating power. How? By seeking Truth righteously (254:10–12) and not leaving Truth unsought (238:19–21); our aim should be to find Truth (241:23–24). To this end, Truth should be taught (235:21–24; 237:15–18), thereby dispelling human ignorance of the recuperative energies of Truth (252:4–6) (II).

The CHRIST-chapters. *Truth's power of demonstration.* The self-affirmation of Truth (Word-chapters) has a Christ, whereby Truth's divine will to express itself is seen as Truth's demonstrating power. How? The fifth chapter shows that Truth is the only true power of demonstration (Christ/Word). This power of demonstration operates through Christ Science, proving Truth through Science, not through human belief, and demonstrating Truth to be the all-remedy (Christ/Christ). Because Truth is the only power of demonstration and the all-remedy, no other means — no lesser methods — are necessary (Christ/Christianity). However, since Truth comes to us and is experienced by us as our strong deliverer only when it is scientifically understood, we must put everything into seeking, finding and thereby understanding Truth in its Science (Christ/Science).

CHRISTIANITY as WORD: 'Creation'. *Truth brings Truth-consciousness to light.* Through the consciousness of Truth, the old concept of creation vanishes, and a new, unlimited creation comes to light. Eternal Truth changes the universe (255:1), causing finite, mortal concepts to fall away as human thought expands to accept the limitless idea. What then seems to be a new creation is but the discovery of some distant idea of Truth (263:21–22). As Truth causes the limitations of material-mindedness to give way, the realities of being appear. These spiritual realities exist in the infinitude of Truth (258:15–16), displacing materiality and bringing man's higher existence and destiny to light (266:2–5).

CHRISTIANITY as CHRIST: 'Science of Being'. *Truth demonstrates itself by causing an unscientific consciousness to yield to a scientific consciousness.* The many references to Truth found here may be briefly summarized according to the various parts of the chapter. The first part shows that a scientific understanding must be gained before Truth can be demonstrated in the destruction of error. To reach such an understanding, we must first long and strive for Truth, like the prophets of old (270:14–16). We must gain the spiritual sense of truth before Truth can be understood (272:3–4). Only when Truth is spiritually discerned can it be scientifically understood (275:31), and only this scientific understanding enables us to enter the kingdom of Truth (280:30–281:4). Only through the consciousness of Truth can Truth demonstrate itself. To establish this Truth-consciousness, Truth destroys whatever we seem to have learned from error (288:31–289:1). Along these lines, numerous references show how Truth destroys, overcomes, removes and wipes out all forms of error (I). The second part explains that such a scientific understanding presupposes that we first strive to rid ourselves of error (322:31–32) and put aside an unscientific consciousness. Only then does error yield to Truth, and scientific understanding establish itself in us (II).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *A false attitude towards Truth must give way to the true.* Only the pure in heart can see Truth (341:8–10), whereas a false attitude towards Truth obscures from us Truth's proper proof and demonstration. For example, the text shows that denying Truth has sad effects on mortals (342:5–7). Such a false attitude presents itself through an unjust parody of Truth (343:10–13), through misrepresentation (344:11–14), through the confusion and blindness of a material age (350:16–18), through wrong notions,

false suppositions, false claims (357:19–22) and contradictory aphorisms (358:13–18). All these distortions of Truth underscore the necessity of understanding the nothingness of error (346:9–13) — of disbelieving error and rejecting a lie (346:15–16; 357:5–6) — in order to prove the somethingness of Truth. Then, with a Truth-based attitude and consciousness, we provide the good soil for the seed of infinite Truth to take root and bring forth its right demonstration (361:25–28).

CHRISTIANITY AS SCIENCE: 'Christian Science Practice'. *A consciousness filled with the understanding of Truth heals*. The first part shows that Truth must be sought for Truth's sake (364:17–19), with a genuine and humble regard for Truth (364:25–28), not with impure motives that would desecrate Truth (365:marginal heading) by seeking it only for the loaves and fishes or for private and personal gain (367:10–16) (I). The second part shows that Truth is omnipotent (367:31–32) and real (368:2–4, 10–14). Truth therefore acts as an alterative, making man whole (371:30–32). Through the power of Truth over error (378:16–18), Truth is always the victor (380:4), always working its healing effect (386:12–15) (II). The third part then shows that Truth demands our full consecration and devotion in order for us to obtain Truth's victory over error (388:2–4). We must rise in the conscious strength of the spirit of Truth (390:32–391:2; 406:20–25) to overcome error (III). Finally, the fourth part of the chapter shows that, when mortal mind is instructed by Truth, healing takes place (425:32–426:4). To this end, we must scientifically plead for Truth (412:4–5); mortal mind must be calmed and instructed by immortal Truth (415:24–26) and by the truthful arguments we employ (418:22–25). In this way, we can calm and allay with Truth the excitement induced by chemicalization (421:21–24; 422:8–10) (IV).

The CHRISTIANITY-chapters. *The conscious being of Truth*. The outcome of Christ-truth, showing Truth's power of demonstration, is the conscious being of Truth. The old universe yields, and a new creation, the universe of infinite spiritual consciousness, takes its place (Christianity/Word). This realm of consciousness brings with it its own Christ-demand, causing an unscientific consciousness to yield and a scientific consciousness of Truth to establish itself. Through this divinely scientific consciousness, Christ demonstrates the new kingdom of Truth, dynamic and operative in spite of what we seem to have learned from error (Christianity/Christ). However, for this new kingdom to demonstrate itself as such for us, a false attitude

to Truth must give way to a higher attitude; otherwise, mortal objections and denials of Truth obscure from us Truth's constructive results (Christianity/Christianity). Only a consciousness which is filled with the understanding of Truth heals and saves (Christianity/Science).

SCIENCE as WORD: 'Teaching Christian Science'. *Complete spiritual agreement with Truth*. For Truth to fulfil its perfect work, there must first be a new, spiritual birth (463:16–20). Through spiritual birth, we gain that spiritual agreement which exists between man and Truth, and from this unity derive complete trust in Truth. To this end, we need faith in Truth (446:20–23), confidence in man's possibilities when endowed with divine Science (445:9–13) and trust in Truth's ability to sustain everything mentally with Truth (447:14–16). From this conscious reliance on Truth, we constantly gain more of Christian Science (449:3–6), mentally resting in the invincibility of Truth (453:6–8), abiding in the morale of Truth (456:19–20), loving Truth (454:21–22), remaining open to the approach and recognition of Truth (450:8–11) and consciously yielding to Truth (450:15). Then Truth does the work (456:22–24). However, if we try to evade Truth (448:10–11), deny Truth's power to destroy error (450:29–451:2), doubt Truth (455:3–5) or practice it only partially, we inevitably reap the error we sow.

SCIENCE as CHRIST: 'Recapitulation'. *In the self-realization of Truth, error disappears*. The four parts of the chapter build up the subject in a logical, ordered way, together showing that, in Truth, there is no manifestation of error. The first part shows that Truth and error are opposites (466:13–16), at every point unlike each other (468:4–6) (I). The second part shows further that error is the contradiction of Truth (472:17) (II). From this the third part concludes that to Truth, all is Truth (475:2). Since Truth cannot be changed but remains forever intact (481:9–12), Truth spares all that is true (474:25–26). Truth is not then the father of error (473:4–5), neither can it support error (481:25–27). Instead, Truth destroys error (474:24–25), casts it out (482:26) and heals sickness as the effect of error (483:5–6; 473:10–12), thereby proving that, to Truth, there is no error (475:2) (III). Finally, the fourth part shows that we experience Truth and its entire freedom from all error only when we understand Truth scientifically. As long as all of Truth is not understood, its healing power cannot be fully demonstrated (495:3–5), hence the demand that Truth be understood, and understood through Christian Science. Only

the understanding of Christian Science supplants error with Truth (495:20–24), showing Truth to be triumphant (493:1–2) and enabling us to receive the blessing of Truth (488:2–6). To this end, all false sense with its ephemeral views must be obliterated by Truth (485:7–10) (IV).

SCIENCE AS CHRISTIANITY: ‘Genesis’. *Truth reveals itself as ideas in their wholeness.* The first part shows how Truth reveals itself everywhere and at all times in its wholeness as idea. Through the facts of Science, we see the true likeness and reflection of Truth everywhere (516:4–8). Indeed, there is no place where the revelation of Truth is not seen (504:9–14). The rays of Truth bring light instantaneously (504:23–26), reflecting infinite Truth in truthfulness (516:9–12). In the entire universe of Truth, matter is unknown, and no supposition of error enters there (503:10–12). Thus the ideal man, representing the wholeness of Truth’s idea, corresponds to Truth (517:8–9); this ideal man was typified by Jesus, who came as the incarnation of Truth, as the amplification of wonder and glory (501:10–13) (I). The second part shows how the wholeness of Truth analyzes, uncovers and annihilates error. Truth analyzes error’s claims: for example, error claims to be truth (523:6–7); it poses itself as the enunciator of Truth (524:20–22); it simulates the work of Truth (528:19–22) and asserts that it is more desirable than Truth (530:22–25). Yet error cannot forever hide behind a lie, for Truth unveils error (542:7–8) and causes the lie to betray itself (542:8–9). Error is ashamed before Truth (532:19–21) and made to confess its fault (533:26–27). Yet this does not make error an entity: the only purpose of analyzing and uncovering error is for Truth to annihilate all sense of error (540:11–16). Truth drives error out (538:3); error yields to Truth and returns to dust, nothingness (543:2–3; 537:15–18). Through the demise of error, Truth becomes more beautifully apparent (543:5–7). Thus error cannot in any way affect the wholeness of Truth’s idea (II). The third part of the chapter further explains the wholeness of Truth’s idea and the nothingness of error by showing that Truth fosters only the idea of Truth (555:32–556:1); in Truth, all is made alive (545:31–32). Ideas of Truth alone are reflected in the myriad manifestations of Life (543:26–27). Consequently, even the self-destruction of error aids the apprehension of immortal Truth (548:13–15) (III).

SCIENCE AS SCIENCE: ‘The Apocalypse’. *The scientific understanding of the majesty of Truth includes the understanding of the nothingness of error.* Only as Truth is understood on the foundation of divine Science, and

Science is understood as Truth's prism (558:13), can the majesty of Truth be demonstrated (564:19–23). Then the voice of Truth utters the full diapason of its secret tones (559:10–14), revealing the spiritual idea clad with the radiance of spiritual Truth (561:26–27). In this full manifestation of Truth, error has no place, for Truth exposes error's nothingness. We see, for example, how Truth opens the seven seals of error (572:12–17), how Truth overcomes guilt and error with divine Science (567:31–568:1), how the flames of Truth consume error (558:17–19), in short, how the power of Truth is made manifest in the destruction of error (559:14–16). Thus, with the scientific consciousness of the absolute supremacy of Truth comes the understanding and consciousness of the utter nothingness of error.

The SCIENCE-chapters. *Truth and Truth-idea is one.* This oneness requires us first to work out in our understanding and life man's spiritual agreement with Truth. To this end, we undergo a new, spiritual birth and place our complete trust in Truth (Science/Word). With the establishment of man's oneness with Truth, we see how the oneness of Truth with its idea possesses the Christ-power: Truth manifests itself constantly not only as individual truth but also as the complete destruction and annihilation of error (Science/Christ). This fact of Truth's manifestation can be seen everywhere and always, continually showing how Truth reveals itself as ideas in their wholeness. So, too, through Truth's eternal activity to analyze and uncover error, error is finally reduced to its native nothingness; through Truth-consciousness, we behold only the idea of Truth, developing and unfolding forever (Science/Christianity). This leads to the climax of a scientific understanding of Truth, revealing a consciousness not only of the majesty and supremacy of Truth but also of the powerlessness and nothingness of error (Science/Science).

*The verticals of the Truth-matrix.* First, the Word defines the inner nature of Truth as the factuality of divine being, which acknowledges, affirms and upholds the whole nature of Truth in every situation. The Christ then shows that Truth operates as an incontestable, irrefutable and irresistible power of demonstration. In Christianity, the outcome is that we live in Truth-consciousness, which causes every erroneous consciousness to yield and thereby makes man free (Christianity). Finally, Science establishes the understanding that Truth and Truth-consciousness is one



and that in this oneness there is only the consciousness of the allness of Truth and the nothingness of error.

*The horizontals of the Truth-matrix.*

*Word-horizontal:* These key statements about Truth given in the four verticals must be accepted. How? We must accept:

- that only inner truthfulness makes Truth demonstrable for us (chapter 1);
- that only Truth can demonstrate truth (chapter 5);
- that Truth brings Truth-consciousness to light (chapter 9);
- that complete spiritual agreement with Truth provides the condition for Truth to fulfil its perfect work (chapter 13).

*Christ-horizontal:* This right spiritual attitude towards Truth, whereby we accept Truth's statement of itself, carries within itself Christ's power of manifestation. This manifests itself:

- as Truth overcoming error in us (chapter 2);
- as Truth operating as the all-remedy (chapter 6);
- as Truth causing an unscientific consciousness to yield, thus making Truth demonstrable as such through scientific consciousness (chapter 10);
- as Truth causing error to disappear (chapter 14).

*Christianity-horizontal:* The exalted being brought forth by the Christ-manifestation is seen in the fact that:

- Truth is more powerful than all other means (chapter 3);
- Truth demonstrates itself on the basis of its unconditional supremacy (chapter 7);
- a false consciousness must therefore give way to that which is higher, namely, to Truth-consciousness (chapter 11);
- Truth always reveals itself as ideas in their wholeness (chapter 15).

*Science-horizontal:* Truth rests on scientific understanding. What does this mean, and how is a scientific understanding of Truth established?

- Truth reveals itself only through Science, not through belief (chapter 4);
- this scientific understanding of Truth alone makes man free (chapter 8);
- the result is that a consciousness filled with the understanding of Truth heals (chapter 12),
- since the understanding of Truth includes the understanding of the nothingness of error (chapter 16).

## Truth-matrix

Truth	Word <i>the self-affirmation of Truth</i>	Christ <i>Truth's power of demonstration</i>	Christianity <i>the conscious being of Truth</i>	Science <i>Truth and Truth-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 inner truthfulness makes Truth demonstrable	Chapter 5 only Truth is demonstrable as the truth	Chapter 9 Truth bring Truth- consciousness to light	Chapter 13 complete spiritual agreement with Truth
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 inner oneness with Truth overcomes error	Chapter 6 Truth operates through Science as the all-remedy	Chapter 10 Truth demonstrates itself by causing an unscientific consciousness to yield to a scientific consciousness	Chapter 14 in the self-realisation of Truth, error disappears
Christianity <i>exalted being</i>	Chapter 3 Truth is more powerful than all other means	Chapter 7 Truth demonstrates itself on the basis of its supremacy	Chapter 11 a false attitude to Truth must give way to the true	Chapter 15 Truth reveals itself as ideas in their wholeness
Science <i>scientific understanding</i>	Chapter 4 Truth reveals itself through Science, not through belief	Chapter 8 only the understanding of Truth makes man free	Chapter 12 a consciousness filled with the understanding of Truth heals	Chapter 16 the scientific understanding of the majesty of Truth includes the understanding of the nothingness of error

## Love-matrix

WORD as WORD: 'Prayer'. *Love is the source of all blessings.* Love is presented as the highest: higher we cannot look, farther we cannot go (6:17–18). God cannot be more than Love (2:23). Love cannot bestow less than all good (2:8–11); Love is the source of all goodness and blessedness (10:23–31). Love brings blessings (4:12–16) and is impartial and universal in its adaptation and bestowals (13:2–4). To Love, all things are possible (13:20–24).

WORD as CHRIST: 'Atonement and Eucharist'. *Love reconciles us with God in spite of resistance.* In Love, all is reconciled to God (18:17; 19:1,4–5), for Love blesses even those that curse it (30:16–18). To Love, all is Love. Christ translates Love to the human, for the design of Love is to reform the sinner (35:30). Love redeems man from matter, sin and death (19:6–11), until all are redeemed through divine Love (26:6–9). However, Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified (22:20–22). Out of trials, Love brings full compensation for all our efforts (36:24–29). Love triumphs over malignity, persecution, betrayal and hate (43:12–16, 32).

WORD as CHRISTIANITY: 'Marriage'. *Love transcends the human.* Human love must be transcended and exalted to spiritual love (57:15–19; 66:11–14); Love supports us in our striving heavenwards (57:26–30).

WORD as SCIENCE: 'Christian Science versus Spiritualism'. *Love spiritualizes.* As Love displaces false beliefs, spiritualization follows (96:4–5; 97:13–17). In this we find the gift of divine Love, which bestows spiritual recompense for all human suffering (98:1–3).

The WORD-chapters. *The all-blessing of Love.* The intrinsic nature of Love is shown in Love's all-blessing. Love is the source of all blessing, bestowing all good (Word/Word). Because Love bestows only love, Love reconciles all to God, reforming the sinner and redeeming us from sin, sickness and death (Word/Christ). Although this makes great demands on us, Love supports our efforts Godward, lifting us beyond material hopes to spiritual love (Word/Christianity). In this way, Love leads mankind away from material beliefs towards complete spiritualization (Word/Science).

CHRIST as WORD: 'Animal Magnetism Unmasked'. Since this is the only chapter in which the synonym Love does not appear, we may deduce its place value from the position it holds within the framework of the Love-matrix: *Love bestows only good.*

CHRIST as CHRIST: 'Science, Theology, Medicine'. *Love expresses itself through scientific good.* Here the comparatively few references to the synonym Love (there are none in the 'Medicine' section) show that Love is the Christian Science God (140:25-27), comprising the vital part, the heart and soul of Christian Science (113:5-6). God, Love, is natural good (119:18-21), in which nature and God are one, and the natural order of heaven comes down to earth (118:29-32). The religion of Love in Christian Science is built on a spiritually scientific foundation (138:14-16). Since, in Christian Science, Christianity must be Science, Christianity is the scientific demonstration of divine Love (135:26-32).

CHRIST as CHRISTIANITY: 'Physiology'. *The influx of Love corrects the turbulent elements of mortal mind.* The term 'Love' appears only once in this chapter (180:21-24), making it difficult to arrive at a conclusive interpretation. However, in this case, this one reference corresponds in tone to the specific place value of Love at this point in the Love-matrix.

CHRIST as SCIENCE: 'Footsteps of Truth'. *The understanding of Love bestows unlimited blessings.* The first part presents Love as the unlimited giver of all good. Love pours in truth through flood-tides of Love (201:17-18). Love is an ever-present help, including all in its omnipotent care (231:21-25) and imparting all bliss (253:5). Love never loses sight of loveliness, and its halo rests upon its object (248:3-4). Therefore no power can withstand divine Love (224:31); no evil can overbear the law of Love (203:1-2) (I). The second part shows how the understanding of Love translates itself to the human, requiring us to love Love with our whole being and understanding, for only then does Love become nearer, dearer and more real to us (239:18-20). We must devote ourselves wholly to Love, even when Love chastens us (241:1-4), until all self-will, self-justification and self-love are dissolved (242:15-20) (II).

The CHRIST-chapters. *Love's impact is wholly good.* Love cannot express itself as anything but good (Christ/Word). However, this good is not mere human good but rather that good which is manifested through Christ Science: scientific good (Christ/Christ). Through scientific good, Love calms mortal mind by correcting it (Christ/Christianity). Then, with

the understanding of Love, we partake of Love's unlimited blessings (Christ/Science).

CHRISTIANITY as WORD: 'Creation'. *Boundless Love constitutes the universe*. Love's Christianity is based on the fact that Love is the Father and Mother of the universe, including man (256:7–8). Thus universal Love is the divine way in Christian Science (266:18–19). Again and again the chapter stresses that infinite and inexhaustible Love cannot be limited to a finite form (257:27–29; 258:1–3), for no form is adequate to represent infinite Love (256:24–25, 16–18). Because Love is limitless, every seeming vacuum is already filled with divine Love (266:8–10). This Love-filled universe is free not only from any anthropomorphic concept of God but also from any personal sense of man and the universe — from personal friends that betray as well as personal joys that deceive and fade (266:10–15; 257:15–21).

CHRISTIANITY as CHRIST: 'Science of Being'. *All is the constant manifestation of Love*. Love is never without its expression and cannot be deprived of its manifestation, or object (304:10–11). Man is inseparable from Love (304:marginal heading). From Love, only reflections of good can come (280:4–6). Since Love is infinite, all that exists is in and of God and manifests its love (340:12–14). Man is therefore held in Love, hidden and kept safe in God (325:16–19).

CHRISTIANITY as CHRISTIANITY: 'Some Objections Answered'. *Love does not cooperate with evil*. The two references to Love in this chapter indicate that Love does not cooperate with evil (348:14–16), neither does Love take down the standard of perfection by making man inclined to evil or sin (356:25–27).

CHRISTIANITY as SCIENCE: 'Christian Science Practice'. *The understanding of Love heals*. Love must be understood through Science, for only then do we experience Love's healing power. If the Scientist reaches his patient through divine Love, the healing work is accomplished (365:15–19). The Christian Scientist restores the patient through divine Love (375:17–20). From the scientific understanding and consciousness of Love, healing is instantaneous — accomplished without the need of arguments (411:10–12). Therefore, to understand Christian Science is to understand the oneness and allness of divine Love (424:22–26), for legitimate Christian Science is aflame with divine Love (367:3–9). It is this under-

standing of Love that has the healing effect. Consequently, we must cultivate that recognition of divine Love which alone confers the healing power (366:16–19); we must rise to the true consciousness of Life as Love (391:29–32) and realize that divine Love gives all power (420:24–27).

The CHRISTIANITY-chapters. *The all-blessed universe of Love*. The true universe is filled with boundless, inexhaustible Love (Christianity/Word). Love manifests itself forever, constantly and infinitely, and is therefore never without its full manifestation. All is the reflection of Love (Christianity/Christ). This realm of Love — Love's Christianity — never cooperates with anything lower (Christianity/Christianity). However, for us to partake of Love's healing effect, Love must be scientifically understood (Christianity/Science).

SCIENCE AS WORD: 'Teaching Christian Science'. *The consciousness of Love is enthroned*. Love is enthroned (454:10) and crowns Christianity (451:6–7). Love is priestess at the altar of Truth (454:21–22). Divine Love moves upon the waters of mortal mind to form the perfect concept (454:22–23), for Love inspires, illumines, designates and leads the way (454:18–19).

SCIENCE AS CHRIST: 'Recapitulation'. *Love manifests itself universally as the compound idea*. Since Love is ever present and universal (470:6–10), man reflects the idea of Love as the compound idea of God, including all right ideas (475:13–15). To all mankind and at all times, Love supplies all good (494:11–14), for Love underlies, overlies and encompasses all true being (496:15–19). The universality of Love translates itself to the human as the inexhaustibility and superabundance of Love, whereby Love always meets every human need (494:10–11).

SCIENCE AS CHRISTIANITY: 'Genesis'. *Love imparts to each idea its own perfection*. Most of the references to Love occur in the first part of the chapter. There we find ever-present Love represented as that amplification of wonder and glory (501:10–18) which illumines the universe (503:13–15). Love alone can impart the limitless idea of infinite Mind (510:18–19); Love imparts the clearest idea of Deity (517:10–14); Love gives to the least idea might, immortality and goodness (518:19–21), blessing its own ideas and causing them to multiply — to manifest God's power (517:30–31). Hence each individual idea unfolds the infinitude of Love, rising from the lesser to the greater (508:23–25). In the infinitude of

Love's fatherhood and motherhood, the ideas of God in universal being are complete and forever expressed (519:9–11). Thus the depth, breadth, height, might, majesty and glory of infinite Love fill all space (520:3–5); therein Love and man forever coexist (520:marginal heading) (I). The second part of the chapter shows that neither Love nor the serpent (evil) can tempt the children of divine Love (527:11–12; 529:21–22). In Love's perfection, there is no temptation (II). It is interesting that the synonym Love does not appear in the third part of the chapter.

SCIENCE AS SCIENCE: 'The Apocalypse'. *In the oneness of Love, all is Love — there is no evil.* To infinite, ever-present Love, all is Love (567:7–8). Thus Love is represented by the Mother (568:32–569:3), as that which includes the child. On one hand, Love as Mother shows that Love is forever wedded to its own spiritual idea (574:30–575:3), while on the other, it shows that the spiritual ideal is forever wedded to the Lamb of Love (561:10–13). Though this seems like a great miracle to human sense, the reciprocal and inseparable oneness of Love and Love's idea constitutes heavenly harmony (560:10–15; 575:32–576:2). From this all-harmony of Love, Love brings full compensation for the sum total of human misery, revealing in the midst of every seemingly wrathful and afflictive circumstance the idea of Love at work (574:16–19, 27–30). To Love, there is no error, no sin, sickness nor death (567:7–8). For Love, there is no contest; therefore against Love, the dragon warreth not long (567:9–10). Love knows no enemy or accuser (568:26–30). Clad in the panoply of Love, human hatred cannot reach us (571:18–19). Thus Love fulfils the law of Christian Science (572:12–17).

The SCIENCE-chapters. *Love and Love-idea is one.* In the Science-chapters, Love is first shown as the highest, indicated by such terms as 'crown', 'enthroned', 'priestess' (Science/Word). This highest sense of being always manifests itself as the whole, as the compound idea, as that which is universal in expression (Science/Christ). The outcome of this Christ-manifestation is Love's universe, in which Love gives to each idea its own perfection, unfolding it from the lesser to the greater. Through the all-blessing of Love, the perfection of every idea remains eternally intact (Science/Christianity). Why? Because perfect Love and perfect idea is one. In this oneness, there is no accuser, no hate, no error, no evil — nothing besides Love wedded to its own idea (Science/Science).

*The verticals of the Love-matrix.* From the standpoint of the Word of God, the intrinsic nature of Love is shown as Love's all-blessing. The dynamic power of the Christ brings Love's all-blessing into expression, demonstrating that Love's impact is always and only good. From this comes true Christianity — Love's universe — a universe which is blessed and held safe in Love. Science shows that the all-blessing Love and its all-blessed universe is one; in this oneness, only perfection reigns, and there is nothing evil or imperfect (Science).

*The horizontals of the Love-matrix.*

*Word-horizontal:* We accept this fundamental fourfold operation of Love by seeing that:

- Love is the source of all blessings (chapter 1);
- Love imparts nothing but good (chapter 5);
- the universe is a Love-filled universe, a universe of boundless Love (chapter 9);
- the consciousness of Love is enthroned (chapter 13);

*Christ-horizontal:* The Christ's manifesting power operates to show that:

- Love reconciles us with God in spite of resistance (chapter 2);
- Love expresses itself through scientific good (chapter 6);
- all is the constant reflection of Love (chapter 10);
- Love manifests itself universally as the compound idea, the whole (chapter 14).

*Christianity-horizontal:* Through the Christ-manifestation, Love brings the exaltation of existence. This exalted being is seen:

- as Love transcending human love (chapter 3);
- as the influx of Love, correcting the turbulent elements of mortal mind (chapter 7);
- as Love never lowering its standard of perfection or cooperating with evil (chapter 11);
- as Love unfolding every idea constantly in its own perfection (chapter 15).

*Science-horizontal:* How does Love operate in scientific understanding? What does the understanding of Love establish in us? From the understanding of Love, we experience the fact that:

- Love spiritualizes (chapter 4);
- Love bestows unlimited blessings (chapter 8);
- Love heals instantaneously (chapter 12);
- in the oneness of Love, all is Love, and there is no evil (chapter 16).



## Love-matrix

Love	Word <i>the all-blessing of Love</i>	Christ <i>Love's impact is wholly good</i>	Christianity <i>the all-blessed universe of Love</i>	Science <i>Love and Love-idea is one</i>
Word <i>accepting the proposition</i>	Chapter 1 Love is the source of all blessings	Chapter 5 (Love bestows only good)	Chapter 9 boundless Love constitutes the universe	Chapter 13 the consciousness of Love is enthroned
Christ <i>the power of manifestation in spite of error</i>	Chapter 2 Love reconciles us with God in spite of resistance	Chapter 6 Love expresses itself through scientific good	Chapter 10 all is the constant manifestation of Love	Chapter 14 Love manifests itself universally as the compound idea
Christianity <i>exalted being</i>	Chapter 3 Love transcends the human	Chapter 7 the influx of Love corrects the turbulent elements of mortal mind	Chapter 11 Love does not cooperate with evil	Chapter 15 Love imparts to each idea its own perfection
Science <i>scientific understanding</i>	Chapter 4 Love spiritualizes	Chapter 8 the understanding of Love bestows unlimited blessings	Chapter 12 the understanding of Love heals	Chapter 16 in the oneness of Love, all is Love —there is no evil

### **The comprehensive super-matrix**

The matrices of the seven synonyms for God show what the synonyms mean — how they function and what role they serve — from the standpoint of the four modes of divine operation. As we work with these matrices, the first step must be to gain the exact letter, the right concept of the synonyms in the synonym-matrices. To this end, great care must be taken in determining the proper significance of the synonym-references in each chapter. This spiritual 'weighing' in the context of a larger structure should also apply to one's approach to the epitomes given in the synonym-matrices for each chapter. On one hand, these epitomes should serve as a general guide and should not be dogmatized or regarded too narrowly. Within the category-defined limits of their conceptual framework, the wording may vary. Yet on the other hand, the key to success in this method of study lies in keeping the exact tone of a synonym specific to each chapter clearly and distinctly in focus, and not letting this tone become blurred by aspects not relevant to its place value within the synonym-matrix.

To this end, it is important to keep in mind the following two points: First, we should ask ourselves how and in what way the aspect of a synonym presented in one chapter differs from how it appears in another. Second, we must continually train ourselves to recognize how and in what way the epitomes indicate the  $4 \times 4$  aspects of the divine operation. For example, in what way does an epitome represent the aspect of Word/Word or Word/Christ of a synonym. Naturally, to answer this, we must have a well developed and refined knowledge of the four modes of divine operation — Word, Christ, Christianity and Science — not only in their letter but far more in their spiritual meaning and tonality.

The more we cultivate the concept-building in its spiritual import — with a sense of awe, with love, devotion and appreciation for all it means and implies, always living with the subject, looking at it in new ways, giving it deep thought, and letting it speak to our whole heart and soul and mind — the more the words fade into the background, and the tonality of the 16 category-based standpoints within a synonym-matrix begins to develop. The letter of the matrix becomes wedded to the spirit.

We no longer think in sentences but far more hear the tones of the categories spiritually. Through this method, we become more and more familiar with how each synonym differentiates itself according to the four modes of divine operation, until a structural understanding of each synonym begins to take form and crystallize in our consciousness. This new consciousness reflects itself in our lives and constitutes our being, thus giving rise to the dynamics of being-building.

To begin this study, it is best to investigate each of the synonym-matrices, and to ponder the epitomes for all 16 textbook-chapters, until they become quite clear and natural to consciousness.

Then we can further refine our sense of tonality by asking, for example: How does each of the synonyms for God reflect itself in one specific chapter? In the chapter 'Prayer', for example, representing the point of intersection of Word/Word, Mind appears as that which is all-knowing; Spirit as the Only, the adorable One; Soul as that which replaces material sense; Principle as that which is always at work; Life as that which demands total spiritual commitment; Truth as that which is demonstrable through inner truthfulness, and Love as the source of all blessings. With this approach, we can consider each of the seven synonyms for God from a specific standpoint in the matrix, seeing how they appear through the synonym-references in each of the textbook-chapters. In order to gain an overall view of these findings, each student can tabulate the results of the seven synonyms for each of the sixteen standpoints.

Naturally these results will differ from those gained by considering the synonym-subjects in relation to the structure of each textbook-chapter (see chapter 8). Whereas the synonym-matrices present the operational values of the synonyms within the context of the  $4 \times 4$  standpoints of the divine modus operandi, the synonym-subjects show how the theme of each synonym unfolds through the sixteen chapters. Thus, the way the synonyms are considered in chapter 8 of this book is quite different from how they are seen through a structural study of the synonym-references.

Since one of the key means and aims of a science is to reduce a subject to its simplest form, thereby representing the most through the least, through the fewest number of fundamentals, we can ask: Can the synonym-matrices be even further reduced to simpler and more fundamental values? The means for doing this grow out of what we have already gained through our findings on the synonym-matrices. How?

In each synonym-matrix, the Word-chapters, Christ-chapters, Christianity-chapters and Science-chapters have been reduced to a common denominator, epitomizing the dominant tone for each vertical. These epitomes are entered as headings at the top of each column. If we arrange these headings from each of the synonym-matrices in the form of a matrix (see p. 306), we have the makings for a super-matrix. Yet there is one further step to be taken. We must ask: Can the seven headings for the Word-vertical, for the Christ-vertical, for the Christianity- and Science-verticals each be reduced to a common denominator? If so, these four headings would provide the common denominators for the verticals in such a super-matrix.

Applying this method, we can identify the following four headings:

- the seven headings of the Word-vertical together present: God's fundamental allness;
- the seven headings of the Christ-vertical present: God's power of self-manifestation;
- the seven headings of the Christianity-vertical show: The All-in-all;
- the seven headings of the Science-vertical all bring out: The oneness of being.

By this inductive method, which is the method of exact text-analysis, we arrive at a super-matrix. This super-matrix shows how, through the very essence of the seven synonyms for God in their fourfold divine operation, we can gain a simple yet divinely differentiated presentation of the great I Am.

To one schooled in the synonyms, there is great satisfaction in finding the thousands of statements about the seven synonyms for God given in the textbook reduced to the bare fundamentals, to that which is most essential. In this way, a multitude of facts can be encompassed in simplicity on a single page. However, it is also true and quite to be expected that the scientific tool of a matrix — much less a super-matrix — may seem unintelligible and even discouraging to one not yet familiar with the subject. Nonetheless, if the various stages of synonym-analysis described in this book have been understood and followed step by step, so that a living feel and tone for each synonym has evolved and become definite, then such a super-matrix can be of immeasurable scientific value. Through this tool of Science, the subject of the seven synonyms for God becomes supremely clear in its essential and fundamental simplicity.

Questions frequently arise about how this method of analysis and study relates to the practice of Christian Science. However, such questions are basically ill-conceived and irrelevant, for Christian Science healing is always based on the scientific understanding of God. Understanding God through the seven synonyms for God in their fourfold operation invariably has a healing effect. The more consciousness is molded by this understanding, the more successful is the redeeming and healing work. Therefore our overriding aim must be to lift our sense of God out of belief and mere faith — out of an atomistic knowledge of isolated truths — and into a more and more divinely and scientifically structured understanding. “And with all thy getting get understanding.” (Prov. 4:7). Indeed, without this scientific understanding of God, there is and can be no scientific healing.

## Super-matrix

I Am	Word <i>God's fundamental allness</i>	Christ <i>God's power of self-manifestation</i>	Christianity <i>the All-in-all</i>	Science <i>the oneness of being</i>
Mind	all-Mind	the all-power of Mind	the allness of ideas	Mind and Mind-idea is one
Spirit	Spirit is the Only	the onliness of Spirit	all is spiritual	Spirit and Spirit- idea is one
Soul	the infinite self-containment of Soul	the self-identification and infinite self-expression of Soul	the realm of Soul	Soul and Soul-idea is one
Principle	Principle is fundamental	Principle produces harmony	Principle demon- strates itself in everything	Principle and Principle-idea is one
Life	the isness of Life	the dynamic eternality of Life	the Life of all life	Life and Life-idea is one
Truth	the self-affirma- tion of Truth	Truth's power of demonstration	the conscious being of Truth	Truth and Truth-idea is one
Love	the all-blessing of Love	Love's impact is wholly good	the all-blessed universe of Love	Love and Love-idea is one

## Chapter 10

### **The oneness of being**

*The essential message of the super-matrix.* On studying the comprehensive super-matrix more closely, we realize that its primary meaning and impact focus not so much on defining the synonyms for God as on characterizing the operation of the one Being. Specifically, while the first column of the super-matrix, characterizing the Word, does indeed state that which is fundamental about Mind, Spirit, Soul, Principle, Life, Truth and Love, it does far more than this. Beyond the specific statements about each synonym, it presents the allness of Being as such, thereby making a statement about the Word of God. Therefore, what we find in the first column of the super-matrix is how the Word uses the seven synonyms for God to declare its fundamental allness in a sevenfold way; the accent is on the Word and what it declares, not on the synonyms. So, too, the second column, characterizing the Christ, tells us not so much about the individual synonyms as about the divine power of self-manifestation. Accordingly, the seven statements in this column serve not so much to explain the synonyms for God as to establish in a sevenfold way the great fact that the fundamental allness of Being (Word) possesses within itself the power to manifest itself constantly (Christ). Likewise, the third column, characterizing Christianity, concerns itself not primarily with presenting the synonyms but far more with stating the fundamental fact of Christianity: that Being (Word), by constantly expressing itself (Christ), constitutes the All-in-all of divine being (Christianity). Finally, the dominant meaning and message of the fourth column, Science, lies not with its seven statements about the synonyms, but with its declaration of the one and only, explaining the oneness of being from seven aspects. Thus, in the last analysis, the super-matrix reduces the seven synonyms for God to the fourfold operation of the infinite One.

#### **The way of scientific understanding**

This fact is profoundly significant, for it demonstrates the enormous

scientific value inherent in the method by which this fact was attained. Through the method's continual emphasis on reducing to simplicity a vast quantity of facts, the detailed analysis of the seven synonyms for God leads not to a knowledge of an almost infinite number of separate truths but to a coherent and unified understanding of the subject as a whole. Thus the method of defining God through seven synonymous terms carries within itself a divine purpose: it constantly directs the seeking thought towards an understanding of the whole, towards a simpler yet more comprehensive and scientific apprehension of the one infinite Being.

This crucial difference in method separates the Science of God from all those solutions offered not only by mysticism but also by the human and material sciences. How?

*Inadequate methods.* The world of today basically knows only two methods for solving the problems of existence: mysticism and material science, each of which is diametrically opposed to the other. Yet both ultimately prove inadequate and misleading, providing no practical or saving solution. True, mysticism bases itself on the oneness of being, but it offers no divinely objective explanation of what constitutes this oneness. The material sciences, on the other hand, work towards the aim of understanding all things, yet they do not start from the fundamental fact of oneness. Thus, while mystically orientated thought lacks the means for pursuing a scientific explanation of being, the human sciences, based on a material world view, lack the concept of the oneness of being as their foundation.

Consequently, both methods prove themselves inadequate. To most of us, neither the eastern nor the western forms of mysticism offer a viable alternative, mainly because their methods are usually not aimed at finding a universal solution but at mastering individual life-problems.

Material scientists, on the other hand, run the great danger of destroying what they investigate. Material science does not work from the whole in its investigation but instead bases its method on analysis, on splitting the whole into separate parts. Yet today, after several centuries of applying this method to the exclusion of all others, nearly all scientific fields complain of the enormous fragmentation that has resulted. Through excessive degrees of ever-greater specialization, scientists more and more lose sight of the whole, of the larger context from which



their specialized domain derives its proper meaning and function. This exclusively analytic method ignores what structuralism has emphasized, namely, that the whole is always greater than the sum of its parts. Why? Because the whole is not only the sum of its parts but also the sum of relationships which make those parts a unified whole. Thus the whole is the sum of the parts *plus* the qualities it possesses only as the whole. This 'plus' is not taken into account by the method of material science.

The analytic method also accounts for the prevalent view that God, the infinitude of Being, can never be explained by science. Indeed, if science is understood to mean exclusively human and material science, this is true, since such science is utterly incapable of explaining its complete opposite, divine Being, that which is beyond all material analysis. With the same material reasoning, theologians argue that it is impossible to understand God: on the one hand, God is too great to be understood as a whole by limited human thought; on the other, God cannot be dissected and therefore cannot be grasped by the analytic methods of human science. Thus theology concludes that, since God cannot be known either as a whole or through its parts, God cannot be known at all.

*The scientific method which leads to oneness.* Mary Baker Eddy was the first to be sufficiently prepared spiritually to receive that understanding of Science which is equal to the infinite subject of God. This Science, as no other, fulfils the two fundamental requirements: it builds on the oneness of being, but it also provides a scientific method for defining and explaining the one Being. All through western thought, especially in the Aristotelian tradition, these two aspects have been treated as opposites, with no means of uniting them. Nonetheless, from the beginning, there have been those thinkers who saw that a wedding of these two fundamental points was absolutely necessary and essential — that only a uniting of oneness *and* science could provide a solution. The oneness of being must be explained in its Science in order to provide an effective method of universal salvation. To this end, all scientific research and understanding must not only proceed from the fact of oneness but also lead back to the oneness of being. Otherwise our reasoning ends in a host of chaotic and disconnected truths, as we find so prevalent among the sciences today.

Thus, even though for centuries oneness and scientific understanding

have been regarded as irreconcilable opposites, as thesis and antithesis, with the Science of God, their union becomes practical and possible. In the Science of being, these two are transformed into a divine synthesis, providing a universally valid method for investigating being. The text-book presents the quintessence and absolute foundation of this divine synthesis in its definition of God through seven synonymous terms. It was on this basis that the definition of God (465:9) was described in the opening pages of this book as the greatest statement ever made in human history, for with this definition, the most fundamental problem of being can be solved.

*The development of scientific understanding seen retrospectively.* To see once again how this definition provides the corner-stone of Science and its method, we can review the unfolding steps which led us to a systematic, scientific understanding of the synonyms for God.

The journey began with an exact scientific analysis of each synonym for God through the synonym-references. Unlike the analytic method of material science, the method in the Science of God is not to split up the whole, God, into seven separate parts but always to keep the whole in view, investigating instead how each synonym accentuates this whole. The seven synonyms do not therefore represent seven parts of God but rather bring out seven main aspects of the whole. As we have seen, these fundamental aspects can be exactly defined and individually differentiated through their characteristic ideas. Consequently, when we consider a particular aspect of God — for example, Mind — we are always looking at the whole of God, indivisible Being, for Mind is God itself, not just a part of God. Mind is God, the indivisible whole of Being, in the specific aspect of God that expresses, for example, the great intelligence, manifesting itself in all things as the law of creativity. So, too, Spirit, Soul, Principle, Life, Truth and Love always refer to the whole of God; they always represent and designate the whole, though each brings out a specific aspect of the whole and thereby characterizes the whole differently. In this way, the method of analysis unique to the Science of being always preserves the unity of the whole, thus leading thought to an understanding of the indivisible, infinite One.

A further step of great importance was to see how the seven synonyms for God translate themselves in their full dimensionality to every level of consciousness. Dimensionalism provides the method for resolving the

many contradictions and paradoxes that arise in the study of divine metaphysics through the fact that the one infinite Being manifests itself differently on different levels of conscious experience. According to the level, different phenomena appear, without contradicting how the one Being appears on other levels. This dimensional analysis rests on the scientific method of differentiation and structuralism. Yet here again, the Science of being uses this method to lead thought to a deeper understanding of the oneness of being. How? Only through dimensionalism can the dualistic misconception of existence as inherently contradictory be corrected and the oneness of being be explained in all its categories.

Finally, basing our research on the textbook's use of the synonyms in the context of its structure, we were able to discover how the synonyms for God operate under the impact of the Word, Christ, Christianity and Science. The results of this investigation were condensed into the form of the seven synonym-matrices, which in turn can be reduced to one comprehensive super-matrix. Here again, the method serves to direct the seeking thought towards a fundamental understanding of the fourfold operation of the infinite One.

From this line of investigation, we can see how a thorough, divinely scientific analysis of the definition of God leads thought systematically through the three great categories of Being — the seven synonyms for God, the four modes of divine operation and the four levels of Science — to the infinite One, the divine Being itself.

*God has a Science.* This way of understanding, which we took and which others can follow, namely, always to go out from the infinite One — from the definition of God — and from this to return to the infinite One, gives proof of the divine origin of Science. The source of its unique method of defining God through the seven synonyms is Being itself. With God as the source, the means and method are also of God, divine in both nature and origin. Because the method of Science comes from God, it can define God only through those seven fundamental values that are equal to God. Only in this way can God, the whole, be made accessible to human understanding, without losing sight of the whole or its character of wholeness. Consequently, God is made comprehensible to the seeking thought not through anything less than God, but precisely through Mind, Spirit, Soul, Principle, Life, Truth, Love — through the nature of God

itself. Since only like can understand like, the definition of God through the seven synonymous terms gives the only means, possibility and assurance of understanding God as the whole, as the one infinite Being, above and beyond the limits of every human method of inquiry. The great miracle for us is that the Science of God always proceeds from the whole, interprets the one Being as the whole and therefore never leads to an understanding of anything less than the whole. Through decades of research, we can see what it means that Mary Baker Eddy's discovery actually constitutes the Science of God, for we begin to discover the profound implications of what she herself indicated by the question: "Has God no Science to declare Mind . . . ?" (546:10).

As each new step of understanding unfolded, we stood in awe before the vastness of the insight into the one Being as it revealed itself to us through Science. Yet, on reviewing this unbroken line of spiritual development, our sense of awe is all the greater, for the new insights did not come to us at random: each followed a step-by-step, ordered unfoldment. Completely independent of any human intention or contrivance, the way of understanding unfolded through a supremely logical line of development. How was this possible? What great law lies behind this development — a law which must be divine and not human? Why has this revelation, a knowledge of God that has for millenia remained hidden in darkness, come to this age and not before? To answer this, let us briefly trace the universal divine plan which underlies this development, seeing it not only in what new insight comes to light at each point but also in how this new insight is presented and expressed in each period.

### **Symbol and reality**

*From letter to spirit.* Let us consider once again the crucial question: What is the value and purpose of studying the synonyms for God? Is the extensive text-analysis of the synonyms merely a tedious intellectual exercise, a game of terms and their deft manipulation? Nothing could be further from the truth. The synonyms stand for God — the sum total of reality. Therefore, to know the synonyms in their exact scientific meaning is to know God, and to know God is life eternal. Yet because God is Spirit, and its creation spiritual, we face the challenge: How can Spirit and the spiritual be explained to mortals? How can mortals' mistaken,

material and self-involved way of thinking be lifted out of itself to the apprehension of spiritual reality? The answer: "Spiritual teaching must always be by symbols" (575:13-14). To this end, the Bible and the textbook present the great subject of what God is by means of symbols, using words, images, concepts — whatever symbols can be made to hint at a spiritual meaning. In this way, the symbols build a bridge through which thought can be led from the letter to the spirit. The more we study the letter earnestly, the more we are able to gain the spirit, letting the absolute letter permeate our consciousness and restructure it accordingly. As we imbibe the spirit, Spirit becomes the only to us. The letter of the symbols becomes overshadowed by the wholly spiritual meaning: letter and spirit become one — and the symbol disappears.

*Definition of symbol.* What are symbols? What is their value, role and purpose? The word 'symbol' comes from the Greek 'symbolon', meaning a 'mark' or 'token', or correlatively, from 'symbollein', meaning 'to throw' or 'put together'. A symbol represents a meaning which could not otherwise be expressed, or which could be expressed only with difficulty or in a circuitous way. Originally a symbol was a token of identity, as in the case of one of two broken halves of a tablet: the identity of one could be verified only by comparing it with its other half. A symbol of spiritual identities represents through signs or tokens a sense or meaning. Through the proper use of symbols, reality can be represented in a way that reflects the original, for the symbol makes the meaning tangible to consciousness and thereby understandable.

*The purpose of symbols.* Thus the purpose of symbols is to make accessible to human comprehension a meaning which is otherwise impossible or at least difficult to state explicitly. The task of both the Bible and the textbook is always to teach spiritual reality. Since human thought cannot grasp spiritual realities as such, these revelatory books must choose symbols which are adapted to human comprehension. Here, the symbol serves as a conveyor of meaning. In this way, the symbols help to spiritualize thought, for human thought must be gradually yet systematically schooled in the nature of spiritual reality through the insights it gains by means of symbols. The more this schooling makes the symbol transparent to the spiritual content or meaning, the more thought is able to reason in spiritual values, and the less it requires material, concrete symbols to gain further insights into spiritual reality. The symbols become



more refined and less concrete or materially orientated, until the symbolism itself evolves to take on the form of abstract concepts.

*"As we rise, the symbols disappear"*. If we consider how the spiritual idea has unfolded to human understanding step by step through the thousand-year periods, we are struck by the fact that each thousand-year period not only reveals a different aspect of the nature and essence of God (see pp. 81ff.) but also uses different symbols adapted to each period to present this new understanding. Furthermore, with each thousand-year period's unique use of symbols, we notice a progressive refinement taking place. The cruder and more concrete symbols used at the period of the myths and legends are gradually replaced by the more abstract and exact symbols of the scientific age, which the textbook uses to explain spiritual reality. The goal of this continual refinement of the symbols is to bring sign and sense, symbol and reality, closer and closer together, until finally symbol and reality completely coincide. The symbol ultimately loses its symbolic character, disappearing before the spiritual reality. This shows us the proper role and significance of the symbol: it is never an end in itself but must always serve to lead thought gradually from a human and material conception of God to the apprehension of the wholly spiritual nature of being.

The stages of this refinement of the symbol can be traced through the seven thousand-year periods, starting from its early and necessarily crude beginnings to the point where it is completely transparent to spiritual reality. Then there is no break, no distinction, between reality and symbol. The symbol becomes so purged of every material connotation, so spiritualized, that symbol and spiritual reality coincide: symbol melts into reality and disappears.

The implications of this refinement of the symbol bear great significance for Christian Scientists. Instead of letting ourselves become attached to one stage or period of development, to one form of the symbol, we realize that the spiritualization of consciousness requires us to go forward, always striving to understand the next higher way of symbolizing spiritual reality. To this end, two things are necessary: first, we must be willing to relinquish the earlier symbols for those of the advancing age; second, we must direct our best efforts towards becoming familiar with the new. Today, this means thoroughly acquainting ourselves with the scientific symbols adapted to the subject — the capitalized terms — and working with them consistently.

However, this development does not take place overnight but involves a gradual process within each individual consciousness, reflecting individually the same spiritual development as that which was worked out collectively through the unfoldment of the idea in the thousand-year periods. Therefore these steps of refinement of the symbols show not only the steps which we individually must take but also the goal towards which we are aiming.

With this in view, let us briefly consider the form and meaning of the symbols as they have evolved through the various thousand-year periods.<sup>1</sup> In this investigation, we can ask: First, how is each form of symbolism a further development from the preceding? Second, why must it give way to the higher forms that follow?

*The first thousand-year period.* The dominant symbolism of the first thousand years of biblical history is the *creation myth*. Here the symbols are crude, overtly human and material in form and able to give only a first indication of the nature of divine reality.

Yet this symbolism, however crude, corresponds to a natural and spontaneous question that inevitably arises in human thought: Where do I come from? What is my parentage? Where did I originate? Who or what is my creator? All too often, these questions are answered by the creation myths put forward by biology, heredity, psychiatry or psychoanalysis. We then mistakenly take the mythical accounts of human invention as an accurate record of our origin.

Rightly seen, the creation myths of the first thousand years clarify these questions, leading thought to God as the creator and origin of all being. Yet myths are not reality; they belong to imagery and story-telling. The gap between symbol and reality is very great, for the symbol is far from being identical with the reality it represents.

*The second thousand-year period.* The striking form of symbolism in the second thousand years is the *saga* or *legend*, as we see with Noah, the ark, the flood and the tower of Babel.

This symbol corresponds to the human tendency to see and judge reality according to what human thinking and opinions say about it, not according to what God itself says. All too often, we think we can gain a

<sup>1</sup> For a further treatment of this subject, see: John W. Doorly, *Talks on the Science of the Bible*, Vol. II, pp. 365ff.

profound understanding of reality by listening to what others say and experience. We accept the human account as an accurate expression of reality and so take whatever people say as gospel truth.

*The third thousand-year period.* In the third thousand years, the symbol takes the form of *tribal history*, specifically the history of Israel. Through the stories of Abraham, Isaac, Jacob, Joseph and the journeying of the children of Israel to the Promised Land, the symbolism illustrates the identity and destiny of the individual relative to his tribe and family. People and their family histories are used to symbolize spiritual reality, thereby to teach spiritual facts through "half-hidden Israelitish history" (350:32). However, the working out of personal and family history, with all its ups and downs and crises, indicates only a limited aspect of reality. These experiences cannot serve as symbols for the one wholly spiritual Principle of being. If we stay with the symbolism of the third thousand years, we become blinded by the detail and immediacy of an endless string of experiences and so lose sight of the whole. Thought becomes more and more atomistic instead of holistic, as we slip into an attitude in which our primary and driving interest is to see how the divine idea can be used to further ourselves, our family, our relations or our business. All of this brings the danger of limiting the vision of the vast scope and import of Science to isolated, individual cases.

*The fourth thousand-year period.* In the fourth thousand years, the prophetic age, the symbol is lifted to the *revelation of the divine idea*. Here thought opens to the far more fundamental and scientific question of universal salvation. The prophets saw that God has an idea, a universally redeeming Christ, and that this idea can be revealed and understood scientifically. Thus they presented this Christ-idea as a system of divine ideas and called upon Israel both to accept this idea and to become its faithful servant.

With this new form of expression comes a wonderful and important stage of spiritual development, yet it is also a stage where many Christian Scientists stay. Here, one feels a deep spiritual longing to receive a new scientific understanding and to be able to see God's spiritual idea working behind all events and happenings. Thus one lives in the hope that the redeeming divine idea may reveal itself to us.

We may well ask why this approach is not the ultimate, and why it must be surpassed with continuing spiritual progress. The answer is simple.



Within the development of the spiritual idea and its corresponding stages of symbolism, we are only in the fourth thousand years and therefore still in the Old Testament way of thinking. In other words, we live in a state of consciousness whose symbol is only the promise, the prophecy or hope of redemption, not yet the proof of redemption, which comes at the point of the fifth thousand years. Thus, however valuable and necessary a certain stage may be, spiritual development always pushes us forward, not allowing us to become rutted at one point, however wonderful. Since the fourth thousand-year period inevitably gives way to the fifth, the line of development leads on to the New Testament, which ushers in through new symbols a completely new consciousness.

*The fifth thousand-year period.* The fifth thousand-year period marks a turning-point in the development of the symbol, for here we see the *oneness of symbol and idea*. How? Jesus never viewed himself as a mortal. Jesus was the symbol of the Christ, and Christ the idea, so in Jesus Christ, the symbol and idea became one. Thus, with Jesus' demonstration of Christ, the Christ-idea became both symbol and idea in the form of Jesus Christ. Jesus was Christ, and Christ was Jesus, thereby presenting a unity in which the personal element utterly disappeared. By making himself the son of God, Jesus represented the oneness of symbol and idea.

This coincidence of symbol and idea, expressed in Christ Jesus, impresses us so deeply that we are tempted to take the symbol of the fifth thousand years as our highest ideal. It then seems that our first and finest aim should be to do all we can to follow Jesus' example and to live as he did. Yet, contrary to the belief of the entire Christian world, if we stop and stay at this point, this could hinder our progress. Why?

The coincidence of an individual with the divine idea was revealed in Jesus Christ. However, the spiritual idea puts forward for each period its own special task and purpose, new and unique to that age. At the time of Jesus, it was the task of the disciples and those around Jesus to follow him and to emulate what he taught in their own lives. Yet, with the continual advancement and evolution of the spiritual idea, a new age has dawned, the sixth thousand-year period, which makes different demands on us in the twentieth century from those of the first century A.D. Our task today is not primarily to live the life that Jesus lived but rather to see what he taught and lived in its Science and from this understanding to carry it further. What was considered in the fifth thousand-year period to be the

primary aim in life, namely, to approximate as closely as possible the coincidence of the individual with the spiritual idea, as exemplified by Jesus, is regarded in the sixth thousand-year period as being only a 'sign following', not the first aim or task before us. This does not mean that we give up trying to work out the impact of the divine idea in our lives, but rather that we realize that this is possible only when we fulfil the task uniquely adapted to the new development. Only as we first accept the Science of God and understand the Christ in its Science are we able to let the idea live us. This indeed is what Jesus foresaw and foretold, as John recorded: "He shall give you another Comforter, that he may abide with you *forever*" (55:27). Mary Baker Eddy, having been open to this Comforter in her revelation and discovery of Christian Science, writes: "This Comforter I understand to be Divine Science" (55:28).

*The sixth thousand-year period.* The dominant symbol of the sixth thousand years lies in the dawning realization that all there is in being is *Principle and its idea*. The idea — or Christ — is no longer exemplified by the symbol of an individual person (Jesus) but by the fact that Principle manifests itself through its idea. The symbol is freed from persons and types of people and exalted to Science. The coincidence of symbol and idea, evident in the individual person of Christ Jesus, is further transformed into Christ Science, which presents an even deeper sense of the oneness of symbol and idea. Here, *the symbol is Science, and the idea is also Science*. With Christian Science, that which has to be explained (Principle) and that through which it is explained (the symbol) become one: the idea of Science alone is important. At this point, our primary task is to investigate and understand reality through the scientific symbol of *the seven synonyms for God, their ideas and their modes of operation*.

Hence, in the present age, we are called to understand reality from divine Principle, which interprets itself through its own infinite idea. To do this, we must first acquaint ourselves with the ideas characterizing each synonym by studying how the synonymous terms are used in the textbook; the present book is intended as an aid towards this goal. Through this systematic study, we learn to understand reality through the symbol of the synonyms and their spiritual ideas — a far more rarified and refined symbol than the material symbols of objects and persons used in past ages. With the symbol of the synonyms and their ideas, we see the complete coincidence of symbol and meaning, revealing the spiritual

content of divine being. By working with the synonyms for God and their ideas, we learn to apprehend Deity spiritually. Both consciousness and being are present in the spiritual symbol.

Thus, with the sixth thousand-year period, we learn to deal with wholly abstract symbols. This in itself is a great step forward, since abstract symbols are far more adapted to both differentiation and blending or combining. With abstract symbols, we can apprehend truths of much greater complexity in a simple way, without any loss of clarity. At the time of the biblical writers, for example, this was hardly possible. We have only to think of John the Revelator, who had to present his visions of the operation of the idea through graphic imagery. The Revelator, having only concrete symbols at his disposal, was forced to use these in fantastic combinations to form images that would — to the initiated — make a complex statement. Consider, for example: “a Lamb . . . having seven horns and seven eyes” (Rev. 5:6). Translated into the abstract symbols of today, the language of divine Science, the same spiritual fact can be expressed very simply and concisely as follows: the spiritual idea of Love (the lamb) has perfect (seven) power (horns) and perfect spiritual understanding (eyes).

This use of abstract symbols to simplify a vast and complex subject brings us quite naturally to a further step, which John Doorly foresaw and which today is gathering more and more importance in our work. As we move towards the seventh thousand-year period, we are more and more impelled to let our understanding be exalted to the consciousness of divine Principle itself. This divinely subjective consciousness finds its best expression through the language of Spirit, the language of the capitalized terms.

*The seventh thousand-year period.* With the development from concept-building to an enhanced sense of the tonality of the seven synonyms for God, we no longer think in terms of the ideas of the synonyms but become conscious of each synonym as a whole. At this point, even the ideas disappear as symbols. We no longer consider Principle *and* ideas but rather see everything from the standpoint of the infinite One itself. First, we go out from Mind, Spirit, Soul, Principle, Life, Truth and Love, which include their ideas in one synonym-consciousness. Second, we see that the synonyms for God operate in a fourfold way through the Word, Christ, Christianity and Science; and third, we see that the synonyms are



operative on all four levels of Science. Thus, each of the three great categories of Being is expressed through capitalized terms. Typical of the seventh thousand years, reality is exemplified by the *super-symbols of the capitalized terms*. Since each of these symbols stands for the whole of Deity, they are symbols which coincide with the whole of reality. Letter and spirit are one, leading us back to the original meaning of a symbol. The intrinsic coincidence of reality and its expression or manifestation present the two 'halves' which, when 'put together', form one whole.

Today this whole is seen as the infinite Principle, which can be understood through the symbol of the *language of Spirit*, the language of the capitalized terms. The more we master this language of Spirit, the more our consciousness naturally passes beyond the symbolism of the individual ideas for God — which are infinite — and instead lets itself be molded by the simplicity yet profundity of the three great categories of the capitalized terms.

This new capitalized-term consciousness transforms our approach to the textbook. Instead of always reading the textbook atomistically, finding a beautiful idea here and a striking example there, we begin to read the textbook through the simplicity of the capitalized terms. We approach the textbook with a consciousness that befits its great spiritual and scientific mission, namely, to reveal the infinitely interrelated blendings of the three fundamental categories of Being. Through the blendings, the textbook teaches the spiritual structure of being; through this structure, it shows not only the infinitely differentiated calculus of spiritual ideas, but also the underlying scientific correlation and unity of the categories of Being which makes this blending possible.

Thus the seventh thousand-year period calls upon Christian Scientists to be progressive, to cultivate thoroughly a consciousness of the capitalized terms in their tonality and so to gain a divinely structured consciousness, a consciousness modeled on the three great categories of the capitalized terms. Such a consciousness is fully equipped to meet both positive and negative problems with the redundancy — the superabundance of giving more than is necessary — of the capitalized terms. Because the capitalized terms always represent the whole, they always bring the whole to bear on each specific case. This constitutes a higher form of Christian Science treatment. Instead of using the method of scientific metaphysics and correcting a specific error with the correspond-

ing specific truth — a method that is correct and adapted primarily to a fourth thousand-year consciousness — the seventh thousand-year consciousness rests within the flow of capitalized terms. In this divinely redundant consciousness, the solutions for the many specific problems are already included. With such a consciousness, Jesus healed the multitude, never needing to know the specific errors. Indeed, such a consciousness not only corrects problems of which we know nothing, but also prevents negative problems from arising at all.

In this seventh-period consciousness, one tone continually resounds within us: 'Be still. I, God, am. I, God, declare eternally: I am Mind, Spirit, Soul, Principle, Life, Truth, Love. I operate as Word, Christ, Christianity and Science. And I operate on the level of Science itself, divine Science, absolute Christian Science and Christian Science. There is nothing besides me.'

Ultimately, these three categories of super-symbols blend into one: the I Am, for Being itself needs *no symbols* in order to know itself. Here, the symbols disappear. The consciousness of God and the consciousness of man are one consciousness, besides which there is no other. This is the millennium of Love.

*Interpretation of the Bible and the textbook from the standpoint of the thousand-year periods.* One of the outstanding characteristics of books of revelation is that they lend themselves to interpretation from more than one standpoint. In fact, the full range of their meaning cannot be discerned unless they are continually re-examined with each advancing level of understanding. As consciousness develops to a higher level, this higher standpoint recasts the same text in an entirely new light, giving rise to further insights. This is precisely what happens as consciousness advances from one thousand-year period to the next, for each advancing period affords a higher interpretation and understanding of revelation.

However, this collective development does not automatically take place in each individual's consciousness. As we see today, the mere fact that we live in an age that is shifting from the sixth to the seventh thousand-year period does not necessarily mean that we are consciously partaking of the advanced consciousness. Quite the contrary, we may well be locked into a method of interpreting the Bible and the textbook that actually stems from an earlier thousand-year-period consciousness — a possibility which is all too often the case.

For example, an important stage for beginners in Christian Science is the consciousness which is adapted to the fourth thousand-year period. At this point, attention focuses on the fact that there is an idea underlying every phenomenon. This gives rise to the continual effort to recognize and grasp the metaphysical fact working behind every physical appearance or happening. Applied to interpreting the Bible, such an approach no longer interprets the biblical symbols literally but instead translates them into metaphysical ideas. The Bible becomes an illustration or pictorial elucidation of spiritual ideas, ideas which are timeless and universal. The many biblical stories are translated out of history into the ever-presence of spiritual ideas, for we see how the ideas symbolized in the Bible through stories of past ages operate in the now.

However, if we consider the same stories with the consciousness of the fifth thousand-year period, they take on a still higher meaning. How? In the fifth period, symbol and idea are one. Just as Jesus identified himself with the spiritual idea and recognized himself as Jesus Christ, so the whole of the Old Testament can be viewed from this higher standpoint. Each one of us can identify with the ideas illustrated in the biblical characters. John Doorly brought out this point again and again. Depending on the particular situation, we can say: I am a Noah, I am an Abraham, an Isaac, Jacob, Joseph, Moses, and so on, since all these characters serve as symbols for specific ideas. From this standpoint, the Bible becomes very practical and close to our daily life. We no longer think of the Bible as a collection of stories about people who lived long ago, but instead come to understand it as the portrayal of our own life-story.

Yet even this approach to the Bible does not yield the higher meaning which emerges when we interpret it from the standpoint of the sixth thousand-year period. In the sixth thousand years, Science is both symbol and idea. Science always focuses on the fundamentals — on reducing its vast subject to the simplicity of a system by determining the subject's fundamental categories. From these categories, Science goes on to reveal the laws, orders and rules which operate in the system. As the categories blend and interact with each other, Science presents itself through structure, giving a completely different kind of presentation than that afforded by ideas taken in isolation. Thus the method of translating the many biblical symbols into spiritual ideas — i.e. the method used from the standpoint of the fourth and fifth thousand-year periods — belongs to



metaphysics and does not fulfil the demands of Science. Only when ideas are seen within a system and interpreted through the laws, orders and structures in which they cohere and operate can the interpretation be considered truly scientific.

Here again, John Doorly's work showed the way. His interpretation of the Bible was not limited to translating biblical symbols into metaphysical ideas, since such an atomistic approach to a text offers the interpreter no criterion for determining whether his interpretation is right or not. Therefore John Doorly never based his interpretation on separate statements but always on the text as a whole. To this end, he would always take a whole book of the Bible or a whole chapter of the textbook. To base his work on the foundation of Science, he devoted his efforts first to finding the categories of the whole and then to exploring the orders through which the categories express themselves. These categories and their few key orders provided the criteria which then could be applied to every detail of the whole. The test of a right interpretation is whether every detail fits within the overall order or structure — whether everything dovetails with the whole. The sixth thousand-year consciousness is not therefore interested in interpreting a verse from the Bible or a sentence in the textbook in a beautiful or uplifting way. Instead, it seeks to understand the whole as a whole by means of its categories, orders and laws, all of which can be defined. In this divinely holistic and scientific context, every detail finds its proper place value.

This is the method that John Doorly used. He always treated a text as a whole. First, he identified the order which determined the layout of the full text: for example, he might see that a text is laid out according to the Word-order of the seven synonyms for God. Then he found the subordinate orders which further elucidate and elaborate the dominant order, as, for example, we find in the main tones and subtones of the synonyms. This enabled him to reduce a text of many words to a few epitomes.

The point is, these epitomes are not just summaries of the basic content of the text, since their great value lies in their ability to state and point thought towards the fundamental categories which underlie the text: the capitalized terms. Therefore John Doorly always took the further step and reduced the epitomes characterizing the main and subordinate subjects of a text to the capitalized terms. With this, he opened the door to the seventh thousand-year period, to the reduction of the Bible and the

textbook to the capitalized terms themselves as the primal and ultimate symbolization of spiritual reality. Thus the seventh thousand-year period consciousness is no longer primarily interested, as in the fourth thousand-year period, in seeing metaphysical ideas behind stories, verses and sentences; neither is its main aim to identify with ideas (fifth thousand-year period), nor even to recognize which specific ideas of the capitalized terms are being expressed in the text (sixth thousand-year period). Instead, in a completely impersonal way, the seventh thousand-year period consciousness cultivates God's consciousness of itself by living and moving in the tonality of the capitalized terms. Within this consciousness, all ideas are included.

Thus we have seen the stages of unfoldment which transform consciousness through the progressive study and understanding of the capitalized terms. In this context, we can see for ourselves which stages we have cultivated and what further steps of unfoldment lie before us. Yet wherever we are, the way is shown; it remains only to go the way — but always spiritually, never on the basis of mere intellect.

### **Spiritually scientific interpretation**

As we have seen, the higher consciousness of the seventh thousand-year period requires a higher method for interpreting the textbook. Since the teaching of Christian Science is based on revealed texts, namely, the Bible and 'Science and Health', the question of interpretation is exceedingly important for a right understanding of Christian Science. To investigate this question further, we can consider three different aspects of interpretation.

1) God's interpretation of itself: Christian Science presents God's self-revelation to the present scientific age by showing how God reveals itself as the Science of God. This Science is in fact a rediscovery of the divine Principle of the Bible, explaining the infinite Principle of being.

2) Spiritually scientific text-interpretation: This Science of God is stated in the text of the Christian Science textbook. The question is: How can this text be interpreted in its Science? For any student of Christian Science to understand the text correctly, the text must first be interpreted aright. Only a scientific method of interpretation leads to a right understanding of the text, which in turn molds a higher, more divinely structured consciousness.



3) Individual interpretation: Here the question is: How do we find a solution for our individual life-problems? The textbook, being only 600 pages in length, cannot possibly give each reader a full explanation of how to solve each and every problem that may present itself. Being is infinite, as are the possible problems and life-questions facing mankind. Therefore, rather than trying to address itself to the numerous specific problems of individuals, the textbook explains the all-encompassing Principle of the solution. As we make the Life-principle presented in the textbook our own, we see how this one Principle is universally valid and applicable, including within itself the solution to each specific problem.

To see some of the implications of these three aspects of interpretation, we can consider them in more detail.

#### I. GOD'S INTERPRETATION OF ITSELF

*Every true interpretation goes out from God.* Without God's interpretation of itself, there can be no true knowledge of the creator and its creation. "God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human" (Mis. 258:27). Since only God can know itself as a whole, only God can interpret itself aright. Consequently, the only right and true interpretation of God is that which goes out from God and its divine definition. "Divine Mind is its own interpreter" (577:21); people cannot interpret God aright. This is a central point in the teaching of Christian Science, distinguishing it from all theology, for "God explains Himself in Christian Science" ('01. 5:29).

This divine self-interpretation must form the basis of all interpretation in Christian Science. Only the divine Principle can interpret the incorporeal idea (Mis. 164:1). "The divine Principle of the universe must interpret the universe" (272:28). Cause and effect must be interpreted from immortal Mind (83:29). The question is: How?

*God interprets itself through Science.* In Christian Science, God cannot be understood in a mystical or emotional way; instead, God's self-interpretation must be through Science and scientific categories. This is stressed repeatedly throughout Mary Baker Eddy's writings: "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood" (124:14). "Science is an emanation of divine Mind, and is alone able to interpret God aright" (127:26).

"Divine Science interprets the Principle of heavenly harmony" (560:10). In short, Science is and must be the only interpreter (513:11; 461:11; No. 10:6-10; Mis. 206:8; Rud. 1:1-4).

*The scientific interpretation of God.* The textbook teaches not only that God's self-revelation has come to the present age as Science but also that this revelation must be studied scientifically. The great importance placed on the concept of 'science' is evident from the frequency with which this concept appears in the textbook. In its 600 pages, the term 'Science' appears more than a thousand times, whereas the term 'religion' occurs only about forty times, and then mostly in a derogatory sense.

What did Mary Baker Eddy understand by the term 'Science'? To define 'science', 'No and Yes' refers to Webster's Dictionary, which defines *science* as: "Knowledge duly arranged and referred to general truths and principles on which it is founded, and from which it is derived." Another dictionary defines 'science' as: "Knowledge reduced to law and embodied in system" (Funk & Wagnalls). Thus a science shows how all the facts or elements of a certain field of knowledge can be reduced to basic categories and thereby classified. From these categories, a science reveals the laws that govern the relationships of the categories and their elements within a whole system.

This meaning of science points to the essence of a system. *System* is defined as "a regularly interacting or interdependent group of items forming a unified whole" (Webster). In such a dynamic web or network of relationships, all elements are systematically connected with one another to form a coherent whole. This concept of system also applies to the system of divine ideas — without seam or rent — which underlies the teaching of Christian Science. "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" (146:31). Christian Science explains the divine Principle of being through its infinite ideas, ordering and categorizing these ideas and then defining the laws which govern the dynamic interrelation or blending of the categories. Herein lies the system of divine Science.

*The three fundamental categories of the divine system.* As we have seen, the textbook presents three fundamental categories of Being:

1. The seven synonymous terms for God, which define the nature, essence and wholeness of God: Mind, Spirit, Soul, Principle, Life, Truth and Love.

2. The four modes of divine operation, which describe the dynamic self-operation of Being: Word, Christ, Christianity, Science.
3. The four spiritual levels of Science, which encompass the multidimensionality of divine consciousness: Science itself, divine Science, absolute Christian Science and Christian Science.

These three fundamental categories stand out in the text as capitalized terms.

*The structure of the textbook.* As we have also seen, the one infinite Being, which interprets itself as a system of divine ideas, presents itself as the ordered structure of the textbook. The textbook of Christian Science, written mainly from the levels of Christian Science and absolute Christian Science, explains the one Being predominantly through the category of the four modes of divine operation, yielding a  $4 \times 4$  structure of sixteen standpoints. This constitutes the overall structure of the textbook, covering the first sixteen chapters. This fundamental  $4 \times 4$  structure can be presented in the form of a matrix.<sup>1</sup>

Again, each chapter of the textbook has an ordered layout, which in most cases follows the seven synonyms for God in the Word-order. Furthermore, as the synonyms for God reflect each other, the whole chapter unfolds through  $7 \times 7$  or 49 sub-subjects. In this way, the one infinite Being differentiates itself through ever more rarified and diversified forms. The One, itself unknowable as a whole, becomes the many — differentiated and thereby understandable through the categories of Science. Thus the one infinite Principle reveals itself through Science specifically in the form of definite subjects and ideas, bringing the great theme of what Being is within the reach of human understanding.

Because the infinite One interprets itself through its own categories, we have in the textbook a full expression of the system of divine metaphysics, an ordered presentation of the Science of God. As such, the text of the textbook forms not an aggregate of isolated truths but a coherent and systematic whole. The system of this whole is built up through its categories, elements and relationships. These basic factors of the system form constantly new but always specific and purposeful relationships within overall patterns of meaning. This brings us to the concept of

<sup>1</sup> See: Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, Appendix, Table 3.



structure, since these patterns of meaning can be best described as structures. What is structure? *Structure* is defined as: "The interrelationships of parts as dominated by the general character of the whole" (Webster). Also: "Structures appear wherever elements combine into a meaningful whole whose arrangements follow definite laws" (Wieser). No part or aspect of a structure stands alone but always gathers its true meaning and purpose in relation to the whole through its system.

Applied to the textbook, the structure of the whole, whether of a whole chapter or the whole textbook, includes many substructures which interrelate in a lawful way. The many sentences and paragraphs of the textbook are therefore never isolated statements, neither can their truth-content be rightly discerned or interpreted outside their structural context. Far from being single statements, each part of the textbook represents an element within the hierarchical order of a meaningful whole and, as such, is always dominated by the general character of the whole. For interpretation, this means that each statement can be rightly understood only through its relation to the whole.

Yet this holistic and structural interpretation is possible and indeed necessary only because it is how God has first revealed itself through Science and stated this Science in the text of the textbook. Through the system of the Science of the one Being, God's self-revelation in the textbook presents the structure of this one infinite Being. It is this divinely holistic and divinely structured character of God's self-interpretation which determines and defines for us the appropriate method for interpreting what God has revealed — as we see in the next aspect of interpretation.

## 2. SPIRITUALLY SCIENTIFIC TEXT-INTERPRETATION

*The deductive and inductive method.* The Bible and the textbook are revealed texts; through them God interprets itself in an ordered way. This order is expressed through the texts' structures, evolved from the system of divine ideas. The purpose of scientific text-interpretation is to understand these structures in their scientific system. Thus, in a deductive way, the one Being has translated itself through its three great, fundamental categories to the point of individual statements, paragraphs and sentences, thereby expressing itself to the present age in the text of the textbook. To interpret this text in its Science, we must approach it with a

consciousness that is molded and structured by Science. The great categories of Being — those categories through which the infinite Principle reveals itself deductively in the text — must also be the categories for interpreting the text. On this basis, scientific text-interpretation proceeds in the reverse direction, reasoning inductively from the specifics of the text to the general structure and system underlying it.

With this inductive method, we can reason from the text to the basic categories, recognizing amid the many statements a unifying structure comprised of elements and relationships which present the subject as a coherent whole. This method of structure-recognition is the key to scientific text-interpretation, for by it we can see how the many single truths are woven together and dominated by the nature and purpose of the whole. In this way, the method of interpretation leads us not only to an understanding of the text but far more to an understanding of the structure of the infinite One itself — to the apprehension of the divine Principle. This method has already been applied extensively in decoding the Bible and the textbook.

However, this concept or use of induction differs greatly from the ordinary concept used in the empirical sciences. Whereas induction ordinarily begins with specifics and generalizes from specifics, this method of induction is holistic, for by it we proceed from a holistic consciousness of the categories. With such a consciousness, we always keep in view the relationship of each step not only to those before and after but also to the whole itself. In this way, the method shows how all the various parts function structurally and are thereby dominated by the general character of the whole. On one hand, we work from the statements presented in the text (induction); yet on the other, we also let the categories of Being in their holistic structure reveal to us how the many statements are woven together to form a coherent and integrated whole.

*Is there more than one right interpretation?* From centuries of Bible-interpretation, we can see how important it is to find a reliable, valid and scientific method of text-interpretation. All Christians base themselves on the Bible as a revealed text. However, since there is no common method for interpreting or understanding the text, countless contradictory concepts of the same text have emerged, leading to the formation of the many Christian denominations, churches, sects and cults which we see today. From one text arise many opinions, which more often than not contradict

and oppose one another. Should the textbook also become the object of such confusion and disunity? Is anything gained by having everyone interpret the textbook in whatever way he wishes or thinks right? Or, is there a method of interpretation which is completely independent of human thinking and subjectivity, enabling us to discover but one right interpretation, namely, that one which reflects what Being itself has purposed to reveal? Further, are there scientific criteria that show which interpretation is right, enabling us to check the rightness of the interpretation?

This leads us to the great rule, especially important for the interpretation of a revealed text, that only like understands like. Since God reveals itself through its three fundamental categories, the revealed text must also be interpreted with a consciousness molded and structured according to these divine categories. In other words, only a consciousness cultivated in the categories of Being can understand Being in its structure. Spiritually scientific text-interpretation is therefore possible only insofar as the structure of Being and the structure of understanding are isomorphic — of one and the same form.

It is to this very purpose that the present book is devoted. Only when the seven synonyms for God are researched, understood and cultivated in their divinely scientific meaning can we begin to recognize how the synonyms and their ordered reflection or blending underlie the text, revealing its structure, which is also the structure of the one Being. This same devoted cultivation of consciousness must naturally be applied to all three categories of Being, thereby restructuring our understanding according to the divine system of reference through the language of Spirit. Without such a spiritual culture, we would read the text with our human and personal form of consciousness; the true structure of Being would not be seen or grasped, even though it is present in the text. This shows that no scientific results can be gained as long as everyone tries to find his own interpretation of the textbook. Not any interpretation coincides with Principle's interpretation, and therefore not any interpretation can be seen as correct. Only the interpretation of divine Principle through its own categories is valid. The more we entertain in consciousness the spiritual atmosphere of the categories of Being, the more these categories enable us to arrive at the divinely scientific interpretation.

This concept of interpretation leads us to the unqualified stand that,



since no human or personal interpretation is right, no person can or should try to interpret the textbook. The endless debates on interpretation are silenced in the face of the two all-important questions: First, what does the divine Principle interpret of itself in the text through its categories? Second, how can we test or check whether an interpretation reflects or coincides with this one right interpretation of divine Principle? Rather than wasting energies on evaluating the many personal interpretations, our whole focus rests on identifying the criteria and proper method for approximating Principle's own divine self-interpretation, that interpretation which alone is right. As we saw in point 1, only God, divine Principle, interprets itself in Christian Science.

This concept of one right interpretation from and through Principle finds corroboration in a right understanding of what *interpretation* means. For example, Webster's definition of interpretation brings out the scientific sense as an "explanation of . . . statements by pointing out . . . inner relationships, thereby relating particulars to general principles." Since in Christian Science there is but one divine Principle, since this divine Principle with its system of ideas never changes, and since the text which represents this divine Principle is not to be changed, we see why it is possible to discover the one scientifically valid text-interpretation, namely, that one which God itself intends to bring out in the text. Principle interprets itself; no other interpretation is correct.

*The inner dynamics of structural text-interpretation.* The results of scientific text-interpretation are always valid and correct; they do not change their basic structure. However, this does not mean that the method excludes the possibility of progress and further unfoldment. This apparent contradiction is resolved through a right understanding of progress. Progress does not mean that earlier results are rendered incorrect in the light of new findings. Instead, progress involves the further expansion of the frame of reference, always considering the same text in a broader and wider context. Text-interpretation teaches that the divine Principle interprets itself through a whole hierarchy of categories. With every new category that is introduced within the structure of this hierarchy, more and more differentiation appears.

As we advance step by step on the basis of this interpretation, we see how further categories shed new light on the subject. In such cases, the findings are both the same and changed, for they can be seen in a more

complex and differentiated way. This means, not that the old interpretation becomes incorrect, but rather that it provides the basis for further differentiation, making possible a more detailed and exact interpretation of the text. Far from invalidating the first findings, real progress in the spiritual continually explains the findings and proves their validity in a more thoroughly defined context. Thus the new interpretation always rests on the earlier findings, expanding them through further elaboration, and does not disprove what has already been established. For example, many chapters of the textbook have been interpreted in seven main subjects. Yet with further research, these same texts can be seen in a more complex or finely structured way by seeing how these main subjects are elaborated through their sub-subjects to show a  $7 \times 7$  layout. In such cases, this further step of interpretation does not contradict or invalidate the earlier and simpler layout but rather builds on it, expanding what has been seen before.

In this way, a scientific text-interpretation develops according to its own inner dynamics; it carries within itself the seeds for its further unfoldment. Therefore, progress is achieved not by imposing something foreign on the text but rather by letting the subject's own inner logic guide the interpretation — as we discovered time and again in the developing understanding of the synonyms for God. Real progress is thus 'system-intrinsic', unfolding from within the system of Science itself.

Naturally, such progress occurs only when the categories of the system have been understood, enabling us to interpret the text from the general to the specific — and not the other way around. We proceed from the categories of the whole and let them illumine the text. Instead of becoming fascinated with details, we seek to grasp the main subjects in their big lines, for only then can we see the further differentiation of the subject within the governing hierarchy. Accordingly, the first efforts of scientific text-interpretation are not aimed at understanding the text in its extensive filigree-like structure; rather, the interpretation begins with defining the general structure of the text, within which the more refined structure can be further defined. This 'top-down' approach or holistic method is indispensable for a balanced and truly scientific interpretation.

Through such a holistically structured method of text-interpretation, each statement in the text is shown in its scientifically meaningful context, making the whole text transparent to understanding. The complexity of



structure which emerges does not mean that the subject is made more complicated, but quite the opposite. Through a structural interpretation, the subject gains clarity and simplicity. The many statements in the text are seen in the conciseness of their unifying structure, enabling us to gain a clearer understanding of both the text and its subject.

*The purpose of scientific text-interpretation.* The purpose of scientific text-interpretation is to understand the subject of the text better, bringing unfoldment of knowledge and illumination of truth. As this method is followed correctly, it leads the interpretation further and further, for it carries within itself its own impetus or dynamic power of unfoldment. Every new result, rightly attained, becomes a stepping-stone for further development, leading to more complex and comprehensive research-results. Through an understanding of the text's refined structure, every new insight makes the one Principle more and more transparent to understanding. Scientific text-interpretation therefore includes within itself the means for ongoing discovery through its self-creative method, giving us the answer to the vital question of how we can progress further in scientific understanding.

Through this inner dynamics, text-interpretation leads us to a more profound and divinely scientific understanding of the Principle which underlies the text. Understanding the text scientifically means understanding the categories of Being which underlie the text and which are illustrated through the text. Thus, scientific text-interpretation fulfils its purpose only as it establishes in us a right apprehension of the categories of Being, the capitalized terms themselves — which is the standpoint of the seventh thousand-year period. Through its method, scientific text-interpretation leads us, through the text, beyond the text to the structure of Being.

Since understanding determines the nature of our life experience, scientific text-interpretation gives to our life a higher form and purpose. Far from being a mere academic exercise, scientific text-interpretation involves a spiritual culture which touches the core of our life-practice. By it, the one divine Principle of being is revealed in its simplicity, giving us a scientific understanding of all existence.

### 3. INDIVIDUAL INTERPRETATION

Up to this point, we have seen that God's self-revelation in the textbook presents God in its Science (point 1). We have also seen that the

student of Christian Science must learn to understand the Science of God through spiritually scientific text-interpretation. Personal or humanly subjective interpretations of a text must be rejected as unscientific (point 2).

However, such personal interpretations must not be confused with individual, direct revelation or inspiration. The difference here lies in the structure of consciousness. The greater the agreement between the structure of Being and the structure of consciousness, the more we are able to receive from God direct, individual interpretations and inspirations, giving us a revelation of the divine system adapted to our individual situation or life-problem. Rather than working from a human or mortal system of reference, we cultivate a scientific, divinely structured consciousness. This divine structure of consciousness operates as a filter, enabling us to recognize the individual revelation of God. We see how the whole system of Science translates itself to our individual needs, giving us the necessary inspiration to meet our individual problems. Through a divinely structured consciousness, God reveals itself individually.

Yet with individual inspiration, we must be aware of a great danger. The difficulty arises when the results of individual inspiration are treated as isolated truths and are not seen as an integral part of the system. Single truths, not seen in relation to the whole system, cannot be considered scientific truths, since they lack the context necessary to give them their scientific meaning. As a result, they provide no basis for further scientific development. Many devoted students of the textbook have experienced this problem. Through their reading of the books, they receive single, momentary revelations or inspirations: God speaks directly to them. Yet, however helpful these insights may be for resolving a specific situation, they do not lead to the further development of scientific understanding. As isolated and unrelated 'truths', they do not reveal the divine Principle in its Science and system, and so cannot offer a truly scientific revelation. Applied to our life-practice and developing understanding, without the system of Principle, they lack the inner dynamics necessary for further unfoldment. As a result, they remain for us isolated, lacking a meaningful or operative relationship to the whole. After years of this kind of approach, we find that, no matter how many truths may have been seen, we are left with the sense of never getting anywhere — of never making real progress.

This inadequacy of isolated insights underscores the unique purpose of the textbook: the textbook cannot give the reader the thousands of individual answers needed for the thousands of personal problems that arise. The textbook is not a reference book, a book of aphorisms or book of recipes for explaining how to heal ulcers, heart disease and the like. Yet these are the very problems which people would like to have solved. Rather than giving specific answers, the textbook presents the divine system which includes all answers. As in arithmetic, the student who masters the system can calculate correctly each specific calculation needed in order to obtain a solution. Thus the one great purpose of the textbook is to establish an understanding of the system of divine Principle, not to serve as a storehouse of isolated insights, for only such an understanding of God in its system and Science equips us to solve our individual life-problems.

From this, we can identify the proper aim of scientific text-interpretation, which must serve and reflect the purpose of the textbook. The inspiration or scientific revelation which evolves from scientific text-interpretation always focuses us on seeing more and more about the system of Science. Rather than seeking inspiration for the purpose of solving individual life-problems, we cultivate the system in order to see how it unfolds itself creatively through its own inner dynamics. Our purpose in interpretation becomes wedded to the unfoldment of the collective idea of Science, as we remain open to seeing the next step in understanding the divine system as such. In other words, we interpret the text in order to see what the system itself reveals, letting this whole system operate in consciousness to take care of the individual case.

The present book, by drilling thought according to the category of the seven synonyms for God, presents the tools for scientific text-interpretation. Further, by showing the steps through which this divinely scientific consciousness has unfolded, the book provides a striking illustration of how a purely scientific method of text-interpretation carries within itself the seed for ongoing development. Thus, with a consciousness structured divinely and a method of scientific text-interpretation, we find ourselves equipped as never before to answer the momentous question: What is God?

## Appendix

List of all references to the synonymous terms in "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

- + indicates that the synonym occurs more than once in a line.
- \* indicates references where the synonyms Principle, Life, Truth and Love are used in combination with each other.
- MH indicates that the synonym occurs in a marginal heading.

All references are arranged in columns in chronological order.



## List of all references to Mind

### Preface

ix:18      xi:25

### Prayer

1:11      2:19      2:24      3:20      7:25

### Atonement and Eucharist

36:20      44:11      45:30      52:22      54:16

### Marriage

62:22      62:MH      62:32      63:3      67:11      68:29

### Christian Science vs Spiritualism

70:12	79:29	84:11	84:22	89:18	92:9
71:20	81:5	84:12	85:1	90:8	94:29
71:21	81:MH	84:15	85:6	90:MH	94:32 +
78:5	83:2	84:18	87:17	91:17	95:1
79:18	83:26	84:19	88:11	91:30	98:8
79:28	83:29	84:MH	88:28	91:31	98:17

### Animal Magnetism Unmasked

102:11      103:12      103:13      103:25      104:16      104:19

### Science, Theology, Medicine

108:10	114:5	120:18	130:2	143:27 +	149:26	157:5
108:22	114:10	123:11	132:12	143:29	150:21	157:6
109:2	114:13	123:20	133:8	143:32	150:30	157:9
109:3	115:2	124:21	139:5	144:3 +	151:4	157:10
109:4	115:12	124:29	139:6	145:10	151:10	158:17
109:5	115:14	124:30	140:8	145:11	151:21	159:24
109:12	115:17	126:24	142:26 +	145:24	151:MH	160:2
109:17	116:15	127:14	142:27	146:14	151:23	160:MH
111:5	116:30	127:18	142:30	147:15	151:26	160:30
111:28	119:31	127:24	142:31	148:4	151:27	162:11
113:17	119:32	127:27	143:10	148:25	152:3	162:12
113:29	120:15	128:2	143:23	149:3	153:14	
113:30	120:17	128:27	143:26	149:25	156:31	

**Physiology**

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