An abstract graphic design featuring a central square with a white background and a light blue border. Inside the square, four overlapping circles in shades of light blue and green are arranged in a 2x2 grid. The square is set against a larger background of overlapping circles in various shades of green and blue. A grid of thin, light green lines is overlaid on the entire page, with a vertical line on the left and several horizontal lines.

# **The Four Levels of Spiritual Consciousness**

- Science itself
- divine Science
- absolute Christian Science
- Christian Science

Max Kappeler

# THE FOUR LEVELS OF SPIRITUAL CONSCIOUSNESS

Science  
divine Science  
absolute Christian Science  
Christian Science

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

<b>S. &amp; H.</b>	<b>:</b>	<b>Science &amp; Health with Key to the Scriptures</b>
<b>Mis.</b>	<b>:</b>	<b>Miscellaneous Writings</b>
<b>Ret.</b>	<b>:</b>	<b>Retrospection and Introspection</b>
<b>No</b>	<b>:</b>	<b>No and Yes</b>
<b>Un.</b>	<b>:</b>	<b>Unity of Good</b>
<b>My</b>	<b>:</b>	<b>Miscellany</b>

## FOREWORD

This book is based on the teachings of Christian Science as given by Mary Baker Eddy in her textbook "Science & Health with Key to the Scriptures" (1910). John W. Doorly, a teacher of Christian Science, elucidated for the first time (especially between 1936-1950) the scientific system underlying the Science of Christian Science and already drew attention to the various levels of spiritual consciousness from which being can be contemplated.

So many contradictions arise in the study of the Science of being because it is not always realized that there exist various levels of spiritual consciousness that are scientifically identifiable. The Christian Science textbook qualifies in specific ways the use of the term "Science", using e.g. *Science* alone, *divine Science*, *absolute Christian Science* and *Christian Science* according to the context and the level of consciousness from which a subject is viewed. An understanding of being must naturally include all these levels of Science.

Though the Science of the one Being is an infinite subject, yet it is simple when understood as structure. This book endeavours to show the step by step unfoldment of what constitutes the structure of Being and the idea of its eternal self-operative system on all levels of Science.

A new subject demands not only a new terminology but also a new style. It further asks the reader to take the time to ponder quietly the statements made rather than merely read them through. Then he will find his spiritual sense responding quite naturally to the vast panorama of the Science of Being, impelling him to accept his own being as comprehensive spiritual consciousness — living, dynamic, whole.

Max Kappeler

Zürich, 1969

Theaterstrasse 14

# CHART

Science	Principle			
divine Science	Word	Christ	Christianity	Science
	Life	Truth	Love	divine Principle, Love
absolute Christian Science	Life Truth Love	Truth Life Love	Life Love	Truth Love
Christian Science	Mind Spirit Soul Principle Life Truth Love	Principle Life Truth Love Soul Spirit Mind	Principle Mind Soul Spirit Life Truth Love	Principle Soul        Life Spirit      Truth Mind        Love Principle

# I. THE APPROACH TO THE ONE BEING

## 1. BIBLE — TEXTBOOK — CHART

### Reduction of Being to root-notions

#### *The Chart: a model of Being*

Our subject is the one Being. Its symbolic presentation is the chart on the left hand page, and whenever this is referred to it will be called the Chart. The Chart symbolizes the nature, the interrelations and the whole dynamics of spiritual Being: it is a model of divine cybernetics. But how is it possible to describe on one single printed page such an all-embracing subject as the nature and operation of the infinite One? A reasonable answer can only be given if thought is first led, step by step, to the *standpoint* of the Chart; only then can its inner meaning be interpreted rightly and fully, and so be comprehended in its vastness.

#### *Reduction of the infinite*

From time immemorial, the one spiritual, divine Being has been the central theme of spiritual seekers and visionaries; whole libraries could be filled with books on this subject. The message of the biblical writers alone needs approximately 3000 printed pages. "Science and Health with Key to the Scriptures" by Mary Baker Eddy, subsequently referred to as the Textbook, which presents to our age the nature, essence and wholeness of infinite Being in much more abstract concepts than are given in the Bible, only needs about a fifth of the number of pages. On the Chart, the same subject is further reduced to only one page! In this extreme reduction of the infinite to a few root-notions and its presentation in a system of interrelationships lies a method of teaching which translates the infinite to simplicity without taking away anything from infinitude. When understood, this one page comprising the Chart speaks volumes but in order to understand its message, its language must also be understood. Therefore it is necessary to touch briefly on the subject of terminology.

#### *Fifteen root-notions*

The Chart needs a vocabulary of but fifteen terms! It speaks an extremely simple language. It embraces seven synonymous terms for God (Mind, Spirit, Soul, Prin-

ciple, Life, Truth, Love), the fourfold operation of God (Word, Christ, Christianity, Science) and the four levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science). With these fifteen terms the whole range of spiritual Being can be symbolized from the infinitesimal to the infinite, from the absolute to the relative levels of thought. Rightly understood, the Chart answers all questions regarding the one Being.

*Religion and  
Science*

The language of the Chart knows no sentences. By arranging words to make a sentence only *one* thought can be expressed; a sentence is limited to only one meaning. But Being is infinite in meaning. If one would try to convey the infinitude of meanings through sentences, infinite sentences would be necessary; whole libraries would be insufficient to contain them. A sentence brings certain words into *one* definite relation to each other. If these words are freed from the limitation brought about by the structure of a sentence, they are no longer bound back to just one expression and the “re-ligare” (=to bind back to), from which the word “religion” is meaningfully derived, falls away. In the Chart the fifteen root-notions are no longer bound into sentences, but each term can freely be brought directly or indirectly into relation with every other and thus blended to new and ever-developing combinations. As a consequence thought is turned away from reading a certain text again and again, from “re-legere” (=read again) from which the word “religion” is also derived, and thought is impelled to creative thinking, i.e. away from a religious to a scientific approach. The Chart does not appeal to the “reader” but to the creative thinking of a scientist.

*Abstract symbols*

The Bible speaks through innumerable symbols in order to acquaint the thought of the reader with infinite Being. The Textbook “contains the entire truth of the Scriptures. . . . In addition to this, Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in the translations of the Bible” (My. 299). In spite of this additional presentation which the Textbook gives, it has a considerably shorter text than the Bible because it uses much more abstract symbols. As thought rises spiritually the symbols become less and simpler, more ab-

stract and more exact; the more exact they become the more they lend themselves to new combinations and finally are adapted to illustrate the infinite divine computations of being. The simpler, the more abstract and precise the symbols become the more powerful is their meaning.

*Bible, Textbook,  
Chart – one book*

Just as the Textbook contains the whole truth of the Bible and, in addition, the Principle and rule of its demonstration, so also the Chart contains the whole truth of the Textbook (because it has evolved from the Textbook), and at the same time the method of creative, scientific thinking. Thus the Bible, the Textbook and the Chart are complementary forming a unity, *one statement, one book.*

### The sevenfold nature of God

*Bible*

The Bible presents only part of the spiritual unfolding of the divine idea. Which part? Peter gives us a hint when he writes: "one day is with the Lord as a thousand years" (II Pet. 3:8). Also the Jewish apocryphical literature describes time as a week of seven days, each day lasting a thousand years. The Old Testament covers a period of four thousand years and teaches through its symbolism the metaphysical meaning of the first four days of creation. The fifth thousand-year period of biblical history begins with Jesus Christ and illustrates the spiritual meaning of the fifth day of creation: Life, fulness, multiplication. Yet the first record of creation shows a process of spiritual unfolding through *seven* stages (seven days). Thus the Bible, which only covers the first five thousand-year periods, illustrating the first five days, requires the addition of the sixth and seventh thousand-year periods corresponding to the sixth and seventh days of creation.

*Textbook*

The sixth thousand-year period which is now drawing to an end brought the age of science, the dominion of man over the earth and, in the course of the unfolding of the spiritual idea, gave us the Textbook of Christian Science which defined God for the first time through seven synonymous terms (Mind, Spirit, Soul, Principle, Life, Truth, Love) which correspond to the seven days of creation.

## *Chart*

Already we stand at the turning of the sixth to the seventh thousand years, and the spiritual steps from the sixth to the seventh day are breaking new ground; everywhere in the world an enormous breakthrough is evident: the idea of oneness, unity, comprehensiveness, complete integration and universality, as symbolized by the seventh day of creation, has become mankind's central theme. The Chart is based on this sevenfold unity of the nature of God. If we touch this Chart spiritually, we touch that which determines the oncoming age and, like pioneers, we consciously take part in bringing about this breakthrough to a new phase of unfoldment.

### **The fourfold operation of God**

#### *The city foursquare*

The seven synonymous terms for God characterize the nature of God; their operation is illustrated by the symbol of the four equal sides of the New Jerusalem, of which St John writes in the book of Revelation and which the Textbook interprets as 1) the Word of God, 2) Christ, 3) Christianity and 4) Science (S. & H. 575, 577). The Four are also root-notions of the Chart although they are not completely exemplified in the Bible and are only fully presented in the Textbook and in the Chart, the latter giving the essence of the Textbook.

The spiritual development of the four sides of the holy city shows itself as follows: the Bible contains the appearing of the Word of God, then the Christ and the beginning of Christianity; the Textbook gives further unfoldment as it shows the development of Christianity into metaphysics and from metaphysics into Science. If we would ascertain at which point in the development of spiritual ideas we are at the present moment, we must understand what is meant by the development from the Word to the Christ and then to Christianity, and by the accent shifting today to Science. These changes result from very definite mutations of the spiritual structure of consciousness. Let us consider them briefly:

#### *1. Word*

From the beginning of the Bible up to Moses the main accent is on the Word of God — the first side of the holy city. In the spiritual struggle for monotheism,

the pure nature of God crystallized and presented itself as the Word of God. Here the Word of God means God's self-declaration of his nature. God himself declares what his true nature really is. He presents himself as self-existent Being, the one eternal Being, the I AM. The seeker acquaints himself with the imperishable identity of the one divine Being, with the Word of Life.

## 2. *Christ*

With Moses and especially with the prophetic age the accent changes to the Christ — the second side of the holy city. While in the Word the seeker stands face to face with God, still feeling a distance between himself and God, the seeking consciousness changes into a finding consciousness, that of the Christ. The prophets perceived the nature of the Christ-idea; they were not so much seeking God as feeling that the spirit of God came upon them. They recognized that God comes to man, that God translates himself to each and every situation, that Being is not only God but Immanuel, i.e. "God with us". God comes to man as God's own revelation. He is not only recognized as self-existent (Word) but also as self-expressed (Christ). In numerous ways the prophets announced that God comes to the universe, to the people, to overturn and overturn until God's plan is established. God enforces on man the divine idea. In the prophetic books, one cannot help feeling the omnipotence of the Christ-idea against which nothing unlike God can succeed; one feels embraced by the liberating, saving idea; one gains the certainty that the all-caring Christ-idea makes salvation inescapable. The seeking thought, predominant in the Word, yields more and more to the consciousness that we are found in God who is always expressing himself fully. Thus the spirit of God comes to us.

## 3. *Christianity*

The New Testament brings the beginning of Christianity, the conscious application of the Christ-idea in all things. The prophetic thought had only realized that the destiny of the universe including man lies in the power of the Christ-idea, whereas Jesus broadened out his consciousness and understood that man can consciously put this Christ-idea at the service of God and man. This enabled him to solve all human problems with a divine sense. Such practice is based on the intimate relationship of Father and son; all that the Father has reflects itself in the son.

The Word had the accent on self-existent, the Christ on self-expressed, and now in Christianity it is on self-reflected. God reflects himself "in" the universe, "in" man, "in" everything. The term "in" becomes important. The kingdom of heaven is within us, the Father works "in" us and we "in" him and "in" you. This consciousness that the Father is "in" us and that we live and move and have our being "in" the Father is the consciousness of the Son, which is supreme over all human and worldly problems.

In this supremacy of Christianity lies the success of the struggle with the flesh, the world and all evil. Whenever we accept the coexistence of God and man, we feel the power of God that dwells in us and we are enabled to triumph over daily problems of every kind. This supremacy of Spirit also demands the willingness to lay down a mortal sense of existence. Therefore the central symbols of Christianity are the crucifixion and the resurrection — the laying down of a mortal sense of man and a resurrection to the immortal sense of man as God's own image and likeness, completely spiritual and perfect. Paul built the whole Christian doctrine on the crucifixion and resurrection of Jesus; without them the Gospel seemed meaningless to him. They were so real to him that it drove him into the belief of martyrdom. This was typical of the young Christian movement but not of a true spiritual Christianity. It is not the mortal body that has to be laid down (crucified), but the mortal concept. Christian Science therefore takes up the subject where Paul left it and resurrects consciousness into the spiritual; it no longer says: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2), but: "I am determined not to know anything among you, save Jesus Christ, and him glorified" (S. & H. 200).

#### 4. *Science*

Thus the Bible gives an illustration of the appearing of 1) the Word of God, 2) the Christ, and 3) Christianity, while Science, the fourth side of the holy city, is only slightly touched upon. It is mainly the fourth gospel which introduces the new spiritual structure of consciousness: the Science of Spirit. Here and there the oneness of Being is brought out in it, as for instance when Jesus declared: "I and my Father are one". Because of this declaration the Jews wanted to stone him,

accusing him of blasphemy, "because that thou, being a man, makest thyself God." Jesus defended himself by quoting from the Psalms: "I said, Ye are gods" (John 10:30, 33, 34). This brings us completely new questions and only a new attitude of consciousness can deal with them reasonably. Jesus' contemporaries did not seem ready to understand Being as a oneness of Principle and its infinite idea and therefore Jesus had to leave it to the future to acquaint itself with this higher truth. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. . . . But the Comforter which is the Holy Ghost . . . shall teach you all things" (John 14:16, 17, 26). This Comforter, promised to a later age, is the Science of the Christ.

### *Scientific Christianity*

With the Textbook of Christian Science the spiritual development of the Bible, embracing the Word, Christ and the beginning of Christianity, is led further to the statement of scientific Christianity, bringing us through metaphysics to the Science of Being. True, the Textbook also contains the Word, the Christ and Christianity but its main concern is to awaken the dormant understanding to an acceptance of scientific Christianity. More than the Bible, it contains the Principle and rule of healing, because Jesus never explained his method of healing explicitly; it was finally discovered through the revelation of Christian Science. Whereas the Bible asks for faith, unconditional trust in God and absolute conviction, the Textbook demands spiritual understanding.

Theology is concerned with the healing of sin; Christian Science enlarges its field of practice to include the healing of disease and the overcoming of all disharmonies in daily life thus postulating practical, operative Christianity. The result is seen in the human as an improved condition and physical harmony. Yet this is not the main aim of the Textbook; it has a higher goal: the development of Christianity into metaphysics and of metaphysics into the Science of Being.

### *Standpoint of metaphysics*

The Bible does not know the term "metaphysics", nor the term "idea". *Metaphysics is the contemplation of ideas.* Here thought rises above the material into the realm of divine ideas, touching a higher level of

consciousness which lies above the application of good, Christian qualities, one which has to do solely with the purely spiritual realm of divine Being. Divine Being consists of ideas and only these are operating. On the human plane they express themselves as divine thoughts and divine qualities.

Through metaphysical interpretation the Bible takes on a new meaning. As ideas are free from space and time and constantly in operation, metaphysics lifts the Bible out of its historical framework and explains it as a Science of ideas, completely free from time, space, things and people, all happening here and now.

*Standpoint of Science*

What are ideas as the term is used in Christian Science? Ideas are images of divine Mind, those of which the divine Principle is conscious, the primal conceptions of spiritual Being. This leads thought even higher, from the idea to its origin, the divine infinite Principle of Being, and thereby to Science which is based on this divine Principle and its interpretation through its ideas. With Science consciousness touches a new standpoint. *Science is the contemplation of the infinite One including its own infinite ideas.* Thus the step is made from metaphysics to the Science of Being which includes metaphysics. As soon as we comprehend that an idea is not just an idea by itself (this would be metaphysics) but that an idea is always inseparable from its Principle, one with its Principle (this is the standpoint of Science), the point of view changes from that of the idea to that of the divine Principle.

*Basis of reasoning: Principle*

In Science, the standpoint is always *from* Principle, from the infinite One; every right thought comes from, and remains in, Principle. Not one single idea leaves its Principle. Principle and its infinite idea are inseparable, *is* one. We no longer think of God *and* man, but of God forever including what is termed man. In metaphysics, we try to understand and practise right ideas; in Science it is recognized that Principle (not *we*) has a right idea and applies itself. Principle says: I, Principle, have an idea; I, Principle, express myself; I, Principle, apply myself; I, Principle, operate as my own idea.

*Infinite progression*

Consciousness exalted to the standpoint of Science looks out from the infinite One which knows only its

own idea — a new universe. There is no longer any endeavour to improve existence either through Christian qualities or through ideas; consciousness now accepts that the infinite Principle always manifests itself in new ways as newness of Life; now we understand what Mrs Eddy meant when she wrote: "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory" (Mis. 82).

*Science:  
undenominational*

When thought rises above Christianity to metaphysics and then to the Science of Being, it is free, no longer bound to religious or denominational concepts. The consciousness of the Science of Being becomes a universal saviour, accessible to all mankind. This Science is not a new religion; it is Life itself, Being itself.

## 2. NEW TERMINOLOGY

### A new language

*Language of the  
Bible*

As our age is undoubtedly at the threshold of a great spiritual mutation and labours heavily with the realization of a new structure of consciousness, we must be clear that each new change of such magnitude demands a new terminology, new symbols, in order to be able to communicate the new vista. The Bible presents a good example of the constant change of language. When one reads the historical books of the Old Testament and then proceeds to the prophetic books it is as if one has to learn a new language; one needs a new linguistic feeling or even a linguistic hearing in order to sense the power of the prophetic idea descending from on high. It is true that the prophets wrote in the same everyday language — Hebrew, Aramaic — and we read them in the same English, and yet each reader senses how very much more difficult it is to catch the message of a prophet compared with the stories of the historical books of the Old Testament. It is as if one can *see* or visualize the message of the historical books, but one *hears* the import of the prophets. Afterwards when reading the gentle language of the Gospels, it is as if one *feels* their message. They speak a very different language and use completely different symbols to those of the prophets. Even the four Gospels differ in their language, and it takes even more adjustments for the

reader to become acquainted with Paul who uses the language of logical *reasoning*. Then, what a difference again when one reads the Revelation of St John! No wonder that Luther, when translating it into German, wanted to throw it into the Elbe.

*Language of the  
Textbook*

Compared with the Bible as a whole, the Textbook of Christian Science again speaks a very different language. There we find words like: Science, system, Principle, idea, metaphysics, calculus, numerals, categories, etc., as main terms which the Bible does not use at all. No wonder that, at first, the reader feels that the Textbook has very little in common with the Bible. Though the biblical language still sounds through the text, the reader is introduced to one more metaphysical and abstract, better adapted to scientific reasoning.

*Need of an  
up-to-date language*

Mrs Eddy related that Christian Science was revealed to her in a language that nobody could understand, so that she had to translate her revelation and reduce it to a presentation adapted to that period. Since then a century has passed. Her Textbook is in the language of the turn of the last century which is already out of date; this happens in every field of science and art. The world has changed in the last few decades as much as in a thousand years previously.

C. G. Jung writes: "The eternal truth needs for its medium the human language, which changes with the spirit of the age. The archetypes undergo endless changes and remain just the same ones, but only in the new form can they be comprehended anew. They always demand new interpretation."

*Language of the  
Chart*

Today we stand at the point where the change from the sixth to the seventh thousand-year period of the biblical history of the divine idea comes about, where a new breakthrough in the spiritual realm is taking place, so it is only reasonable that this new theme should also demand a new terminology, a new way of expression and presentation, if we do not want to be bound back (=re-ligare) by a religious attitude. The Chart speaks a new language, that of our time, the age of cybernetics. This language knows no sentences, is free from illustrations, examples, parables; its vocabulary is minimal — even hitherto important terms like

God, man, idea, universe, sin, disease, death, matter, etc., are missing. It is amazing that these terms are implicit but as they are now viewed from quite a different standpoint, they have lost importance and merely play a secondary role. Only when the Chart is understood can they be intelligently brought into discussion, no longer as problems to be solved, because then they will have been put into their proper place and order and therefore already solved. This is the difference when we go out from the Chart: until then an answer to every problem had to be sought and found; now it is the other way round, the answer is given right from the beginning and the problems no longer arise. "Before they call, I will answer" (Is. 65:24). What a change! How liberating it is to acquaint oneself with the Chart.

*New fundamental terms*

The great difference between the terminology of Christian Science and the Bible is already seen in the way the fundamental questions regarding Being are treated. The main concepts in Being are 1) God, 2) man, and 3) God/man relationship, which the New Testament defines with "in". The Textbook leads thought, step by step, out of the religious and mythical concepts of "God", "man", "in", and presents a scientific terminology.

**"God" — Principle**

*Mythical concept of God*

The monotheistic concept of the Bible lifted the mythological concept of gods to that of the one and only God. God became the *name* of the Supreme Being. This name does not convey anything concerning its *nature*. We all take liberties in attributing qualities of our own liking to this concept of the one God; we all speak of God and to each one of us the term means something different. What confusion! All the talking about "God" is only symbolic and mythological. As soon as we try to figure out God's nature, many traditional concepts of holy imagery come into mind. It is not surprising that everyone has his own theology.

Theology, therefore, grows more and more conflicting with the different concepts of God formed by the various forms of society. No wonder that they speak of the "idols of God". A young theologian writes in an

official church periodical: "The most common image of God looks somewhat like this: God is, in the first place, interested in our innermost being and also in our sexuality; God is pro capitalism and against communism; he is for 'peace and order' and is therefore in sympathy with policemen using force but deeply abhors students' demonstrations; he acknowledges certain 'just wars', especially napalm-crusades but would not even dream that there could be something like a just revolution; he is supporting the successful and is against social equalization; he loves Bach and bald heads and hates beats and beatniks; he accepts bloodthirsty film-scenes glorifying violence but forbids love-scenes."

*Term "God"*  
*obsolete*

The Textbook gradually leads thought away from the name "God" and defines the nature of the Supreme Being through the symbol Principle. On the other hand, Principle is defined through its nature as Mind, Spirit, Soul, and its essence as Life, Truth and Love. John Doorly relates: "Mrs Eddy once said a startling thing to some people. She said that if the name 'God' could be taken out of the human language and the term 'Principle' be substituted for it, it would be a great blessing to mankind, because the term 'God' has such a distorted sense in ordinary everyday language."

*Scientific term:*  
*Principle*

The term "God" is obsolete for it conjures up too many humanly conceived concepts. We lose nothing by giving up this term for the new one, Principle, and we no longer think primarily of the name of the Supreme Being, but of its nature. It is not the name but the nature which conveys something essential. If someone is called Jack, his name does not tell us anything about his nature. The well-known mathematician Andreas Speiser points out the necessity of not equating the name with the nature of God: "We have to beware of believing that through the trinity we can comprehend God. It is only the best way to talk about God or better, to name God, according to our comprehension and for our present mode of thinking."

*Universal language:*  
*Principle and its*  
*ideas*

Principle including Mind, Spirit, Soul, Life, Truth and Love are also only symbols, but they already symbolize the nature and essence of Deity. The more we understand these terms through their specific ideas, the less they are distorted by human conceptions.

Through a study of the Textbook we gain a definite sense of the inherent ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. The result of it is: 1) that the synonyms for God are defined in an unmistakable way; 2) that these terms are freed from subjective beliefs; 3) that we have a universal, unmistakable language, the root-notions of a “lingua universalis” as already visualized by Leibniz and today demanded by cybernetics.

## “Man” — Idea

### “Man”

#### “Man”: only a name

The term “man” is an extremely ambiguous word; it lends itself to many, and often very contradictory, meanings. “Man” is only a *name* for something, but does not say anything definite about the nature of what is meant by it. When speaking about “man” it can mean the mortal, corporeal man, a person, the “I” or “you”, but it can also mean the spiritual, immortal man, the image and likeness of God, Spirit. We speak on the one hand of men as the children of mortals and, on the other, as the children of God. Such opposites are attributed to the concept of “man”!

#### God: the creator of man

It must have meant a great step forward when religion introduced the thought that men were not created by men but that God was their creator. This exaltation of man’s origin gave great impetus to the dignity of man. To admit to being the child of God awakens the insight that man has a divine heritage, possesses divine qualities and can claim for himself divine prerogatives. God becomes our Father and we are no longer of our “father the devil” (John 8:44).

#### Principle: the creator of ideas

As we replace the term “God” with “Principle” a completely new vista opens up. The creations of Principle are *ideas*, not men. Here consciousness takes a new step that cannot be over-emphasized. The relation of creator/creation, religiously described as God/man, is lifted, in divine Science, to Principle/idea. Thus Christian Science lifts the concept “man” out of its human naming and defines its true nature as “idea of God”.

*Man: the idea of God*

That which has been named "man" is now understood in its true nature as the idea of God. Man is the family *name* for "the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness" (S. & H. 475). The whole creation consists of spiritual ideas and not of things and people. Human thought is slow to comprehend this new understanding of its entire purity. Step by step the Textbook acquaints the student of Christian Science with this higher insight. He learns first that man is created by God, spiritual, immortal, perfect; then that this creation consists of ideas; that bodies and people are not ideas; and then that man is the idea of God.

*The idea of God: named "man"*

With this definition of man the temptation still exists to think of man as a person and then wrongly to equate it with the idea of God. This results in complete confusion. We are helped at first by reversing the definition and stating that the idea of God is named man, so that consciousness is focussed on God and his infinite idea, to which may be added by way of parenthesis: and this idea we can term "man". Then man is no longer defined as idea, but the idea of God receives the name "man".

*The name "man" obsolete*

Naturally we may ask ourselves if such a naming is of any use. As a matter of fact, the higher we rise in thought, the more consciousness is aware only of God and his idea until the term "man" is dropped entirely. This makes everything so much easier, for we know only too well that the moment we use the term "man" the traditional concept of a human person tries to creep in and the confusion starts. It is therefore not correct to say to a person: You are also an idea of God. This would be materialistic spiritualism.

*Man is "that which"*

It is noteworthy that to the question, "What is man?" the Textbook gives the answer in part as "that which has no separate mind from God; that which has not a single quality underived from Deity" (S. & H. 475). Man is not "he who", a person, but *that which* has the same Mind as God. Ideas have that Mind which is God. In a religious way we know that God has made man in his image and likeness, but the scientific statement is: "Mind creates His own likeness in ideas" (S. & H. 257) and not: "Mind creates its own likeness as man".

*Man is "God's  
consciousness of  
himself"*

In a casual way we may say: God knows all men; actually Mind only knows its own ideas. Mind knows itself not as men but as ideas, so why bother about "man" at all! Divine Being is conscious of itself, and this consciousness can, but need not, be named "man". Man is the "conscious identity of being" (S. & H. 475) therefore the name which we attribute to God's consciousness of himself.

*Principle and its  
idea*

Finally we can go even higher and replace the indefinite term "God" with "Principle" which has neither sons nor daughters of God, but only ideas, and thought touches pure spiritual Science where it moves in the infinite realm of Principle and its ideas and no longer thinks about "men", "sons" and "daughters". An unspeakable freedom and immeasurable vastness is then felt. The old question: "What is man?" is replaced by the new questions: "What is God?" God is Principle. "What is the creation of Principle?" Ideas! Our whole interest in the answer to what is man shifts exclusively to knowing what are the ideas of divine Principle.

*Many stages of  
"man" in the  
Textbook*

As the Textbook has to appeal to various levels of thought it is necessary to be aware of these different stages, or we are in danger of taking statements on a lower level as the final ones, and this would hinder our spiritual progress. In one place we read in a traditional sense of "God and man"; then on a higher level the term "man" is replaced by "idea" and so we read of "God and His idea" as that which constitutes the only real and eternal, the maximum of good. At other places the term "God" also is replaced by its synonyms so that the statements become more and more scientific. Thus the Textbook states in a much more definite way "that the only realities are the divine Mind and idea" (S. & H. 109); "all that really exists is the divine Mind and its idea" (S. & H. 151); "Mind . . . is the central sun of its own systems of ideas" (S. & H. 209). The universe of ideas opens up; there is no more any question that "God and man" could constitute reality. How could they? Names do not constitute being.

As we read on in the Textbook and we come to the last four chapters, those which accentuate the Science aspect, the more we find "God and man" textually equated with "Principle and idea"; as for instance:

“The relations of God and man, divine Principle and idea, are indestructible in Science” (S. & H. 470/1); “In divine Science, God and the real man are inseparable as divine Principle and idea” (S. & H. 476); “the woman in the Apocalypse . . . illustrates the coincidence of God and man as the divine Principle and divine idea” (S. & H. 561). It is as if this equation towards the end of the Textbook is for the purpose of reminding the reader that for the phrase “God and man” he must understand the scientific fact of “Principle and idea”.

### *Climax*

All explanations regarding God/man and Principle/idea, respectively, culminate in the Textbook on the second last page in the statement: “This human sense of Deity” (Lord, Jehovah) “yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea” (S. & H. 576/7). This summarizes a long development: at first there is a human, corporeal sense of God and man which, secondly, yields to the incorporeal concept of God and man; thirdly, today even this incorporeal sense of God and man has to yield to the concept of infinite Principle and infinite idea. It has taken 577 pages of the Textbook to prepare material and religious thought for this momentous climax. At this point where nothing is ever going on but infinite Principle and its infinite idea, true scientific Being is understood. Thus the nature and not the name of Divine Being has been touched.

### *“Man” demythologized*

With the understanding that all is Principle and its idea the concept of God/man is demythologized and the scientific sense is clearly brought out. Now it is recognized that the Supreme Being is Principle and idea, and thought is ready to reason scientifically from Principle alone: “From the infinite One in Christian Science” — not from the infinite God — “comes one Principle and its infinite idea” — not an infinite man nor infinitely many men — “and with this infinitude come spiritual rules, laws, and their demonstration” (S. & H. 112). One is no longer trying to demonstrate “man” but ordered, lawful ideas are being demonstrated. Thus even the concept of “demonstration” is demythologized. At this point the infinite Principle is not reflected by man but “by the infinite idea and

spiritual individuality” (S. & H. 258). Thought is truly winged when it no longer feels obliged to reflect God but accepts that Principle reflects itself infinitely as its own idea. This relieves us from the burden that *we* have to accomplish something. Through an analytical study of the Textbook the concept of a God reflecting himself in man and the universe is found to be antiquated: Principle reflects itself as ideas.

*The New Covenant:  
Principle and idea*

Since Noah, God has made various covenants with his people, always adapted to the spiritual progress of their time. Today the Textbook offers a new covenant: we accept that in the one Being nothing is ever going on but Principle and its idea which are inseparable. No other reality can exist.

In Being we do not have to deal with people. It is much more important to free oneself of the belief in a universe of people than to heal oneself of the belief in disease. Without the continual tensions within ourselves and with others most diseases and disharmonies would never arise. Whoever keeps the new covenant is one with Principle and this Principle governs itself as its own infinite idea in the most harmonious way.

*Idea*

At first the term “idea” may not be very close to the heart of the student and so it is understandable that the traditional, though very ambiguous, term “man” is not given up readily. Yet Science and progress can take no heed of antiquated concepts for they demand the willingness to give up the old for the new. This change takes place willingly and without too much friction the more we appreciate clearly that the new is greater, vaster, more important and urgent than the old. Then we are only too ready to give up the old. What promise lies in the new: the recognition of what idea is!

*Ideas: primal  
conceptions of  
divine Mind*

Ideas are divine, transcendental entities, primal images of the divine Mind, the changeless values of true reality; they are, so to speak, the spiritual, divine archetypes; they constitute the eternal, indestructible, incorporeal identities of being. The realm of ideas is that which in the old terminology is called “the universe including man”.

Ideas are not thought out by men; men can only think of them. Ideas are that of which Mind is conscious; they have their origin in, and are created by, the divine Mind. Ideas are the primal conceptions of Being and all of them are known to infinite Mind.

When we recognize that Being cannot primarily be comprehended by human thinking, that we have to give up humanly good thoughts as well as humanly evil ones and instead claim that we have no mind separate from God, therefore accepting as our true Mind that Mind which is God, then the divine Mind expresses itself as its primal ideas. These ideas are conscious of themselves, of their origin, Mind, and of all other ideas. When this consciousness of ideas dawns on us, ideas can come to us as divine thoughts; but they can also manifest themselves otherwise than through thoughts alone: we can sense them, feel them, experience them; they can come to us as enlightenment, as conviction, as a sense of inner joy and happiness, as a sense of gratitude or spiritual evidence. Ideas free us from the obligation "to have to think rightly". They come to us and find in us their own forms of manifestation; they cannot be dictated to when, where and how they should operate.

*Ideas are beyond  
"good and evil"*

Ideas cannot be measured in values of "good and evil"; they are beyond such concepts. Ideas are simply what they are. Humanly judged they are always good; divinely judged, they *are*. What freedom is felt when we stay in the consciousness of ideas! A burden is lifted from our shoulders; we no longer torment ourselves wondering whether our thoughts are good or evil, true or wrong, mortal or immortal. Ideas are always the operation of the divine Principle which knows neither good nor evil. All that Principle knows is that it works out the idea of Life, Truth and Love.

*"Idea": the answer  
to "matter"*

"Idea" is the answer to "matter". The more we are engaged with ideas the less we shall be involved with matter. It is not enough to accept the statement that "matter is nothing"; that would only create a vacuum. The recognition that all is divine Mind and its ideas, that the whole of being is constituted of ideas, does not allow the question "What is matter?" to come up. Consciousness is then filled with ideas, and does not know the concept of matter.

### *Ideas are infinite*

Because an idea is inseparable from its infinite Principle, each idea is infinite; it is infinite in knowledge, substance, satisfaction, harmony, life, health and perfection. While thoughts can be great or small, short or long, weak or strong, etc., ideas have no quantity, such as much or little. For instance: understanding, as an idea, can neither be a small nor a great understanding, but just the infinite's own understanding. Also, as long as we believe that we have more or less abundance, then abundance is not yet an idea to us but just a conception in thought. Comprehending abundance as an idea means comprehending it as the abundance of the infinite One.

### *Ideas are one with Principle*

True being is idea-existence. The realm of ideas is the only realm that exists. Therefore all is infinite Mind and its ideas. These ideas are infinitely differentiated and range from the infinitesimal to the infinite; they have the same Principle by which they are governed. Whenever, in consciousness, we touch an idea we touch the whole of Principle in an individual way; so, whenever we entertain an idea in consciousness we do not entertain something insignificant or small, but a reflection of the whole. This makes us realize what magnitude and dynamics are touched by contemplating ideas. As an idea is never separate from its Principle each idea qualitatively must be as great as its Principle. The power of an idea is the power of the infinite One; the substance of an idea is the substance of the infinite One; the bliss and joy of an idea are the bliss and joy of the infinite One; the dynamics of an idea is the omnipotent efficacy of the infinite One; the life of an idea is the Life of the infinite One; the consciousness, the health, of an idea is the consciousness and wholeness of the infinite One; the aim and purpose of an idea is the aim and purpose, the plan, of the infinite One.

### *Calculus of ideas*

Being an idea of the one Principle, each is, through its inseparability with this Principle, also one with all the other ideas of Principle. Thus an idea reflects all the ideas of this Principle as well as its Principle. Whenever an idea dawns in consciousness it is never solitary, because each is united with all the other ideas necessary to any situation. Thus ideas unite kaleidoscopically to ever new combinations, to a divine infinite calculus of ideas.

*Ideas are impersonal*

Ideas are impersonal, they belong neither to a person, to any creature whatsoever nor to any thing. Ideas only belong to Principle; divine Principle alone possesses them, people do not. Only Principle can manifest ideas, people cannot do that of themselves. Principle alone can live ideas; of themselves, people cannot live them. Ideas are always one with their Principle; they are Immanuel or "God with us".

*Ideas: free from time and space*

Ideas are infinite, spiritual; they are free from time and space. Ideas are never bound back to a certain time or to a certain place. They always operate everywhere and at all times. It is worthwhile to become clearly conscious of this all-embracing fact, for human existence offers us so many difficulties simply because we believe that life is going on within three-dimensional space and in a limited framework of time — the realm of matter. Therefore the whole question regarding matter, the material universe and material existence can be solved in a simple way when it is understood that being consists solely of ideas which are infinitely dimensional: infinite in power, activity, intelligence, law, substance, identity, dynamics, operative power, abundance, individuality, life, health, wholeness, dominion, fulfilment, perfection, plan and promise.

*Idea: consciousness*

Ideas are not obedient to people, they only obey Principle. No one of himself can either make an idea work or demonstrate an idea; all such efforts belong to the realm of metaphysical practice not to Science. In the Science of Being every idea is the operation of the divine Principle itself; idea is Principle in operation. The more we realize that we cannot make an idea work but that through the Mind which is God we are in harmony with the Principle of the dynamics of idea, the more we experience an enormous relief in not feeling compelled to "make a demonstration". So we gain a sense of great authority because everything in consciousness has given way to the operation of the divine idea. Each idea always operates as a complete reflection of all the ideas of the seven synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love) and of the fourfold calculus (Word, Christ, Christianity, Science). The moment we touch an idea we touch unspeakably great potentialities, for every idea is omnipotent, omniscient, omnipresent, omniactive.

*Ideas dissolve  
illusions*

Ideas are omnipotent in the realm of Truth as well as in the realm of human beliefs; they resolve illusions. The consciousness of ideas belongs to Mind's own consciousness; illusions constitute mortal consciousness. As Mind knows only its own ideas, they take the place of illusions which thereby disappear. Thus mortal beliefs are exchanged for immortal ideas. The more constant we become in Science in contemplating Mind and its ideas, Spirit and its ideas, Soul and its ideas, Principle, Life, Truth and Love and their ideas, the more radically all the illusions of human thinking and its calculations are being resolved. This consciousness of ideas has not only its effects on "my" human beliefs but — and this is again most liberating — on the whole human belief as such. Each idea is universal; its effect is therefore universal too. Ideas do not solve "my" problem; they always solve "the" problem as such.

Actually it is not as though ideas act on false beliefs or on mortal mind until these are destroyed, not as though, pictorially speaking, a cup of fine china is being smashed into thousands of pieces with a hammer. This would presuppose that a mortal mind exists which has to be destroyed by the much more powerful idea, and would be dualism in the highest degree. False beliefs, illusions, are images which are created when we reason from mortal mind or from human thinking; it is not *we* who have to destroy them with ideas. All we need is to change our standpoint of consciousness and instead of looking out from the human mind, look out from the divine Mind where ideas are images in this Mind and the problem "What are illusions and how can they be destroyed?" does not arise. Therefore it is all a question of exalting consciousness!

**"In" — Science of Being**

**"In"**

We began by seeing that a new terminology forces itself on us when dealing with the basic questions of Being which are mainly 1) God, 2) man, and 3) the relationship God/man. The new term for "God" is Principle; the new term for "man" is idea. Now let us consider the relationship God/man a little more closely.

*"In" in the  
New Testament*

In Christianity this relationship is brought out through the term "in". We have already touched upon this subject (page 6). In the Old Testament, God was a far-off God dwelling on mount Sinai; dwelling in the holy of holies he was separated from his people by the veil of the temple. The New Testament brought God near to the people as dwelling in their innermost part. God, Christ, the kingdom of heaven, are within us and work within us. For the Christian this brought an enormous liberation, a sense of joy and great gratitude; indeed it was a "good tiding". The wall of partition between God and man fell two thousand years ago! But today, after two thousand years, we live in a new era and the relationship of "in" and "within" must be considered anew and in a progressive way.

*Definition of "in"*

It is not by mere chance that in the "Glossary" of the Textbook, where Mrs Eddy gives the metaphysical interpretation of one hundred and twenty-five biblical terms, she includes the little word "in". This term seems at first sight very insignificant, but in fact it is not. "In" is the very important term with which the New Testament explains man's relationship with his God. But as we have progressed from the era of Christianity into the era of the Science of Being, the term "in" has become obsolete in its metaphysical meaning. The metaphysical interpretation of "in" reads: "a term obsolete in Science if used with reference to Spirit, or Deity" (S. & H. 588).

*"In" obsolete*

As soon as God is understood as Spirit, as spiritual Principle, it becomes impossible still to think in terms of "in" and "within" because Spirit is infinite, unbounded, indivisible. As long as we think in terms of "in" we must also have an "out", "without" or "outside"; we must think in terms of two realms independent of each other, therefore of man separated from God, of God inside as well as outside man. If God is "within" us, what then is outside us? If God were in us, he would have to make himself smaller than man. Naturally, God is neither "in" man nor "outside" man. God, the infinite, can never be in something that is smaller than the infinite; he can never be in anything at all; he cannot be in his creation. God is his own infinite self-containment, his own infinite withinness. Mrs Eddy had the courage to interpret something to be obsolete

in the scientific age of today which in biblical times was considered very progressive. We too must have the courage to think no longer in terms of "in" when stating scientific facts, as for instance the relationship of Principle and idea.

*Principle not in its idea*

The Science of Being takes the place of the old relationship of "in". Being knows no "inside", no "outside", no "above" and no "below", no separation of subject and object; the concepts that man turns to God (Word), and that God comes to man (Christ), that God is in man and that man is in God (Christianity) become obsolete. These are still images moulded by mythology. In Science we drop the concept of splitting up Being into three parts: 1) an "inside", 2) a wall of partition, and 3) an "outside". Just as  $2 \times 2 = 4$  can never be "in" anything, so the divine Principle is never in its idea.

*Principle operates as idea*

The biblical expression: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13) is formulated anew in the Science of Being Principle works neither in man nor in idea. Principle operates as idea; idea is the perfect operation of divine Principle. Idea is always inseparable from its Principle, therefore always Principle-idea; the operation of Principle is always that of Principle-idea.

*Being in place of "in"*

What Christianity tried to explain by the term "in" can be expressed today much more clearly and purely through scientific terminology. Let us consider some examples.

When Jesus taught: "I in you and you in me" it meant at his time an enormous step forward in spiritual insight as to what man is. This still mystical concept of oneness is today explained through scientific oneness like this: "Man is the compound idea, including all right ideas." The gospel message: "The kingdom of heaven is within you" is stated in Christian Science without an "in": "The divine Principle and idea constitute spiritual harmony,—heaven and eternity" (S. & H. 503). The Bible teaches: "in him we live, and move, and have our being" (Acts 17:28), while Science, being free from such a mystical concept of oneness, states the pure fact: "Principle and its idea, man, are coexistent and eternal" (S. & H. 520). This takes away

the sense that the divine has to fulfil itself in something foreign to itself and other than as itself. Principle is infinite self-fulfilment as such.

### *Science of Being*

#### *Definitions*

We must also be clear about the term "Science" as used in Christian Science. Funk & Wagnalls gives the following definition of science: "*science is knowledge reduced to law and embodied in system*". The Science of Being deals with the subject of the infinite One. In order to understand the infinite One we need scientific method to reduce the infinite to simple laws, orders, rules and to unite them into a system. To discover this was Mrs Eddy's great life-work. She writes: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146). The age in which we live is the scientific age. It is therefore our task to fathom the one Being according to our age, i.e. as the Science of Being. It would be an anachronism if today we would try to explore the eternal truths of the Bible with the biblical methods of that time. We no longer travel from place to place on a donkey but use the means of our time.

Mrs Eddy defines her concept of Science in a twofold way: "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived'"; and then adds: "I employ this awe-filled word in both a divine and human sense" (No. 9/10). The Science of Being as presented in the Text-book includes both definitions and only as we comprehend both do we have the complete sense of Science; the one should not be neglected for the other. The term "Science" as "the atmosphere of God" has to include "knowledge, duly arranged and referred to general truths and principles", or else we have only mysticism in place of Science; on the other hand, ordered knowledge based on system must become the "atmosphere of God" if it would not remain just an intellectual knowledge based on the mere letter. Such a Science would be void of the spirit.

## *Two components*

A balanced sense of Science which unites the exact letter with the inspiration of the spirit combines two important components. This is clearly expressed in the definition of "science" in the Oxford Dictionary. The first component is: "A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws." The second component is that science "includes trustworthy methods for the discovery of new truth within its own domain". Science serves 1) to comprehend and to interpret the facts of being through scientific methods, and 2) to make new discoveries and to receive new revelations through scientific methods, in short, to operate creatively.

### *1. Interpretation*

Until now more attention has been given in Christian Science to the first of the two components. Dooley especially made clear what constitutes the scientific system of Christian Science; he showed how the Textbook contains the system to which divine metaphysics has been reduced in our age. He interpreted its system with its laws, orders, rules and classifications. The system of the Science of Being is founded on the seven synonymous terms for God, the four sides of the holy city and the four levels of spiritual consciousness: Science itself, divine Science, absolute Christian Science and Christian Science. With the discovery of these scientific tools, scientific interpretation became possible; at first the Bible could be interpreted in such a way as to understand its Science: later, the scientific structure of the Textbook was laid out. Thus a much deeper sense of both the Bible and the Textbook was gained than when these two books were read only in single sentences, verses or paragraphs.

It is considered one of the foremost duties of a Christian Scientist daily to study devotedly the text of the Bible and of the Textbook so as to fathom the revealed truth contained in these books. Thereby the first component of the definition of "science" has been appealed to and activated: interpretation. The student of this Science always goes back again and again to the same text, re-reads and re-studies it. This binding back to a text (re-legare) and re-reading (re-legere) of the same text are characteristic of religion. Such an occu-

pation with the interpretation of past revelations can be regarded as scientific religion.

## 2. *New revelations*

Let us remember, however, that God's revelation of himself does not only belong to the past, it also belongs to the now and to the future. The infinite never repeats itself; thus revelation is always new, unique. But do we not belong much more to the now and to the future than to the past? If thought remains with the interpretation of the Bible and the Textbook, it binds itself back to the past and soon we belong to the old-timers. On the other hand, the revelations of God are progressive and go on and on forever. Our heart, thought and desire cannot stay with the interpretation of the text of past revelations but must also turn to the fact of continual and progressive revelation. Here we are helped by understanding that Science does not only imply interpretation but also includes a second component, that of discovery, revelation, creative genius.

It is most indicative that the Textbook uses the verb "to reveal" mostly with the term "Science" and not with "God". It never states: "God reveals", but "Science reveals". It is actually Science which "includes trustworthy methods for the discovery of new truth within its own domain". Thus we are brought to the understanding that the Textbook not only presents a great revelation — the Science of Being — but, in addition, gives us something much greater: the method of receiving new progressive revelation individually, so as to be the progressional revelation of God himself. As we begin to realize that Christian Science is not limited to one textual presentation, namely to that which was revealed to Mrs Eddy a hundred years ago, but that her revelation shows us that we are the very revelation of God, then we have touched the creative sense of the Science of Being. This second component of Science is not bound to one revealed text, and is not solely engaged with the interpretation of such a text, but has to do with the constantly new, the ingenious. This alone brings the breakthrough to incessant inspiration.

## *Infinite progression*

In place of re-reading, re-studying, repetition, we gain infinite progression. "Infinite progression is concrete being" writes Mrs Eddy and adds: "which finite mortals see and comprehend only as abstract glory"

(ibid.). Being does not grow out of yesterday, it does not appear as a progressive stage evolved from the past; it is the infinite origin made constantly present, free from any ties of the past. The fact that our being, our one and only being, is the unfoldment of divine genius appears to human thought as abstract glory; but he who has freed himself from the concept "man" and has accepted that there is only that Mind which is God experiences infinite progression as concrete glory in the most natural way.

### *Genius*

Accepting that we have that Mind which is God, that we have that Mind which never repeats itself in its manifestations, makes each one a genius. Then there is no longer burdensome, laborious working but the unlaboured operation of the creative all-intelligent Mind. None should deny himself the potentialities of genius. It belongs to the immanent nature of what is called "man" that "the compound idea" is an infinite calculus of ideas, a constantly new combination of the intelligent Mind-idea, which, as it reflects also Truth and Love, can bring forth only forms of excellence. With this second component of Science the accent shifts from that of an interpreter of past revelations to that of a composer of new revelations. In the understanding of the Chart lies the scientific method which accomplishes this change. The Chart is not meant to be read and re-read, it is more a cybernetic model for the infinite progression of concrete being in its concrete glory.

It is interesting that as long as the universities were under the authority of the Church its teachers were called Confessors; when after about 1400 AD the universities became independent, the teachers were called professors, public teachers or interpreters. Today, students all over the world are protesting against being merely "taught at" and demand that the teacher's mission is to conduct the students so as to bring to light new knowledge from within them. Where this is practised the teacher is no longer called "professor" but "conductor". Such instruction does not start from the premise that the teacher knows everything and the student knows nothing; the basis of working is the new insight that all knowledge is latently existing in the student and only needs to be made conscious through adequate methods.

### *Bible*

When considering the order of Bible — Textbook — Chart, we can recognize the new trend. Doory said that when he was reading the Bible he could feel God: when reading the Textbook he knew God. The Bible gives a warm, living, gracious, tender, compassionate sense of Truth: the Textbook gives the accurate sense of the system of divine metaphysics. The Bible gives the loveliness of Science: the Textbook gives the scientific basis. The Bible is like a great musical composition of the divine system: the Textbook stresses more the mathematical aspect, its harmonics and application to the human problem. Thanks to the Textbook the compositions of the Bible can now be read more intelligently and accurately.

### *Textbook*

Mrs Eddy did not receive her revelation of Christian Science from the Bible, but direct from God. Christian Science is not an interpretation of the Bible but the immediate revelation from Being. Her statements are completely new, as she said herself “hopelessly original”. Only after receiving the revelation was she able to interpret the Bible in a new light. The Bible itself is like a great composition. The Textbook gives to it the scientific interpretation but is also a new, a scientific, composition of Being. Mrs Eddy was not in the first place interpreter but revelator bringing out newly revealed forms of truth.

### *Chart*

The Christ-idea will not rest until this new change, this shifting of the accent from scientific interpretation to progressional revelation, takes place with each Christian Scientist. Whoever is consciously open to it will be used by Principle as a revelator. “The Scriptures and Christian Science reveal ‘the way’ and personal revelators will take their proper place in history, but will not be deified” (Mis. 308). The Chart serves as a guide on this way; it offers the spiritually scientific method of infinite computations: it is a divine computer.

### 3. THE DAYS OF CREATION

#### The seven thousand-year periods

##### *Thousand-year periods*

It has already been pointed out (page 3) that the beginning of the Bible, the first record of creation with its seven days, depicts the whole Principle of spiritual unfoldment. It was believed that “one day” — one day of creation — “is with the Lord as a thousand years” (ibid.). The Old Testament embraces 4000 years of biblical history from Adam to the birth of Jesus and illustrates in four periods, each of a thousand years, the metaphysical meaning of the first four days of creation. The New Testament contains the beginning of the fifth thousand-year period.

##### *First day of creation*

The *first thousand-year* period covers the time from Adam to Noah, the step by step awakening out of the Adam-dream to the full *light* of God’s creation (Enoch), symbolizing the breaking of the creative divine light or divine Mind on to human thought as indicated in the first day of creation.

##### *Second day of creation*

The period from Noah to Abraham covers the *second thousand years*, and narrates how Noah was saved from the flood by building an ark which separated him from the onrush of mortal mind. This clear *distinction* between Spirit and matter illustrates the second day of creation, the firmament which divides the waters under the firmament from the waters above the firmament.

##### *Third day of creation*

The *third thousand-year* period runs from Abraham to king Saul. The many stories that come into this period have all one common denominator: the search for the true, unchangeable *identities of being*. The patriarchs sought the divine nature of man, and as soon as they had found it they gave themselves, their wives or their children, new names. Thus Abram is named Abraham, Sarai receives the new name Sarah, Jacob becomes Israel, Benoni is called Benjamin, etc. Their divine insight was also defined and named. Moses defined God as the I AM; he defined God’s government through the Commandments; the unstable and unsettled became stable and settled; the restless wandering of Abraham, Jacob, Moses and his people

came to an end when Israel settled definitely in the land of Canaan. All this illustrates the third day of creation where the formless waters receded, and the dry land, the definite forms, appeared. Soul fashions all identities as definite forms of being.

*Fourth day of  
creation*

The *fourth thousand years* begins with Saul, the first king of Israel. The idea of *government*, as illustrated in the fourth day of creation by the symbols of sun, moon and stars, first finds its realization in Israel's demand for a king who was to rule the people, and then through the history of the rise and fall of the kingdom. Later, the accent shifts to the prophetic age; the prophets were pointing to the governing idea of an impersonal, universal Principle.

*Fifth day of  
creation*

The fifth day of creation speaks of the moving creatures that have life, which are fruitful and multiply and fill the waters in the seas. A great sense of *life*, multiplication, abundance, becomes the main theme. Jesus introduced the *fifth thousand-year* period with his statement: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He did not come to destroy the Old Testament (the Law) but to fulfil it; he proved that the preceding four thousand-year periods are omnipresent and are going on in the "now". He fulfilled the first four days of creation, of Mind, Spirit, Soul, Principle, as the "nowness" of Life, as instantaneously fulfilled life. He overcame the concept of time and showed that spiritual facts are not subject to unfoldment in time. Therefore he could anticipate the fifth, sixth and seventh days of Life, Truth and Love and claim them for himself as a time-free "now". "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Salvation means: "Life, Truth, and Love understood and demonstrated as supreme over all" (S. & H. 593). At this point of spiritual unfoldment it is understood that the genesis of being does not evolve in periods of time (days) but that it consists of completely timeless facts of the infinite One which can penetrate human consciousness at any moment. Thus the "seven days" are comprehended as "numerals of infinity", as a spiritual code of the infinite One. The Textbook states: "The numerals of infinity, called *seven days*," — they are only called "seven days" but are not actually 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 . . .” (S. & H. 520).

*Sixth day of  
creation*

The Jewish religion is ready to follow the spiritual idea up to the fourth day of creation; it accepts the Old Testament which comprises four thousand years of biblical history but it is not willing to advance further in the spiritual line indicated in the seven days of creation. Christianity takes the step from the fourth to the fifth day of creation and the Bible closes soon after the beginning of the fifth thousand-year period. Therefore we must admit that the Bible does not give the whole spiritual story for it does not contain the exemplification of the sixth and seventh days of creation as the sixth thousand-year period (1000 - 2000 AD) and the beginning of the seventh thousand-year period (from 2000 AD onwards) — a period of such great importance to our age. Just as in the time of Jesus the Jews were called to go forward, we today stand face to face with two great questions: Are we willing to realize the spiritual import of the sixth day of creation? Are we, at the threshold of the seventh thousand-year period, big enough to welcome consciously a new mutation? Seeing retrospectively that the first five days of creation were realized in human experience as thousand-year periods, we are able to reckon with certainty that this will be so with both the sixth and seventh days of creation.

The sixth day of creation points to the idea that man becomes *conscious* of himself. The *sixth thousand-year* period brings the age of science and the dominion that goes with it; its purest form is the revelation of Christian Science.

*Seventh day of  
creation*

As we stand at the turn of the sixth to the *seventh thousand-year* period, it is important to be clear as to what the sixth and seventh days of creation involve; then we are consciously receptive to a mutation of consciousness and contribute actively, like pioneers, to a new unfoldment. The seventh thousand years will bring perfect operation in rest, the age of self-steering, self-regulating, self-operative divine cybernetics, of which the Chart is the model.

Doorly and his students have written extensively about the spiritual interpretation of the seven days of creation and the seeker can find there all the information regarding this most fundamental theme. In connection with our subject, it is enough to draw attention to those points which bring the sixth and seventh days of creation into their proper perspective.

*Structure of first  
record of creation*

Each of the seven days of creation illustrates definite ideas of the seven synonymous terms for God: i.e. specific ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. But each day of creation conveys only the dominant meaning, the atmosphere, or let us call it the "tone" of a synonym, while subordinate to it, — as "subtones," — ideas of other synonyms are reflected. The first day gives the dominant tone of Mind and three subtone of Mind, Spirit, Soul; the second day gives the tone of Spirit and the three subtone of Mind, Spirit, Soul; the third day has the tone of Soul and five subtone of Mind, Spirit, Soul, Principle, Life; the fourth day has the tone of Principle and also five subtone of Mind, Spirit, Soul, Principle, Life; the fifth day gives the tone of Life with four subtone of Mind, Spirit, Soul, Principle. The question why the days of creation and many other presentations in the Bible and the Textbook have this structure, and what this means to us spiritually and practically, is not answered here as it is not within the scope of our subject. But for our purpose the following should be noted: not one of the first five days of creation showed a full reflection, i.e. subtone of all seven synonyms. Only the sixth day, the day of Truth, has seven subtone, namely, the subtone of Mind, Spirit, Soul, Principle, Life, Truth, Love. Finally the seventh day with its main tone of Love has two subtone: Truth and Love. The reason for this and the meaning of it are fully dealt with in the following pages.

**The sixth day of creation**

*The standpoint of the synonyms for God*

*Standpoint of  
Science*

When an idea is considered in relation to all the other ideas of the seven synonymous terms for God (which occurs for the first time in the sixth day of

creation) thought rises from the basis of considering single ideas to the level of considering the synonyms for God. Why? Because a synonym for God does not only express a specific idea but the whole of God, for God is the sum total of the universe of ideas. Doorly pointed out that the sixth day gives us the synonyms for God.

In the first four days of creation, thinking is in stages of spiritual development; in the fifth day, the day of Life, these stages of spiritual development are considered as timeless, eternal facts, as “numerals of infinity”; but in the sixth day we see that each idea reflects every other idea, so that consciousness conceives the universe including man from the standpoint of the synonyms for God. It was in the sixth thousand-year period that Mrs Eddy defined God for the first time through the seven synonyms. Thus Christian Scientists are asked to think from the standpoint of the synonyms for God which, as we have seen before, are the foundation of the Science of Being. The structure of the sixth day of creation shows us the development from metaphysics (the contemplation of ideas) to Science (the contemplation of the infinite One including all ideas).

*Change of  
standpoint from  
idea to synonyms  
for God*

Before considering the ordered structure of the sixth day of creation with its seven subtones, it may be helpful to draw attention to the main point of this sixth day so as to accentuate the great change of attitude which takes place in our consciousness. The first five days have one thing in common: each one of them brings a new single idea into expression. On the first day it is “Let there be light” (creative intelligence); on the second day: “Let there be a firmament in the midst of the waters” (separation, order, unfoldment); on the third day: “Let the dry land appear” and “Let the earth bring forth grass, the herb yielding seed” (identity and unchangeable reproduction); on the fourth day: “Let there be lights in the firmament of the heaven . . . to rule” (harmony and demonstration); on the fifth day: “Let the waters bring forth abundantly the moving creature that has life” (multiplication, life). The sixth day also begins in the same vein: “Let the earth bring forth the living creature . . . and cattle . . . and everything that creepeth upon the earth” (each animal symbolizing a specific idea, i.e. metaphysics). Soon afterwards a

great change takes place. God said: "Let us make man in our image, after our likeness". Now it is not a further single idea that is being revealed but the *whole* image of God, the synonyms for God through their ideas. Here consciousness changes from an ascending order of ideas to the standpoint of the synonyms for God, from metaphysics to Science. God no longer presents just one new idea of his creation but reveals his own full selfhood. It shows God's contemplation of himself, that is to say, a God-genesis to man. Thought is led up to the point where God contemplates himself, where he makes an image of himself, where he knows himself and is conscious of himself. As man is that species which is bestowed with consciousness, man has been taken as an appropriate symbol of "God's consciousness of himself". As God always knows himself as a whole, this sixth day demands the wholeness of God as the attitude of consciousness, and this is the standpoint of the synonyms for God.

*Structure of the sixth day of creation*

Let us now consider the ordered, spiritual structure of the sixth day of creation with regard to how it leads our thought from metaphysics to Science, from an objective view of an idea-existence to a divinely subjective view of the one Being. This day illustrates God as Truth, as the truth about everything, and the seven subtones serve to exalt our consciousness to God's consciousness of his wholeness.

*Truth as Mind:*

— *divine thoughts*

1. Truth as Mind (S. & H. 513: 14-21). "And God said, Let the earth bring forth the living creature . . . , cattle, and creeping thing, and beast of the earth". Let the earth, not God, bring forth! It is not yet the standpoint of the synonyms for God impelling the bringing forth. Earth is a symbol of "a compound idea" (S. & H. 585)—not "the compound idea". Ideas translate themselves to human thought as divine thoughts; they bring a great variety of divine qualities into human consciousness. The interpretation reads "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them". "Cattle, creeping thing, and beast" symbolize the variety of thoughts conceived by the divine Mind. Man is not yet mentioned; only later is he introduced, and then as conceived by God. Ideas emanate from God, thoughts emanate from ideas.

*Truth as Spirit:*

— *divine thoughts  
are spiritual  
realities*

2. Truth as Spirit (S. & H. 513:22-515:10). "And God made the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth . . . and God saw that it was good." Divine thoughts are always good and real. The marginal heading to this verse reads: "God's thoughts are spiritual realities," and in the text it is stated: "God creates all forms of reality. His thoughts are spiritual realities." "Idea" is not yet mentioned, only "God's thoughts". What are God's thoughts? Are they thoughts which God entertains? Can God think? Has God a brain? No; only men think, and they can have thoughts directed to the divine, just as they can have devilish thoughts though no devil exists from where such thoughts could come. The divine Mind is conscious of itself and manifests itself as ideas which can commune with men as thoughts of a divine nature and embody divine, not human, qualities. Under the marginal heading "Qualities of thought" the Textbook describes those qualities which are commonly attributed to the various animals. The lion is a symbol of moral courage, freedom and fearlessness; the cattle stand for diligence, promptness and perseverance; the worm illustrates patience; the serpent symbolizes wisdom and adroitness; "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible."

Before the creation of man is mentioned, thought acquaints itself first with the symbols of "cattle, creeping thing and beast" which stand for divine qualities of thought. Great spiritual progress is demanded of us if we are to embody such qualities, and only too often are we aware of our inadequacy. In spite of all this, we must be aware that the destiny of man does not culminate in the embodiment of these qualities, or we should only express those true qualities which are symbolized by "cattle, creeping thing and beast". What further change is still necessary in order to attain the concept of "man"? The next stage brings the decisive breakthrough.

*Truth as Soul:*

3. Truth as Soul (S. & H. 515:11-516:23). "And God said, Let us make man in our image, after our likeness". God speaks here of himself as an "Us". In the first record of creation, the Hebrew term for God is Elohim, which is a plural form. Under the marginal heading "Elohistic plurality," the Textbook states: "The

name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love.”

— *God's own contemplation*

When Elohim says: Let us make an image after our likeness, this means in the terminology of today that Life, Truth and Love say: Let us make an image of Life, Truth and Love. Life, Truth and Love do not make an image of man but an image of themselves, and this process is symbolized by the name “man”. Yet we can easily drop the obsolete symbol “man” in order not to be distracted from the change that consciousness makes here: namely, that decisive step where Life, Truth and Love contemplates itself as Life, Truth and Love, is conscious of itself, recognizes and understands itself. At this point we are asked to go forth from this new standpoint.

— *reflection*

God's self-contemplation is illustrated by reflection. When we stand in front of a mirror, our reflection in the mirror is our own image and likeness, not something separate from us, though it seems to be opposite us. Applied symbolically to God this means: when Life contemplates itself as Life, Truth as Truth and Love as Love, then Life, Truth and Love do not contemplate an image outside themselves but one enclosed in Life, Truth and Love. “The eternal Elohim includes the forever universe.” Life, Truth and Love contemplate themselves, not “man”; they only know themselves and nothing outside them. This self-contemplation is reflection within the infinite One, a process of consciousness to which the symbol “man” is given.

Even in the human, reflection serves as self-knowledge. We only know what we look like when we see our image in a mirror and become conscious that this image is our likeness, that it is us and that it could not exist at all without us. Contrary to this, the kitten believes that it sees another kitten in the mirror. We only recognize our voice when we hear it on a tape-recorder and grow accustomed to it. When we hear our voice for the first time, we may not recognize it as our voice, and ask with astonishment: Is this actually my voice? Speaking is one thing; the ability to recognize one's own voice is another thing. Only by reflection

can identity be established. So it is with the consciousness of the divine.

— *God's  
self-knowledge*

Up to this point, God was presented as the creative origin of his own nature; but now, God's knowledge of himself comes into focus. God is Mind, Spirit, Soul, Principle, Life, Truth and Love. In the sixth day, thought is exalted to the point where it comprehends Mind through Mind, Spirit through Spirit, etc. Here it is of interest to remember that Mrs Eddy only began to comprehend the seven synonyms for God when she saw that God knows himself. In one of her classes she related how she arrived at the synonyms for God. A student made the following notes: "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."

As far as this in the record of creation, thought was concerned with the question: What did God create? and it was accepted that God knows his creation. But now the question arises: How does God know himself? This opens thought to receive God's revelation of his own nature, and it was through such an attitude of consciousness that God's self-definition through seven terms was revealed to Mrs Eddy. The student's notes continue: "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 could go on, and so she knew that every term was given to her through inspiration" (Miscellaneous Documents 61/62). The definition of God through seven synonymous terms was by no means Mrs Eddy's invention, but it was a statement of how God revealed himself to her step by step. Truth gave the definition; Mrs Eddy listened and caught it.

Let us recapitulate: God is conscious of himself; he has an image of himself; thus he knows himself. This consciousness of himself is depicted by the symbol "man", but the symbol is not identical with men. Men are not the creations of God.

— *all reflects God*

The image and likeness of God has nothing to do with men; it can in no way be subject to limitation because it is infinitely spiritual and we can see "this

true likeness and reflection everywhere” — not only where corporeal sense sees a counterfeit of man. “God fashions all things, after His own likeness” — meaning “all things”, not merely “all men”. As long as we reason from the human concept of “man”, asking ourselves: “What is man?” and answering that man is the image and likeness of God, we inevitably arrive at the false conclusion that men are the likeness of God. Reasoning from the concept of “men” to the concept of “man” is completely misleading. The sixth day of creation reasons solely from God. Without understanding what God is, we can never know what is meant by the symbol “man”. God, Elohim, said: Let us make an image and likeness of ourselves. This “Us” is Life, Truth and Love which reflect themselves in ideas of Life, Truth and Love *everywhere*. The symbol “man” is attributed to such divine consciousness. Once this has been clearly seen, it is helpful to drop the symbol “man”. As soon as consciousness has taken the step to contemplate the infinite ideas of Life, Truth and Love from the standpoint of Life, Truth and Love, the question: What is man? will no longer arise. Thus mortals lift themselves into the realm of divine ideas. Whoever takes this step in consciousness withdraws from the material view of existence but gains in its place a freedom and exaltation which bestows an unspeakable certainty, security and peace.

*Truth as Principle:*

4. Truth as Principle (S. & H. 516:24-517:24). “So God created man in His own image, in the image of God created He him; male and female created He them.” The marginal heading reads: “Ideal man and woman.” The text explains that man is a generic term and that “masculine, feminine, and neuter genders are human concepts.” The anthropomorphic sense in us tries to connect the God-image with human corporeality, and from this arises the difficulty in arriving at the true concept of “man”. The Indo-Germanic root for the word “man” is “man-” from which stems the Sanskrit “manas” which means “inner sense, spirit, soul, reason”; from “manas” comes “manu” which can be translated “man, thinker, measurer”. “Inner sense, spirit, soul, reason” is again akin to the Latin “mens, mentis” which corresponds to the English “mind”. In many old languages “man” is synonymous with “mind”. “Man” is the term for that which God has in his Mind.

— *man and mind*  
synonymous

— *ideal man and  
ideal woman*

God's creation according to his own inner image can be symbolized by male and female qualities. "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love." The symbol of the male stands for the continuous creation of ideas, for intelligence, for the impulse to recognize and comprehend the new; the symbol of the female stands for the faculty to conceive, contain, embrace and include an idea, thus giving to the male aspect the fertile ground for its unfoldment. The divine Mind which contemplates and knows itself includes both the male quality, the faculty to comprehend itself always anew in its truth, as well as the female quality to nurture and protect every new idea.

— *man is God-idea*

At this point man is not just defined as the idea of Life, Truth and Love, but for the first time (and this only towards the end of the Textbook) as *corresponding* to the *synonyms* for God; the ideal man corresponds to Truth — not just to the idea of Truth: the ideal woman corresponds to Life and Love — not just to the idea of Life and Love. This indicates that man is not just an idea of God but is God-idea, that is, the idea of God which remains forever in God himself. The male element of creation is that the divine Mind brings ideas to manifestation: the female element is brought out through the fact that this manifestation is never separated from God, is never projected on to something outside and that it remains forever in its origin, in the divine Mind.

As "man" is male and female in one, "man" corresponds to God as Father-Mother. Human sense may regard such a thought as blasphemous because it still considers the divine in a mythological way. We have already touched on this problem (p. 6-7). The Jews reproached Jesus: "because . . . thou, being a man, makest thyself God" (ibid.). Actually Jesus disidentified himself from the concept of "man" and quoted the Psalms: "I said, Ye are gods." In the terminology of today this means: Ye are God-idea. Jesus knew that man corresponds to Life, Truth and Love. This does not imply that man is God but that he is infinite God-idea. We are only truly conscious of man when from Life, Truth and Love we contemplate anew (male) and all-inclusively (female) Life, Truth and Love.

— *divine  
personality*

Here the universe of people disappears. If we speak of person then it should only mean the triune person God — Life, Truth, Love. In reality there is no other person. “God has countless ideas” — not persons — “and they all have one Principle and parentage. The only proper symbol of God as person is Mind’s infinite ideal.” We know this infinite ideal of God as Life, Truth and Love infinitely conscious of itself as ideas of Life, Truth and Love.

*Truth as Life:*

— *multiplication*

5. Truth as Life (S. & H. 517:25-518:4). “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion. . . .” The realization of all that has gone before this point now brings newness of life, multiplication and abundance. The flood-gates are open and blessings flow continuously and irresistibly. Being never repeats itself, it knows no routine; its nature is constant newness, infinite progression, new compositions. “Divine Love blesses its own ideas, and causes them to multiply, — to manifest His power.” The infinite person — Life, Truth, Love — manifests its power unhampered and floods being with its continual multiplication of ideas, with inspiration and revelation. Here man becomes the manifestation of revelation and creative science, the expression of originality and of constant individualization of the one Being. The abundance of being makes itself felt in our existence as a constantly changing newness of life. Whenever we are still and contemplate from Life the infinite ideas of Life, from Truth the infinite ideas of Truth, from Love the infinite ideas of Love, we experience an abundance of new inspiration.

*Truth as Truth:*

— *compound idea  
“man”*

6. Truth as Truth (S. & H. 518:5-23). The record of creation speaks here of every herb which “shall be for meat”, and of every green herb for every beast and fowl. The marginal heading in the Textbook is “Assistance in brotherhood” and the corroborative text reads: “God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower.” “Man” is not only the symbol of “the compound idea of God, including all right ideas” (ibid.) but also of the constructive (male) and conceptive (female) relationship within the compound idea, that is, of “the divine infinite calculus” of being. All ideas are

constantly woven into one harmonious whole, not in a static way but as a dynamic interrelated operation. All ideas have the complete nature of the infinite One. "All the varied expressions of God" — not only man — "reflect health, holiness, immortality — infinite Life, Truth, and Love." The concept of a universe of people is a great obstacle to true understanding. What a burden falls away and what a vastness opens up when we recognize that *all* the manifestations of Life, Truth and Love reflect the whole of Life, Truth and Love. This brings the only true universe into view.

*Truth as Love:*

7. Truth as Love (S. & H. 518:24-519:6). "And God saw everything that He had made, and, behold, it was very good." All, not only "man", was very good, perfect. "The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect." It expresses all; this is the male component. It also comprehends all: comprehend in the sense of "to contain, to embrace, to include" (Webster) is the female component. The eternal Mind knows its own ideas. Why then should we be concerned with knowing anything other than the divine Mind and what it knows? The divine Principle is conscious of itself and therefore of its own ideas. Though still contemplating the sixth day, the day of "man", Mrs Eddy does not mention the term "man" in the text. We gain something if we, too, do not use this term because Principle knows nothing but ideas.

— *perfection knows only ideas*

— "*man*"  
*demythologized*

As Mind knows nothing but its own ideas, the concept of a God who knows each individual man and who has a personal relationship with him is completely demythologized. Is mankind ready to disidentify itself from the symbol "man" and to raise itself out of mythical symbols into the pure realm of Spirit? In the development of the biblical thousand-year periods we are now at the end of the sixth thousand years corresponding to the last subtone of the sixth day of creation. If we are not devoting ourselves to preparation for this new unfolding of consciousness, we are in danger of being swept aside by the omnipotent Christ-idea.

— *self-contained Being*

As a climax of the sixth day of creation, the Text-book explains under the marginal heading "Perfection

of creation” that which must be understood as spiritual creation, namely, the emanation of God’s infinite self-containment. It sounds paradoxical, as is the case with most of the great spiritual statements. Creation is not a manifestation of something which leaves the creator but is a creation, an emanation, within the infinite self-containment of the creator. Creation is the potential possibility of Principle to manifest itself continually as its own idea which is always included in Principle. The “emanation” of God indicates again the creative, progressive element of the male, while “infinite self-containment” symbolizes the female element. We can all experience this whenever we are still, when we give up all material conceptions of a material universe of people, and are ready to contemplate Principle from the point of view of Principle. As we listen in this way, new visions flow in (male) and with great joy we realize that there is infinite conception (female).

#### *The standpoint of the four sides of the holy city*

Doorly found that the sixth day of creation gives us not only the standpoint of the Seven (the seven synonymous terms for God) but also of the Four (the four sides of the holy city), so that the sixth day of creation, corresponding to the sixth thousand-year period, discloses Science: the operation of the sevenfold nature of Being in a fourfold calculus. The *modus operandi* of Word, Christ, Christianity and Science is woven into the seven subtones of the sixth day. Thus the sixth day gives four more fundamental terms of the Chart.

Let us consider quickly the four spiritual modes in the sixth day of creation:

#### *Word: God’s thoughts*

1. Word. It embraces the two subtones of Truth as Mind and Truth as Spirit, that phase where “the earth” brought forth the creation of “cattle, creeping thing, and beast”. All the marginal headings here in the Textbook refer to “thoughts” and their specific divine qualities; they are: “Continuity of thoughts”, “God’s thoughts are spiritual realities” and “Qualities of thought”. The Word of God here declares itself to thought as a presentation of the many divine qualities. “Spirit diversifies, classifies, and individualizes all

thoughts" (ibid.). The first appearing of manhood begins with these divine qualities; its symbols are not yet "man" but "cattle, creeping thing, and beast".

*Christ: God's  
self-expression*

2. Christ. This phase of operation covers the two subtones of Truth as Soul and Truth as Principle. Its common denominator is the creation of man in God's image and likeness. As soon as thought asks: From where do divine qualities come? To whom do they belong? the standpoint changes from the Word to the Christ. Christ is the self-expression of God; Christ is always that which goes out *from* God, whereas the Word shows the way to God. In the Christ, everything comes from God; it is God who makes an image of himself, of the whole. Thus the divine qualities of "cattle, creeping thing, and beast" become the compound idea of God, the idea of wholeness; its symbol is "man". Here, for example, thought is no longer concerned only with isolated ideas of Mind but touches the whole of Mind. Now we begin to understand that we are not that which we know about man but that which Mind knows about itself. An enormously important change takes place.

*Christianity:  
calculus of ideas*

3. Christianity. The subtones of Truth as Life and Truth as Truth have one common characteristic trait: the operation of the compound idea man in the universe. Here man symbolizes the instantaneously new, spontaneously creative, originality, — nothing static, stale, repetitive; he represents abundance and constant multiplication. Life expresses Principle in constantly new variations; its ideas combine kaleidoscopically in ever new combinations in the infinite calculus of ideas. Here infinite progression becomes concrete being.

*Science: perfect  
being*

4. Science. Does this creation go on throughout eternity? No. Only while thought is reasoning in successive steps can it be helpful to have the concept of a continuous creation. But when the fourth side, Science, is touched, the time-element falls away. Science deals with that which *is*, with being. At this point — in the subtone of Truth as Love — we read: "Nothing can be novel to eternal Mind" (S. & H. 519). Only to human thought is perfection always seen in new features; to God, Love, all is already perfect. "And God saw everything . . . and . . . it was very good." When contemplating perfection from the standpoint of

Life, Truth and Love, we can only see the perfection of the infinite ideas of Life, Truth and Love, and nothing will ever tempt us to try to see the perfection of anything else. The whole includes its parts. We are no longer trying to see a person, a body, an object or a situation in its perfection: this would be nonsensical, materialistic spiritualism. It is already indicated how important it is to the practice of Christian Science to have a right understanding of what the sixth day of creation implies.

*From the Bible to the sixth thousand-year period*

When in the ascending line we take the step from the fifth to the sixth day of creation, consciousness experiences a great change. The same change takes place from the fifth to the sixth thousand-year period. Are we ready to take this step consciously? What this implies in practical terms can be illustrated as follows:

*Biblical characters*

The Bible is full of stories about the lives of individual men and women. As long as these figures and their life-histories are seen from a historical point of view the Bible is of little interest. But if these characters are taken out of a historical concept and are seen as symbols of timeless, spiritual types, the Bible is of interest to the present time and becomes a textbook of fundamental, eternal and universal values. Hence the necessity to interpret the biblical stories so that they are freed from a literal signification and translated into their metaphysical meaning. The Glossary of the Textbook contains "the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning" (S. & H. p. 579). As we are considering the subject "man" in the sixth day of creation it is interesting to note what "original meaning" is attributed to the various biblical characters:

Abel: "Watchfulness; self-offering;" Noah: "knowledge of the nothingness of material things and of the immortality of all that is spiritual." Japhet: "A type of spiritual peace". Shem: "kindly affection; love rebuking error; reproof of sensualism." Abraham: "Fidelity; faith in the divine Life and in the eternal Principle of being." Jacob: "Inspiration; the revelation of Science,

in which the so-called material senses yield to the spiritual sense of Life and Love." Asher: "Hope and faith; spiritual compensation; the ills of the flesh rebuked." Gad: "Science; spiritual being understood; haste towards harmony." Judah: "the spiritual understanding of God and man appearing." Benjamin: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports." Joseph: "a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies". Moses: "moral courage; a type of moral law and the demonstration thereof". Elias: "Prophecy; spiritual evidence opposed to material sense". Jesus: "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality".

Considering these interpretations it is important to note that not one of the biblical characters is defined as "idea", as "image or likeness of God" or as "man". Furthermore, most of the interpretations also contain completely negative qualities (not cited in the quotations above). At most they speak of "a gleam of the infinite idea of the infinite Principle" (Benjamin) and of "the highest human corporeal concept of the divine idea" (Jesus). In connection with our subject, it is highly interesting to see that the positive qualities which we find in these interpretations are similar to those which we found at the beginning of the sixth day of creation as the metaphysical meaning of "cattle, creeping thing, and beast", i.e. before "man" appeared on the scene.

*Forerunners  
of "man"*

The biblical characters prefigure the full concept of "man"; they symbolize qualities of thought, and as "God's thoughts" they can be considered only as the first faint appearing of manhood. Though none of these types represents the full God-idea these divine qualities should not be considered trifling for they are a source of strength to man and support Christian healing (see S. & H. 514/5), they help to carry the burden of resolve and protect us on the way Godward. The real danger would be if we believed these divine qualities to be our ultimate manhood. This would have to

be regarded as a binding back to outmoded stages of spiritual unfoldment. Although we must strive to embody these divine qualities, we should by no means be satisfied with this, believing that it will help us to master any situation. The decisive breakthrough occurs after this stage.

### *Man*

As the Bible only embraces the first five thousand-year periods, it is for the Textbook to exemplify the sixth day of creation, the day of "man". The Glossary defines "man", correlative with the sixth day from the point of view of the synonyms for God, as: "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." What an enormous difference there is between the biblical characters and that which is "man"!

### *Noah, etc. . . . is me*

Through the metaphysical interpretation of biblical characters as eternal, universally valid types of being, it has become possible for us to read the Bible anew. Noah is no longer a legendary or historical person but a type of spiritual quality which also exists in us and as us: "Noah" is in us. In the same way, all the biblical stories are lifted out of the past into the present, and as we study the biblical characters we become acquainted with ourselves. Each one of us, once in a while, is placed in a situation where we are a Noah, an Abraham, a Jacob, a Moses, a Joshua, a David, etc. But we should not remain there, for then we would only claim for ourselves the Word-aspect of the sixth day of creation, the divine qualities of thought.

### *Mind, etc. . . . is me*

The Christ-aspect of the sixth day of creation lifts consciousness to the standpoint of the synonyms for God and accepts that man can have no other mind but that Mind which is God, no other spirit but that Spirit which is God, no other soul but that Soul which is God, no other principle, no other life, no other truth and no other love but that which is God. This is a great change. We are no longer engaged primarily in expressing certain divine qualities, as for example those of a Noah, but we find ourselves to be the expression of the synonyms for God, the expression of Mind, Spirit, Soul, etc. For example, instead of saying: "Noah is me", we accept "Mind is me", "Spirit is me", "Soul is me", etc.

*The Mind, etc. . . .  
of all and everything*

With the Christianity-aspect, consciousness develops as multiplication of true manhood to the realization of “all having the same Principle” and that “all the varied expressions of God reflect . . . infinite Life, Truth, and Love” (ibid.). At this point, we claim that being is Immanuel or “God with us”; we claim that Mind is the Mind of all and everything, that Spirit is the Spirit of all and everything, that Soul is the Soul of all and everything, that Principle, Life, Truth and Love are the Principle, Life, Truth and Love of all and everything.

*The one Mind,  
etc. . . .*

The Science-aspect leads thought still further to where we discard even the “all” and “everything” and we can see that the “eternal Mind . . . from all eternity knoweth His own ideas” (ibid.), that Mind is only conscious of itself. Thereby Mind is acknowledged not only as “my” Mind, as “our” Mind or as the Mind of “all” but as the “only” Mind. Consciousness is aware that only *one* Mind exists, *one* Spirit, *one* Soul, *one* Principle, *one* Life, *one* Truth, *one* Love, conscious of themselves. Concepts of “my”, “our”, “all”, drop away as obsolete.

*Man can do nothing  
of himself*

Thus man is not a thinker about God but a state of Mind revealing itself; he is not a reflector of God but a state of Spirit reflecting on itself; he is not an identifier with God but a state of Soul identifying itself; he is not an interpreter of Principle but a state of Principle interpreting itself to itself; he is not a practitioner of God but a state of Life practising itself; he is not a demonstrator of God but a state of Truth demonstrating itself; he is not a lover of God but a state of Love loving itself.

#### *Recapitulation of the sixth day of creation*

*Divine infinite  
calculus*

What new awareness does the sixth day of creation bring? Thought rises from divine qualities to the consciousness of the synonyms for God; it rises from metaphysics to the Science of being and contemplates from Principle the divine idea as the operation of Principle. The consciousness of the Seven and the Four constitute that which has been symbolized as “man”. When thought rises to the seven synonyms for God and

comprehends how they operate through the four sides of the holy city it becomes conscious of what is meant by the term "man". Whatever is going on in being is the compound idea (seven) operating in a fourfold divine calculus. This constitutes the Science of being in which the term "man" is obsolete. Instead of speaking of "man", we can use the more pertinent term "divine infinite calculus" which is less misleading. "Man" is really "Principle in operation". In Jesus' time it was taught that God works "in" man, later that God operates "as" man but today the term "man" is obsolete and, instead, we have "Principle in operation".

*Unified statement  
of Being*

The sixth thousand-year period brought the realization of the sixth day of creation as the Science of Being in the form of the Textbook of Christian Science. The most fundamental thing in it is the definition of God which is based on the Seven and the Four and reads: "God is incorporeal [Word], divine [Christ], supreme [Christianity], infinite [Science] Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465). This definition gives what might be called the unified statement of true Being, just as Einstein and Heisenberg were reaching out for a unified formula of the whole material universe.

*Divine language*

Science is simple! Only human sense finds it complicated because it does not wish to yield to the purity of Science. Whenever, in our quiet moments, we let go all our conceptions of a universe of people, a universe of bodies, a universe of problems, and accept nothing but Mind, Spirit, Soul, Principle, Life, Truth and Love operating as Word, Christ, Christianity and Science, we feel an unspeakable peace, a clarity of highest transparency and have a sense of concrete glory which we would not exchange for anything else in our human lives. In this stillness we listen to the divine motions and we hear and understand the "new tongue", which is not English and yet we understand it; it speaks clearly, understandably, penetratingly, authoritatively, sublimely, convincingly and savingly.

**The seventh day of creation**

*Integrated Being*

Today we live in a most exciting age, at the thresh-

old of the scientific age of the sixth thousand-year period reaching its climax, and we witness a mutation of consciousness necessary to solve the problems of the seventh thousand-year period. What is the fundamental problem of the next thousand years? The seventh day of creation gives us an indication which, reduced to its simplest denominator, is: "divine oneness". Thought pushes past the analytical sense of the scientific period of the sixth thousand years to a realization of an all-comprehensive view, to an integration of all and everything into an all-inclusive oneness. We can already witness its signs: we hear the cry for *one* world, for integration in the economic, political, scientific, social, military and other fields.

### *Divine cybernetics*

In the sixth thousand-year period, especially in our age, the dominant trait is science. With the seventh thousand-year period the accent shifts. The sciences will still make great progress but will no longer be the decisive factor. Spiritual development advances along the way of science and past it to a completely new form of realization of being: to a completely integrated consciousness of the oneness of Being. In the seventh thousand-year period, consciousness which is aware of self-steering, self-regulating and self-operative divine dynamics — or divine cybernetics — will be realized.

### *No new creation*

What distinguishes the seventh day of creation from the six preceding ones? Here nothing new is created: it is no longer stated "and God made". Therefore this day of Love has no subtones of Mind, Spirit, Soul, Principle and Life because at this point no new spiritual identities of being have to be created. Also the concept of time-periods is obsolete: we no longer have "and the evening and the morning were . . ."; consequently the concept of Life does not have to be introduced to correct the time-concept. The seventh day has only two subtones: Love as Truth and Love as Love.

### *Love as Truth:*

Love as Truth (S. & H. 519:7-21): "Thus the heavens and the earth were finished, and all the host of them." The seventh day does not begin with a creative aspect of the newness of Life but stresses the fact that all that has been created up to the sixth day has been finished in perfection. "Perfection of creation" was already the marginal heading of the subtone of Truth

— *perfection made  
conscious*

as Love in the sixth day of creation. In the subtone of Love as Truth in the seventh day of creation, something much higher is under consideration: the faculty of realizing the perfection of creation. How can measureless infinity be made conscious as divine oneness? Love as Truth means: Perfection (Love) made conscious (Truth). How?

— *only infinity can  
fathom infinity*

The Textbook states under the marginal heading "Infinity measureless": "Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin." Human capacity is seen to be inadequate; it can make only slow progress, whereas Love as Truth is perfection (Love) constantly contemplating its whole ideal (Truth). Shall we try to demonstrate divine origin through human faculties or shall we let it be done by Love as Truth? Love as Truth has nothing to do with the mortal concept of man. Therefore: "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness." Without the actual realization of the sixth day (namely, the image and likeness of God) the subject of the seventh day (the infinite One) cannot be fathomed because the mortal, "the old man", would constantly stand in the way. Only the infinite can comprehend the infinite and when we give up the conception of a finite universe and finite man, nothing can hinder the realization of infinite oneness. The belief that the infinite cannot be fathomed is overcome.

— *we have the  
Mind of Christ*

The infinite is conscious of itself and this is the one and only consciousness; being one with this consciousness, nothing is unknown. "What can fathom infinity!" There is no question mark here. It is an exclamation of awe before an infinite vastness. The infinite can be fathomed if "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". When we awake to the Christ-consciousness, we realize that we have no other mind but that Mind which is God, and this infinite Mind knows its own immeasurable realm; the Christ-Mind which we *have* can fathom infinity. It is our birthright to have the Mind of Christ which can measure measureless infinity. Infinity can fathom infinity.

*Love as Love:*

— *Principle and  
idea coexistent*

Love as Love (S. & H. 519:22-520:15): “And on the seventh day God ended His work . . . and He rested . . . from all His work”. “God rests in action” and acts in rest. “Unfathomable Mind is expressed.” The divine Mind which cannot be fathomed by the human mind is fathomable by the divine Mind: “The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!” The infinite fathoms itself; it measures itself with a divine measuring-rod, not through human comprehension. “Human language can repeat only an infinitesimal part of what exists” but the divine language, the language of the synonyms for God, can express what exists because “Principle and its idea, man, are coexistent and eternal.” The existence of Principle is the existence of its idea (named man), and in this coexistence nothing remains hidden.

— *error disappears*

With the following last two sentences in the exegesis of the first record of creation, the Textbook leads thought once again to a further climax: “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time.” We deal with spiritual, not with time, periods. “These days will appear as mortality disappears.” — the mortal concepts of God, universe, man, must first be dropped — “and they will reveal eternity, newness of Life,” — in place of a step by step progress we have the spontaneity and progression of Life — “in which all sense of error forever disappears” — from the standpoint of metaphysics we have to overcome one error after another; from the standpoint of Science, where we proceed from the synonyms for God, from Truth, error never appears — “and thought accepts the divine infinite calculus.”

— *accepting the  
divine infinite  
calculus*

The sixth day of creation presents “the divine infinite calculus” of being as a calculus of the Seven operating as the Four; the seventh day postulates the *acceptance* of this calculus. Love as Truth means: to comprehend perfection (Love) with the Mind of Christ (Truth); Love as Love means: to accept perfection in its completeness. It is not enough simply to comprehend that nothing is ever going on but the infinite Principle and its infinite idea, for this would be only the male aspect; the perfection of this operation must also be accepted (the female aspect), so that we can partake of it in a concrete way. We accept the infinite

One when we welcome it in our consciousness, ponder it, listen to it, love it, stand in awe before it, expect everything from it and rejoice in its promise.

— *conception  
unconfined*

This resting in action and acting in rest is the constant acceptance of the divine calculus. Whatever may go on in the human and the material, the Christian Scientist lays off “the old man”; he lifts himself into the Christ-Mind where there is no tension, dualism, friction and disharmony. Then everything becomes calm in him and it is as though he hears the infinite say: Principle and its idea is coexistent. Accepting this message as the only true starting point, we experience unconfined conception of true being. “Infinite progression is concrete being” (ibid.). Human thought gives up striving to accomplish something of itself and lets Life, Truth and Love fulfil that which is designed in the divine plan.

— *we are the divine  
infinite calculus*

In an old papyrus (ca. 200 AD) which was discovered in the city of Oxyrhynchus is the following saying of Jesus: “Judas saith: ‘Who, then are they who draw us? And when shall come the Kingdom which is in Heaven?’” What is it that brings us to perfection? “Jesus saith: ‘The birds of the air and, of the beasts, whatsoever is under the earth or upon the earth, and the fishes of the sea; these are they which draw you.’” The divine qualities as presented at the beginning of the sixth day of creation draw us; they are a source of strength, and support Christian healing; they indicate the beginnings of true manhood. But Jesus showed an even higher plane. “And the Kingdom of Heaven is within you; and whosoever shall know himself shall find it.” Whoever beholds Life, Truth and Love finds the likeness of Life, Truth and Love in himself. “And when ye have found it, ye shall know that ye are sons and heirs of the Almighty Father,” — then we are no longer men but have come to the knowledge of the Son of God — “and ye shall know that ye are in God and God in you. And ye are the city of God.” The city of God, the holy city with its four equal sides, is the symbol of the fourfold operation of God, of the divine infinite calculus. “And ye are the city of God”, you are this divine calculus. Thus not only have we found a new name for man but we have also accepted it. In the seventh day we say: I am the divine infinite calculus.

## The eighth day

*Analysis, uncovering  
and annihilation  
of error*

The first record of creation, which was originally in the Priestly document, closes with the seventh day of creation. God was called Elohim. The climax is reached by accepting the divine calculus whereby "all sense of error forever disappears" (ibid.). This indicates that the true calculus has the power to dissolve all the false calculations of the human mind. The God-idea operates in the realm of Truth and in the realm of false beliefs as omnipotence, so that consciousness which is engaged with the synonyms for God and their ideas does not dwell in an abstract, transcendental realm, but touches at the same time the whole human problem. The higher consciousness is led through the days of creation, the deeper human existence is fathomed. Deeply hidden false beliefs are reached and resolved. Consequently, the seventh day of creation does not only include the perfection of being but implies also the complete annihilation of error. The second record of creation, which was taken from the Jahweh document, shows in seven stages how Mind, Spirit, Soul, Principle, Life, Truth and Love analyse, uncover and annihilate their counterfeit beliefs.

*The octave*

The seventh day of creation is at the same time the end of the first and the beginning of the second record. We may have an illustration of this in music. The scale has seven tones: c, d, e, f, g, a, b and continues again with c. But the scale of seven tones does not convey to us the feeling of something fulfilled without the eighth tone which is the c again. Everyone who hums to himself the seven tones will notice that the b demands an eighth tone, the upper c, which is at the same time the beginning of a new scale. The eighth tone is called the tonic octave which is significantly a tone of resolution. Only the octave gives us a feeling of completeness: now all is in order. The eighth is the new first. In some places people speak of a week as "eight days".

*The symbol "eight"*

Thus the seventh day hints at an eighth day. This has been felt for a long time by anyone who has tried to illustrate the seven days. The Jewish apocalyptic literature knows an eighth day which is timeless. Eight denotes a new beginning or commencement, resurrection and regeneration, the Dominical number. To the

seven statements in the Lord's prayer an eighth was added which points to the dominion of the eternal: "For Thine is the kingdom, and the power, and the glory, for ever" (Matt. 6:13). The number eight became a symbol for the Lord, dominion in the realm of Truth *and* in the realm of belief.

*Without beginning  
or end*

Between the first and second record of creation, we find two verses which can be regarded as the eighth day, — the end of the first and the beginning of the second record. The heavens and the earth were created and "every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground". The identity of each idea is eternally perfect and does not need any material or human help to be so nor does it need a material embodiment; it exists in spite of the belief in a material creation. "Here the inspired record closes its narrative of being that is without beginning or end" (S. & H. 521). In the eighth day the end becomes the beginning and the beginning the end.

*The one Being:  
I AM*

Here the seven days of ordered steps of spiritual comprehension melt into one One, into the *one* Being. This one Being, this eighth tone, is the I Am; the "I Am that I was and that I shall be". The "I" of creator and the "I" of creation combine into one "I", one Ego or I AM, just as Principle and its idea is one. Only a synonym for God including its own idea can truly speak of "I". The Glossary defines "I, or Ego" as: "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (S. & H. 588). What a difference compared with the metaphysical interpretation of biblical characters! They had not yet attained the "I", not one of them illustrated a synonym for God. Can we comprehend what it means if from now on we speak correctly of "I"? Jesus did so; he said: I am the Life; I am the Truth. He acknowledged no other "I" than the I AM. Life, Truth and Love is the "I" and only when we mean Life, Truth and Love do we take the right attitude to the word "I".

*The day of glory*

This "I" or Ego is infinite individuality, the "I" of everything. It embraces the whole scale of the seven days of creation and brings about the annihilation of

the Adam-world, the personal "I"-world. Jesus said: "I am the light of the world" (John 8:12) and then healed the man born blind; "I am the resurrection and the life" (John 11:25) and then resurrected Lazarus. To him the "I" was the eighth day, the day of glory.

### Are we man?

This question seems to be superfluous but we may gain something by reconsidering it in an unbiased way. We have seen that we understand the nature of Being more clearly when we replace "God" and "man" with "Principle" and "idea". If thought accepts that there is nothing going on in Being but Principle and its idea, that Life, Truth and Love reflect themselves in all ideas, we notice only too often that soon afterwards we fall back to the out-moded concept of "men"; one finds oneself asking for instance, if these ideas also apply to "me" or to "him". We seem to live in a transitional period in which we rise on the one hand into the realm of ideas and on the other hand do not let go of the old, the corporeal concept. Therefore we are tempted to mix them.

*Symbol and reality:*

*— in the first day  
of creation*

This indicates that we have not consciously made the spiritual import of the sixth day of creation our own, although we may have acquainted ourselves much more with the first five days. Let us take for example the first day of creation with its symbol of "light". Though the record has not yet mentioned the sun, still we read: "Let there be light: and there was light." This has nothing to do with the creation of light as such, of the sunlight or any other kind of light. Light only serves as a symbol of an idea. The idea is not "the light"; the idea which is symbolized by light is intelligence, enlightenment, knowledge, wisdom. This is the idea of the first day of creation. When the sun rises and gives light, when we turn the electric light on or when we light a candle, this has nothing whatever to do with the first day of creation. In the first day, the nature of Being is presented as intelligence, wisdom, knowledge, revelation, etc. When we understand this, we no longer ask ourselves if this also applies to the light, the sunlight, the electric light, the candlelight. Once thought has risen above the symbol to the idea, the symbol is

left behind and we do not try to establish an identity between symbol and idea.

— *in the sixth day  
of creation*

Do we also do this with the sixth day of creation? Man, like light in the first day, is a symbol of the sixth day, a symbol of the idea of an “image and likeness of God”, of “God’s consciousness of himself”. Why has man been chosen as a symbol of this fact in being? Because men among all creatures are endowed with consciousness — not because they are the image and likeness of God. When it is understood that Life, Truth and Love are only conscious of themselves, the fact is recognized that there is a God-consciousness, and the question: Does this also apply to me? falls away. Just as the idea of intelligence has nothing to do with the sunlight, so the idea of a God-consciousness has nothing to do with men. The objection may be made that this is a very abstract opinion, but the contrary is true. Whenever a right idea is understood, it carries within itself the power to solve every problem, therefore also the whole human problem.

*Ideas of God*

In the sixth day of creation we acquaint ourselves first with the metaphysical meaning of man by studying the synonyms for God and their ideas. When we ask ourselves then: What is man? we know that because God is Mind, man is the idea of intelligence, action, law, power, etc.; because God is Spirit, man is the idea of substance, reality, order, unfoldment, new birth, etc.; because God is Soul, man is the idea of sinlessness, immortality, unchanging identity, joy, happiness, satisfaction, etc.; because God is Principle, man is the idea of harmony, system, government, divine operation, etc.; because God is Life, man is the idea of individuality, abundance, multiplication, spontaneity, etc.; because God is Truth, man is the idea of dominion, sonship, divine consciousness, wholeness, health, etc.; because God is Love, man is the idea of perfection, fulfilment, peace, salvation, divine plan, etc. Thus the concept of physical man is first lifted up to a metaphysical concept, into the realm of ideas.

*The idea of God*

Then consciousness rises even higher to the standpoint of the Science of Being where ideas are viewed from the standpoint of the synonyms for God, where God contemplates his own image and names it “man”.

Here we have the synonym *and* the idea. As God can only know himself as a whole, we begin to understand man not through ideas but as *the* idea. The Textbook never defines man as *an* idea of God, but always as *the* idea of God. The biblical characters, at the utmost, hinted at an idea; but man is not "an isolated, solitary idea, for he represents infinite Mind, the sum of all substance" (S. & H. 259). Neither is he *a* compound idea but always *the* compound idea.

### *God-idea*

Man is therefore the idea of the whole Mind, the whole Spirit, the whole Soul, the whole Principle, the whole Life, the whole Truth and the whole Love. In order to make the correspondence and the inseparability of God and man, of the synonym for God and its whole idea, even clearer, we could speak of man as Mind-idea, Spirit-idea, Soul-idea, Principle-idea, Life-idea, Truth-idea and Love-idea. As long as we are only speaking of man as idea, we are still in danger of forgetting that the idea is always in its Principle and partakes of the whole abundance of this Principle.

### *Our form in the seventh day of creation:*

We may ask ourselves what authority we have to identify ourselves only with the creative act of the sixth day? Why not with the seventh and the eighth days? Classified physiologically, we belong to the species "man" who appeared for the first time about one million years ago: before that time he did not exist. But God's consciousness of himself always existed. The species "man" has nothing to do with the sixth day of creation; "man" was only used as a symbol. Therefore we do not have to consider the sixth day of creation as *our* climax. Nothing in the world can hinder us identifying ourselves with the creation of the seventh day also, where man grows, one might say, above himself; where the Textbook speaks of the Son of God and of throwing off the old man; where it is not "man" who is demonstrated but spiritual origin; and where we are asked to accept perfection as a divine infinite calculus.

### *— synonyms of God realized*

Whereas in the sixth day of creation we are contemplating from the standpoint of the synonyms for God and the *ideas* of these synonyms, the seventh day of creation leads us higher, to the point where God makes no image, no idea of himself, but knows himself as his synonyms. The synonym "Mind" includes Mind

and Mind-idea; and this is so with all the other synonyms. Therefore the term "idea" can be dropped. However, this must be the result of a spiritual process of unfoldment which each seeker experiences quite naturally. How does this development come about? We have already seen that at first we must learn to know the synonyms for God through those ideas which are characteristic of each synonym. For instance, when studying the synonym "Mind" we learn that creator, producer, cause, basis, power, might, action, influence, intelligence, wisdom, guidance, will, command, law, control, etc., are ideas of Mind. Whenever we ponder the nature of God as Mind we begin by realizing all the numerous ideas of Mind. We may do that for a certain length of time until we become so intimately acquainted with them that they are all tangibly present in our consciousness and mean in one tone "Mind". At this point the term "Mind" has become one definite and identified sense in consciousness embracing a whole world of ideas of Mind. Then we no longer think about Mind, but Mind "thinks" or knows us. This is the state of consciousness of the seventh day of creation, where the term "idea" can be dropped because Principle coexists with its idea. This is also the standpoint from which our Chart is to be considered; it does not explicitly mention the term "idea" but naturally implies it.

— *infinite  
individuality of  
Being*

This does not mean that the subject "man" becomes superfluous. Not at all. It means that this subject will be contemplated from a higher standpoint than before. Because thought begins to cogitate in terms of synonyms for God and not specifically in terms of God *and* idea, this does not negate the fact that there is infinite individuality. Instead of contemplating the individuality of the idea man, which we have done up to now, at this point we are engaged in viewing the infinite individuality of God. Whilst we have been basing ourselves on the recognition that "God is individual, and man is His individualized idea" (No. 19), now we are going out from the higher platform "God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man" (Mis. 101). The individuality of divine Mind embraces all individualities. On this level we exalt

consciousness above "man" and understand that we are Mind individualized, which still remains the whole of Mind; that we are Spirit individualized, which still remains the whole of Spirit; that we are Soul individualized, which still remains Soul; that we are Principle, Life, Truth and Love individualized, which still remain Principle, Life, Truth and Love. This gives us a much more comprehensive concept of what we are.

*Our form in the eighth day:*

In the eighth day we go further, past the symbol "man"; there is no reason whatsoever for us to be bound back to the realization of the sixth day of creation only. Even from the point of view of the evolution of life there is no reason to think that a million years ago the final mutation had taken place when men appeared on the scene. The infinite goes on and on and new mutations are highly probable in the mental as well as in the organic field. Is not such a mutation going on already though unheeded? To live in the midst of such a mutation of consciousness is most interesting especially when we can orientate ourselves in the ascending order from the sixth to the seventh and then to the eighth day.

— I AM

The eighth day leads the form of the realization of our being still higher, to the only I AM. The only "I" which I can claim for myself is the synonyms for God. Thus we begin to conceive of our true "I" as the I-Mind, the I-Spirit, the I-Soul, the I-Principle, the I-Life, the I-Truth, the I-Love. From this high standpoint Mrs Eddy wrote her first Textbook where we find renderings like these: "We are Soul, Spirit, and not matter" (p. 169) or "That we are Spirit, and Spirit is God, is undeniably true" (p. 155). But the reader at that time identified the "we" with the personal "I" instead of the divine "I", which naturally led to a great deal of misunderstanding. In later editions of the Textbook, therefore, Mrs Eddy had to reduce her vision to a terminology adapted to that age, and so the last edition does not contain such renderings. Nevertheless, the spiritual composer can formulate them himself.

### **The symbols disappear**

*Development of symbols*

God interprets himself continually. His language is spiritual; he neither knows nor speaks any human

tongue. However in order to learn spiritual facts they must be translated into human language, i.e. into symbols fit for human comprehension. The more an individual, or mankind as a whole, rises spiritually and the finer the symbols are, the nearer they come to the nature of the idea which they symbolize. Realistic symbols yield to abstract symbols and the more abstract they become, the more exact they are. Our age knows better than ever before how to work with abstract symbols; this is especially true in the exact sciences, like mathematics, physics, chemistry. Progress demands that in the field of the spiritual also we shall not be "bound back" to the antiquated and inexact symbols of the biblical world. A short survey of the development of symbols may help us to understand where we are today and where the future leads. Let us take as an example the great subject of Being: the presentation of the nature of God as Life, Truth and Love. How has this been symbolized in the course of the thousand-year periods?

### 1. Myths

In the *first thousand-year period*, the nature of God was represented as Father (Life), Son (Truth) and Mother (Love) through the crude symbols of creation-myths. Adam stands for the false concept of creator or fatherhood; his three sons illustrate how Truth analyses, uncovers and annihilates the false concept of sonship; Enoch who walked with God points to motherhood, finding rest in God.

### 2. Legends and sagas

In the *second thousand-year period*, legends and sagas were used as symbols. Noah expresses the type of fatherhood maintaining creation; the ark symbolizes Truth containing the compound idea; the rainbow with its seven colours represents God's covenant with Noah which promised eternal salvation and indicates motherhood.

### 3. Half-hidden history

With the *third thousand-year period*, the symbols of myths, legends and sagas gave place to half-hidden Jewish history. Here we find Abraham, Isaac and Sarah as symbols of fatherhood, sonship and motherhood. In the next generation we have Isaac, his two sons Esau and Jacob, and Rebecca, who again illustrate fatherhood, sonship and motherhood. With Jacob the tribal history becomes the symbol. Jacob stands for father-

hood and the twelve sons for sonship; Joseph then saved the entire tribe and thus typifies a sense of motherhood. With Moses the history of the whole nation comes into focus. Moses himself was not a symbol, he gave the symbol: Jahweh was presented as the preserver (fatherhood), the Commandments symbolize the idea of Truth as whoever kept them became God's people, and the Promised Land became the symbol of motherhood for the people would find rest therein and dwell securely.

#### 4. Idea

With the *fourth thousand-year period*, especially with the prophetic age, the revelation of the idea of God became more and more the symbol. The writings and inspirations of the prophets were sustaining the people (fatherhood), and their presentation of the idea as a demonstrable system became the new symbol of sonship because it was prophesied that an understanding of these ideas would bring dominion (Ezekiel, especially, measured everything), and their aim was Jerusalem "which is the mother of us all" (Gal. 4:26).

#### 5. Unity of symbol and idea

With Jesus and the beginning of the *fifth thousand-year period*, the symbols changed again. When the historical Jesus claimed to be the Son of God and demonstrated the Christ he established the unity of symbol and idea; the symbol became at the same time the idea and the idea the symbol. The letter and the spirit were wedded. Jesus demonstrated fatherhood by living a constructive solution to the whole problem of mankind; sonship by acknowledging his Christ-selfhood; and motherhood for himself by his ascension, finding himself home in his primeval state of being.

#### 6. Principle and idea

In the *sixth thousand-year period* the symbol is freed from all types of people and is lifted up into the realm of Science where the symbol is Principle *and* idea. Jesus was symbol and idea of the Christ; Mrs Eddy is neither the symbol nor the idea of Christian Science. The symbol is now Science; but Science is also the idea. At Jesus' time the idea was called Christ Jesus; today it is called Christ Science. Everyone can express the Christ; everyone reflects fatherhood (Life), sonship (Truth) and motherhood (Love) for himself and for others. We may still think in symbols of Principle *and* idea, as though Principle were one thing and idea

something else, for through the study of the seven synonymous terms for God we think at first predominantly in symbols of the seven synonyms *and* their ideas.

### 7. *Synonyms for God*

With the beginning of the *seventh thousand-year period*, the symbols rise still higher and become even simpler. Principle and its idea is one, coexistent; as the idea is intimately one with its Principle, thought does not contemplate Principle and idea, but Principle only. The symbol "idea" disappears; only the symbols of the synonyms for God remain because they implicitly include their ideas. Ideas are only working tools to help thought arrive at the tone of a synonym, but when consciousness has reached that stage there is no need to symbolize a synonym for God through its ideas.

### 8. *I AM*

In the *eighth day*, the Seven and the Four unite into "One", into one Being, and the symbol of the synonyms for God gives place to the one symbol of the infinite One: I AM.

### *The Chart as a symbol*

For present progress, it is important to take this development of the symbols to guide our endeavours rightly. In the fifth thousand years, the aim was the identity of the symbol and idea, in the sixth thousand years, the symbols culminate in Principle *and* idea, on which the Science of Being is based; they are the pillars of the Christian Science Textbook. Now we approach the seventh thousand years where even the symbol of "idea" loses its importance and thought reckons solely with the symbols of the Seven and the Four. The Chart needs only these few symbols. It also serves to prepare thought for the eighth thousand years where the only symbol is the I AM.

### *No symbols in Being*

Being, as such, is not Science; Being stands above Science but includes it. Science is only a tool for human thought to understand Being. Divine Being is conscious of itself as a whole in a one and all-inclusive view; it needs neither Science nor symbols in order to know itself.

The symbols become less numerous and at the same time more universal and consequently more powerful. Even the material realm reflects this; a computer can transmit all its information through only two symbols: impulse and no-impulse.

## II. THE STRUCTURE OF THE ONE BEING

### *Three main categories*

Now we need to direct our attention to a closer analysis of the Chart and proceed methodically by considering the three main categories separately:

1. The four levels of Science (Science itself, divine Science, absolute Christian Science, Christian Science)
2. The fourfold operation of Being (Word, Christ, Christianity, Science)
3. The seven synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love) and their precise meanings in each of the above categories (1 and 2).

### *Fifteen root-notions*

The Chart is mainly the result of *John W. Doorly's* devoted study of Christian Science and gives the quintessence of the Textbook. In it the infinite Being is reduced to fifteen root-notions which, when rightly understood, provide the key to a limitless presentation of the infinite facts of being. "Even the world itself could not contain the books that should be written" (John 21:25). All the fundamental themes presented by the Bible and the Textbook are reduced to the form of the Chart, which also gives a method for gaining new and creative insight.

### 1. THE FOUR LEVELS OF SCIENCE

Let us then consider the first vertical column of the Chart which gives the four concepts: Science, divine Science, absolute Christian Science and Christian Science. What do these mean?

#### Science

### *Climax of Textbook: Science itself*

The climax of the Bible is divine Science; the climax of the Textbook is Science itself. The symbol of divine Science in the Bible occurs in the Revelation of St John and is the "city foursquare" which illustrates the operation of Life, Truth and Love as Word, Christ, Christianity and divine Science (see S. & H. 575).

“God is what the Scriptures declare Him to be,— Life, Truth, Love” (S. & H. 330). The Textbook on the other hand presents the Science of Being, Science itself, and the highest symbol of this is Principle which includes Mind, Spirit, Soul, as well as Life, Truth and Love (see My. 225). Science itself based on Principle, the infinite One, includes all other aspects of Science: divine Science, absolute Christian Science, Christian Science, and of these the Textbook uses mostly Science itself.

*Starting-point:  
Principle*

As we set forth from this highest standpoint let us see which view of Being opens out to us as we reason from infinite Principle and do not allow any other standpoint to interfere. To do this we must regard ourselves as clean sheets of paper on which only the truths of being can be written. This means that we free ourselves from all our preconceptions and lay aside, here and now, all our opinions about God and men, the universe and all its problems; that we turn, completely empty of our former theories, to the infinite Principle which can fill our consciousness with an entirely new view of Being. What is this new view? Principle, being conscious only of itself, knows neither us nor our fellow men as mortals; it knows nothing about our bodies, our families, our businesses, our politics. We are well advised even to give up all we think we know about metaphysics and Christian Science, so as to be completely open at all times to the ever-new interpretation of divine Principle. By doing this we are in no danger of living up in the clouds and turning our backs on our daily duties. On the contrary! Only in this way do we base ourselves on a reliable, unshakable Principle which is universal and omnipotent, and alone competent to deal with all our problems. This will be seen even more clearly later on when we consider how the level of Science translates itself even to the point of erroneous beliefs.

*The infinite One*

The main subject of the level of Science itself is the infinite One, the One which is infinite and therefore is concerned solely, in infinite ways, with the One and Only. There is not a single detail in Being which does not always express the One, just as each dewdrop reflects the whole sun. From the infinitesimal to the infinitely great, the infinite One reflects itself in infinite

ways as the One. In reality, and under all circumstances, nothing is ever going on, from eternity to eternity, but this infinite One.

*Indivisible Being*

The one Being, the only Being, is undivided and indivisible. The indivisible Whole reflects itself in every detail. Whatever is expressed in being is an expression of the Whole, completely immaculate and without opposites or insufficiencies.

Let us consider the infinite One from the standpoint of the infinite Principle which includes within itself all the other synonyms for God:

— *infinite Mind*

The infinite One, Mind, is not static but manifests itself continually in infinite ways. Every spiritual activity and all spiritual power is the activity and power of the infinite One. We cannot have much or little power; power is always the power of the infinite One.

— *infinite Spirit*

The infinite One, Spirit, reflects itself as the infinite One in infinite ways; it never repeats itself and nothing ever happens the same way a second time. Each reflection of the One reflects all other reflections and this constitutes the infinite reflection of the One and Only.

— *infinite Soul*

The infinite One, Soul, reflects itself within itself. Nothing is ever going on which is not included within the infinite One. The infinite One is not a centre with infinite reflections in its circumference; it is at the same time both centre and circumference of Being. The One is an infinite Withinness.

— *infinite Principle*

The infinite One, Principle, always interprets itself anew, always differently; it is not bound back to *one* interpretation only. It constantly proves itself in an infinite way and presents itself as self-evident.

— *infinite Life*

The infinite One, Life, goes on from eternity to eternity, at all times, at every place, in every situation and under all circumstances; its impulsion actuates the whole of creation, each deed and every experience.

— *infinite Truth*

The infinite One, Truth, is conscious of itself in an infinite way; it is the one and only true consciousness in which each idea is conscious of every other idea.

This reciprocal consciousness is the consciousness of the divine infinite calculus.

— *infinite Love*

The infinite One, Love, operates according to law, order, rule, system, method, form and plan; it includes all the categories of the Science of Being; nothing can be taken from it nor added to it; nothing has to be demonstrated in it whether, for example, it be abundance, health or harmony, for the infinite One demonstrates itself; it is its own spiritual origin.

We would do well to culture the consciousness of Science itself until we understand it, feel it and let it operate in an unlaboured, restful way.

*Translation to  
divine Science*

This consciousness would be completely sufficient and we should experience this heavenly state continually if mortal thoughts, which testify to the contrary, did not arise. As long as all human “ifs” and “buts” remain uncorrected, the human mind will find no peace. The Science of the infinite One must therefore disprove all offensive objections by translating its exalted view to the plane of human thought, thereby giving its divine interpretation. So the level of divine Science is touched.

### **Divine Science**

*Divine nature*

Science itself deals only with the self-interpretation of the infinite One which knows itself from eternity to eternity as a Whole. This conception of Being does not coincide with human opinions which must be corrected by divine ideas. To interpret itself, Science must present its *divine* nature which is the office of divine Science. The infinite Principle of Science itself declares itself on the level of divine Science in its divine nature as *divine* Principle. What is the divinity of this Principle? It is Life, Truth and Love. They constitute Being.

*Definition*

Based on the study of the Textbook, Doorly describes divine Science as follows: “Divine Science is the divine standpoint”; “divine Science, revealing to us divine Principle, Life, Truth, and Love”; “in divine Science, there is one infinite Principle, including within itself the divine ideal or Christ”. In the last quotation we see

that the starting point is the level of Science itself, the level of the one infinite Principle, and this level includes that of divine Science which interprets the divine ideal. What is this divine ideal? It is Life, Truth and Love. Doorly writes further: "In divine Science thought is always from the standpoint of divine Principle. Divine Science is understood only as spiritual sense realizes that there is one infinite Being, one Principle [Science itself], eternally conscious of itself as Life, as Truth, and as Love [divine Science]."

*Principle and idea inseparable*

As the divine Principle includes its ideal,— Life, Truth and Love,— divine Science always conveys the conception of the inseparability of Principle and its idea, its ideal. The great tone of divine Science is: "Principle and its idea is one" (S. & H. 465). Whereas Science itself presents the indivisibility of the infinite One, divine Science shows the inseparability of Principle and idea. Being cannot be separated into God and man, Principle and idea, cause and effect, subject and object. Creator and creation are inseparably one.

*Divine oneness*

All aspects of Being are interconnected in a coherent unity. The standpoint of the One on the level of Science is translated on the level of divine Science as divine oneness. In the consciousness of divine oneness, all is seen to be woven into the whole of divine Being. Not a single idea is separated from Principle and all its ideas, nor can it fall away or be excluded from Principle. Ideas come from, but remain in, Principle.

*All-in-all*

On the level of divine Science, we consider everything as included in God. Because nothing can leave God, the All, all must be regarded as existing in the All. "The starting-point of divine Science is that God, Spirit, is All-in-all" (S. & H. 275). In this All-in-all the hyphens indicate that the All is in all, that all is in all, and that this constitutes *one* infinitely interwoven oneness. "The allness of Deity is His oneness" (S. & H. 267). The One on the level of Science itself translates itself to the level of divine Science as the All: "In divine Science, God is One and All" (Mis. 258).

*Principle and idea coexistent*

In divine oneness, God and man, Principle and idea, coexist. They do not exist next to each other, but they coexist as oneness. In divine Science, we do not so

much consider man the idea of God as being included in God, therefore as God-idea; on this level we do not, in the first place, contemplate a creation coming from God, so much as a creation existent in God. Here we find the truth of divine Science "that all real being is in God" (S. & H. 108) and that "in him we live, and move, and have our being" (Acts 17:28).

*Spiritual  
transparency*

As All is in all, all is coexistent and all is interwoven into one Being wherein everything is crystal clear and transparent, nothing is contradictory and outside which nothing can exist. There are no unsolved problems, no unanswered questions. In divine Science there is perfect spiritual transparency. Thought is at rest and free from all human conceptions.

**Absolute Christian Science**

*Christian*

On the Chart the level of Science is separated from the level of divine Science by two horizontal lines; divine Science and absolute Christian Science are also separated by a double line, but absolute Christian Science is separated from Christian Science by only one line. This has special significance; the level of absolute Christian Science and the level of Christian Science have one common denominator: Christian, i.e. a saving sense. Consciousness, on the level of the divine, translates itself as the saving element, as the Christ, to the level of absolute Christian Science and Christian Science. Mrs Eddy named "divine Science . . . reduced to human apprehension . . . Christian Science" (S. & H. 471).

*Two aspects*

Christian Science has two aspects: first, absolute Christian Science (often also termed Christ Science) which is concerned with absolute truths; second, Christian Science which deals with concrete forms of error. We call the second aspect simply Christian Science. The Textbook writes literally of "absolute Christian Science" in a few instances only but many of the references to "Christian Science" touch the absolute sense. Christian Science as such is always absolute because it proceeds from an absolute standpoint and remains there. The level of Christian Science is not a relative one, it merely shows the effect of absolute

truths in the realm of belief, its effect on the human and, consequently, on the relative points of view.

### *Definition*

Absolute Christian Science shows that aspect of Science which interprets its absolute, as well as its Christian, mission. It is absolute because it deals only with the true facts, those of Principle and its infinite ideas, and it is Christian because it explains that Principle always manifests itself as its own idea. Thus Doorly writes that “absolute Christian Science is showing us how this divine Principle is infinitely interpreted through its idea, the Christ”.

### *Relationships within Being*

Whereas on the level of Science consciousness contemplates the infinite One, and on the level of divine Science, the ideal of this One, on the level of absolute Christian Science, it is concerned with the relationships within this divine ideal. Absolute Christian Science makes the infinite relationships existing within this infinite One understandable to human thought. It bases itself on the divine ideal of Life, Truth and Love in divine Science, then explains the relationships existing between Life, Truth and Love, presents the laws of Life, Truth and Love, and interprets the relationships of the synonyms for God and their ideas and also the relationships among the ideas themselves. Here the infinite One is considered and comprehended in detail.

### *Relationship of Principle to idea*

On the level of absolute Christian Science, the infinite One does not interpret itself as the One, the Whole, but as infinite ideas of the One. Thus the subject of the ideas comes more and more into focus. While, for instance, in divine Science it is explained that in divine oneness there is only *one* Love, on the level of absolute Christian Science, thought considers the multifarious ideas of this one Love, such as: the love of God to men, the love of men to God, the love of men to men, the love of ideas, the love of the divine way, the divine plan, divine providence, etc.

### *Calculus of ideas*

Doorly writes of “absolute Christian Science, where we learn spiritually and scientifically to *compute* the infinite relationship of Principle and its idea in holy thought and understanding”. On the level of divine Science we contemplate the divine Principle which includes the divine ideal; on the level of absolute

Christian Science the interest shifts to the relationship of this ideal to idea and the interrelationship of ideas, therefore to the calculus of ideas. For instance, it explains the relationship of the idea intelligence to the ideas of substance, identity, government, method, health and plan. Combinations of ideas constitute the divine infinite calculus.

*Specific truths*

In mathematics we also start from the premise that there is only *one* mathematics which includes all its computations. This corresponds to the level of divine Science. Absolute Christian Science could then be comparable to the laws of this one mathematics; how one computes and how specific calculation is made. The interest is directed towards specific truths.

*Scientific metaphysics*

At this point, Science includes metaphysics. The chapter Recapitulation which, within the whole framework of the Textbook interprets the standpoint of "Science as the Christ" (see my book "The Structure of the Christian Science Textbook"), is introduced by the sentence: "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (S. & H. 465). Absolute Christian Science presents the system of ideas, scientific metaphysics.

*Demonstration of purely spiritual values*

In absolute Christian Science, consciousness contemplates only the absolute values of Principle and their operations. Relative concepts, like matter, error, sickness, people, are no part of it. "Mine and thine are obsolete terms in absolute Christian Science" (Mis. 318). Here we are dealing with the demonstration of pure spiritual values. Trying to reestablish perfection by spiritual means is foreign to this level of consciousness. "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it" (My. 242). In absolute Christian Science we always proceed from and remain with perfection; no attempt is made to explain the relationship between perfection and imperfection.

"When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God" (S. & H. 372). Dwelling in the consciousness of absolute Christian Science it is not possible to nurture erring

thoughts and consequently there is no possibility of them being manifested on the body.

*Solving positive problems*

Absolute Christian Science does not include the task of solving so-called negative problems such as the healing of sin, disease, disharmonies, lack, fear, etc. It solves positively stated problems, problems of reality. The purpose of mathematics is not, in the first place, to correct false calculations, but to give a correct solution to a rightly stated problem; nothing negative enters here. So it is in absolute Christian Science; consciousness is constantly engaged in combining spiritual values, ideas, and the synonyms for God, in ever new ways and in working out new spiritual results. In this way we experience infinite progression and this is concrete being.

### **Christian Science**

*Definition*

Finally, what is the office of Christian Science? The Textbook answers: "Christian Science relates especially to Science as applied to humanity" (S. & H. 127). Another definition reads: "The term Christian Science was introduced by the author to designate the scientific system of divine healing" (S. & H. 123).

*Relation of Truth to error*

Here we are not concerned primarily with the relationship of Truth to its idea but with the clarification of the relationship between Truth and error, the application of Truth to human problems, and the solution of so-called negative problems. As soon as thought is focused on healing an erroneous situation it moves on to the level of Christian Science. This does not imply that Science itself, divine Science and absolute Christian Science cannot heal, but the office of Christian Science is to explain the *modus operandi* of healing, to show *how* and *why* Truth heals. The unillumined human thought is thereby being enlightened.

*Application to mortal existence*

Dooley describes Christian Science as "the scientific and metaphysical application of Christ Science in human experience". We are on the level of Christian Science when absolute Christian Science is applied to mortal existence. Truth applies itself and handles the

arguments of error. There is no question of how *we* should or could apply Truth to a disharmonious situation. The personal "I" and "we" have no place on any level of Science.

### *Healing*

"In Christian Science, this realization of absolute Truth or Christ becomes practical to humanity,—in other words, the scientific system of divine healing is made practical and proved efficacious" (Doorly). Science, divine Science and absolute Christian Science, when understood, become Christian Science by saving us, through a scientific understanding, from sin, sickness, lack, and all kinds of disharmony. With this understanding it becomes clear to us that because Truth is all, every error must be an illusion of mortal mind. Then the divine calculus of ideas of absolute Christian Science solves, on the level of Christian Science, the erroneous human calculations. Thus the relationship between idea and illusion is made clear: ideas dissolve illusions.

### *Resolving duality*

This answers the whole question of duality. Christian Science declares that through our unity with the divine Mind, the beliefs of mortal mind disappear; that Spirit annihilates the belief of matter; Soul, the belief of sin; Principle, the belief of personal sense; Life, the belief of death; Truth, the belief of sickness; and Love, the beliefs of hate, jealousy and fear. An understanding of the seven synonyms for God and their ideas annihilates their counterfeits as illusions.

### *Improved manhood*

The effect of Truth on error is improved manhood; a better human sense of things is established. Instead of lack we have abundance, in place of disease we have health, despair gives way to salvation. Through the truths of Christian Science, the objects of sense are exchanged for ideas of Soul, deflections yield to divine reflections, and in place of illusions ideas are made manifest. All this is expressed in the body and in every situation as healing.

### **Only one spiritually scientific consciousness**

### *Scientific tools*

All four levels of Science relate to the one and only Being. They are not four states of consciousness exist-

ting independently of each other but are intrinsically woven into one. In Being itself, there are no such classifications; these four levels are merely tools for our scientific thinking and serve to educate human thought, in an intelligent way, to understand that there is only one Being. As we have to a great extent left the magical and mythical ages behind us and our mentality is now moulded largely by scientific reasoning, it is very evident that today we cannot solve the problems of being by turning to mysticism, instead of to scientific thinking, in order to experience here and now our unity with the divine Being. To comprehend Being through scientific categories of consciousness is in conformity with this age. Too many metaphysical movements of our time turn towards methods and practices which seek the solution of the problem of being through a mystical union with the infinite.

*Only one spiritual  
consciousness*

The four levels of Science correspond to four fundamental layers of spiritual consciousness. They embrace the whole scale of consciousness from that of the infinite One right down to the handling of incarnate error. Our contemplation of the one Being, from the high standpoint of Science right down to that of Christian Science, may be compared to a drill boring down to ever deeper layers, fathoming and opening up that which has been hidden. Once the top level has been touched by consciousness, thought is impelled to the next level and does not rest until finally, on the level of Christian Science, all counterarguments are dissolved. This shows us that we touch something extremely practical in the Chart,—nothing abstract or solely theoretical, nothing which would neglect solving the problems of everyday life.

*Four levels of  
Principle*

When consciousness starts out from the standpoint of the infinite one Principle (Science), thought is led to accept the divine oneness of Principle and idea, creator and creation, God and man (divine Science), and from there to investigate the relationship of Principle to idea (absolute Christian Science) and to understand how the ideas of Principle annihilate the illusions of mortal mind with all its incarnate, apparent errors (Christian Science). Thus consciousness embraces in *one* view all four levels of Science, each of which deals with completely different questions.

*Four levels of the One*

We can recapitulate the four levels in this way: the infinite One (Science) implies an infinite oneness of all with all (divine Science) in which an infinite calculus of ideas operates (absolute Christian Science) and dissolves the calculus of illusions with all its effects (Christian Science).

**The ascending and descending way**

*Ascending way:  
— understanding*

The Chart can be viewed from “above” or from “below”. Viewed from “below”, it shows us the ascending way of understanding. Usually the student of Christian Science first lifts himself from a material to a metaphysical view; he begins to realize that ideas, and not matter, constitute reality, and turns away from the beliefs of mortal mind and its illusions in order to discover the realm of ideas. At this point he touches the level of Christian Science and soon finds that such a consciousness brings forth an improved manhood. If he continues his research he soon starts to realize, in absolute Christian Science, that these ideas are not his own but that they are the ideas of divine Principle, and he lets Principle demonstrate its ideas. Seeking further he begins to understand, in divine Science, that each idea is already one with the divine Principle and does not first need to be demonstrated. Finally, thought rises to the understanding of Science where it accepts that there is only the infinite One and that there is never anything operating but the infinite Principle.

*— 5th, 6th, 7th & 8th days of creation*

When we consider what we found regarding the stages of the fifth, sixth, seventh and eighth days of creation, we can see their correspondence with the standpoints of Christian Science, absolute Christian Science, divine Science and Science itself. In the fifth thousand-year period Jesus demonstrated predominantly the fifth day of creation, the day of abundance, life and multiplication of all good, by overcoming sin, sickness and death. This is typical of Christian Science. With the sixth day a great change takes place, we begin to look out from the standpoint of Principle and contemplate the idea of Principle, the image and likeness of God. This is absolute Christian Science where the accent is on the relationship of Principle to idea. The seventh day of creation postulates the coexistence of

Principle and idea, God and man, where we are not so much concerned with Principle and its idea as with Principle including its idea. This is the level of divine Science. In the eighth day all is brought together into one infinite One; the One is at the same time beginning and end, the only I or I AM. This is the level of Science.

— *Jesus' works*

Jesus did not operate only on the level of Christian Science, although his everyday activities were predominantly stamped by exemplifying to mankind the effects of Truth over error by healing the sick. In every possible situation he proved Christian Science, i.e. "Science as applied to humanity" (ibid.). With his resurrection he proved life above matter and material error; he worked and taught, in absolute Christian Science, as idea and as living in the realm of ideas, where neither matter (the stone in front of the grave), walls nor distances were obstacles. At the ascension he demonstrated divine Science, his oneness with his spiritual origin. As Science, the Christ, the divine idea, works on eternally, shown, for example, on the Day of Pentecost, at the conversion of St Paul on his way to Damascus, as the revelator for St John, as the Text-book of Christian Science and, today, as the Chart. Science — the eighth day — is timeless. Here, Christ says: "I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]" (S. & H. 334).

*Descending way:*  
— *demonstration*

Now let us view the Chart from "above", and see the descending line of demonstration. The consciousness of the levels of Science bears the authority of the infinite Being, so that enormous power is touched and brought into operation. In Science we are conscious of the one infinite Principle of all Being which knows only its own ideal. In divine Science we perceive this ideal as the divine Principle which includes the one Life, the one Truth and the one Love as the All-in-all. Absolute Christian Science explains that this ideal expresses itself as infinite ideas of Life, Truth and Love, as ideal ideas of being. Christian Science proves that the power of an idea is omnipotent, omniscient, omnipresent and omniactive in the realm of belief and forces mortal mind to give up its claims so that

manifestations of illusions are exchanged for manifestations of ideas. Ideas, however, are always ideas of the infinite One and in this way the actuality of Science is proved. Thus the level of Science is again touched and the circle completed. We should visualize the Chart as a roll in which Christian Science leads again to Science itself thus illustrating the eternal cycle of Being.

— *practical  
operative Christian  
Science*

This shows clearly that the Chart presents practical, operative Christian Science. It does not leave thought “up in the clouds,” in abstract spheres. Intellectualistic theoretical mortal mind has no objection to thought being engaged with things “up in the clouds” while humanity suffers hell. It would like to be left in peace and says reproachfully to the divine idea: “Let us alone . . . art thou come to destroy us?” (Mk. 1:24). Infinite Principle translates itself through divine Science and absolute Christian Science to the point of Christian Science where Truth does not leave error in peace but analyses, uncovers and annihilates it.

— *the way in the  
Old Testament*

We may wonder whether the ascending or the descending way is the primary and more important one. When we understand that the Chart must be looked at as a roll, wherein the level of Christian Science meets the level of Science itself, we realize that this question cannot be answered by a simple “yes” or “no”. If we inquire of the Old Testament, Jacob gives us the answer that we should start with the ascending way because in the vision of Jacob’s ladder the angels on it were ascending and descending (see Gen. 28:12). As long as we do not know what God is, thought is concerned with lifting itself out of ignorance to attain some understanding of the divine Being through a study of the seven synonymous terms for God and their four ways of operation. Only then will the descending way be based on understanding. If we were to begin with the descending way our outlook would not be founded on understanding but on mysticism which would mean a retrogression to the outgrown pre-scientific structure of consciousness. But each higher level of understanding manifests itself immediately as a greater power of demonstration — the angels descend.

— *the way in the  
New Testament*

The more one understands the Word of God, i.e. the definition of God as Mind, Spirit, Soul, Principle, Life,

Truth and Love, and also recognizes that nothing is ever going on but Principle and its idea, the more securely can we take the descending way. Then thinking about God makes room for the Christ-idea. The New Testament answer to the above question is different from Jacob's. Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). When one has grasped the fact that of himself he can fulfil nothing, that he cannot earn heaven through better thinking or doing good, but that all happens from Principle and as Principle, then he is willing to let the infinite idea operate within himself, and this dissolves more and more ignorance (descending) and thereby unfolds more understanding (ascending). Then the unfoldment of understanding (ascending) is the result of demonstration (descending), whereas in the Word aspect of the Old Testament, demonstration (descending) is the result of gaining some understanding (ascending). Jesus worked from Principle: "I came forth from the Father, and am come into the world [descending]: again, I leave the world, and go to the Father [ascending]" (John 16:28).

*Being: neither  
beginning nor end*

In this cycle of the ascending and descending way, beginning and end meet,—not as in a circle, but much more like a spiral. Finally, this view of the New Testament gives way to an even higher consciousness, the consciousness of "the Son of man which is in heaven" (ibid.) and *stays* there, where we have neither ascent nor descent. The belief that there is a world to be saved is dissolved. The consciousness of harmony reigns.

## Evil

The practical implication of an understanding of the four levels of Science becomes clear when we consider how each level answers the question: What is evil? We have very different answers according to the level on which we deal with this question. The answers will not contradict one another for they are complementary and all of them together give a complete explanation to human thought. Let us take each level of Science separately:

## Science

### *Evil is unknown*

The infinite One is a consistent Whole; it knows no evil. Here the question, What is evil? does not arise. Consciousness is so completely engaged in the contemplation of infinite Principle which knows only its own idea, that there is no room to consider anything else. As there is no question, an answer is uncalled for. Our salvation lies, therefore, in pondering exclusively this infinite Principle and abiding with it under all circumstances, so that we are aware that nothing is ever going on but the operation of Principle as Principle-idea. This gives the highest sense of harmony.

### *All is one great harmony*

“In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (S. & H. 240). Evil is a falling-away-from-divine-order; as long as we remain in “the order of Science” we can have no knowledge of evil and therefore need no explanation of it. We stay in “the order of Science” when we always proceed from Principle, deduce everything only from Principle and do not include any factors in our reasoning which are unlike Principle. Then we only experience harmony. “The relations of . . . divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (S. & H. 470/1).

### *Wrong questions*

All questions such as: Where does evil come from? What is evil? Why did a particular evil happen to me? How can I overcome evil? fundamentally need no answers. They are wrongly put, like: Why is the earth flat? Because the earth is not flat, the question cannot be answered. The same fact applies here: because “Science knows no lapse from nor return to harmony” the question regarding disharmony is erroneously presented. As “the divine order or spiritual law . . . have remained unchanged” and goes on operating eternally, the question of evil never arises.

But we know from experience that the suggestions of evil are so persistent that they can only be silenced when they have been corrected, point by point, in our

understanding. It will be seen that this correction takes place on subsequent levels.

### *Divine Science*

#### *Evil is excluded*

Divine Science contemplates the one Being from the standpoint of divine oneness, the divine self-containment. The divine is the good; oneness is the one Good. Therefore evil is excluded. We could say: the belief of being excluded from divine oneness is the one evil. But only human sense can suppositionally exclude something from divine Being or deny anyone the divine. God, Being itself, cannot do this. God neither includes something evil nor recognizes anything evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13).

#### *Nothingness of evil*

Divine Science presents the Allness of Being, of good, the All-in-all. From this follows the nothingness of evil. While Science itself is not at all interested in the question of evil because any such questions stem from a false premise, divine Science explains why this is so: because evil is no entity, no factor in Being, a nothingness, we cannot investigate its existence. Evil does not exist and therefore nothing can enter the holy city which "defileth . . . or maketh a lie" (Rev. 21:27).

#### *Allness of good*

How is evil handled in divine Science? "Divine Science . . . saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (S. & H. 503). Light does not say to darkness: I destroy you. Otherwise, darkness would first of all have to be a reality and secondly, light would have to know darkness. Darkness is nothingness, unknown to light. Therefore the good says to all: I am the All-good and I bestow All-good boundlessly, infinitely. Here the light does not dispel darkness; it simply knows itself and shines, that is all.

#### *No accuser*

A universe flooded with light, good, harmony, excludes the possibility of darkness, evil, disharmony. But vice-versa, the worldly consciousness excludes the consciousness of divine Science. Jesus "was at work in divine Science. His words and works were unknown to the world . . ." (S. & H. 53). It is our privilege to hold

ourselves superior to sin, disease and death, to remain in the consciousness of harmony which excludes any accuser. The divinely male in us then constantly says that there is only one Life, one Truth, and one Love flooding all and everything; the divinely female in us includes all in Life, Truth and Love. This constitutes the only reality, the good, which pervades all.

### *Absolute Christian Science*

#### *Evil: a false belief*

Divine Science explains why evil is nothing; absolute Christian Science determines why evil seems to be though it has no real existence. Just as in mathematics a right calculation proves every other result to be wrong, so the divine calculus proves that human conception and its calculations must be erroneous. Every right result implies the wrongness of any other result. Whereas divine Science declares evil to be nothingness, absolute Christian Science shows it to be a false belief, a belief that there is a human truth as well as a divine truth.

#### *Evil: a misunderstanding of good*

Thus absolute Christian Science deals with the essence of evil, with the noumenon of evil which has not yet objectified itself, and therefore with the belief that there can be evil and that it can actually operate. Evil is recognized to be our misinterpretation of good, our misunderstanding of good. Evil never exists as evil per se but is always good which has not been rightly understood by us.

#### *Full compensation in good*

The Revelation of St John illustrates this graphically when it tells of the angel with "the seven vials full of the seven last plagues", symbolizing "the sum total of human misery". An angel, not the devil, presented these vials; the good, when misunderstood, seems to offer evil. But the angel said: "Come hither, I will show thee the bride, the Lamb's wife." The seven vials full of the seven last plagues do not hint at an oncoming catastrophe, the manifestation of evil, but at "the Lamb's wife", i.e. "Love wedded to its own spiritual idea". Thus "the sum total of human misery . . . has full compensation in the law of Love." All evil, rightly understood, is seen to be only good. "The very circumstance, which your suffering sense deems wrathful

and afflictive, Love can make an angel entertained un-  
awares” (S. & H. 574). It depends on how *we* look at  
things, with spiritual sense or with mortal mind.

*Handling  
latent error*

Each truth includes the latent realization that anything which does not correspond to this truth must be error. Absolute Christian Science handles this latent error. For this, too, the Revelation of St John gives us an impressive picture: “And I saw another mighty angel come down from heaven [divine Science] . . . and he set his right foot upon the sea, and his left foot on the earth”. Interpreting this passage, the Textbook writes of “the revelation of divine Science, the ‘right foot’ or dominant power of which was upon the sea,— upon elementary, latent error, the source of all error’s visible forms. The angel’s left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin” (S. & H. 559). Divine Science (the angel from heaven) stands, as it were, on two pillars: on absolute Christian Science (right foot) and on Christian Science (left foot). Absolute Christian Science is the “dominant power” handling “elementary, latent error”, the noumenon of evil, the belief that there can be evil; it deals with the “source of all error’s visible forms”; it corrects the innumerable collective and universal beliefs with all their magical and mythological archetypes latent in subconsciousness.

*Preventive practice*

Because absolute Christian Science handles the source of error and not primarily the manifestations of error, it gives us the method of preventive practice which corrects error before it has an opportunity to manifest itself as “visible error and audible sin”. In the practice of Christian Science, the prevention of disease should take a more important place than the healing of disease. Prevention is better than cure. Absolute Christian Science is the prophylactic practice; it teaches us to handle latent error so that it cannot show itself as pain, suffering, disease, decay. In arithmetic, too, the primary aim is to calculate accurately, not to correct mistakes. In the measure that consciousness is continuously engaged in divinely calculating the synonyms for God and their ideas, false beliefs have no opportunity of entering consciousness to master us in objectified forms of evil. Thus we build a wall of protection against all false influences. Let us not forget that the

human consciousness is an omnium-gatherum of universal, cosmic, collective and individual beliefs and that these weigh on us whether consciously or unconsciously and try to plague us. All the possible forms of evil which mankind has ever thought out and believed in only wait to be conjured up from the subconscious to the conscious. We cannot protect ourselves against these beliefs by closing our eyes to them, but by consciously accepting the divine infinite calculus. Then neither conscious nor unconscious beliefs have any opportunity to objectify themselves in our lives. But if we neglect the preventive practice of Christian Science, we leave the door open for evil to manifest itself. In that case evil has to be handled on the level of Christian Science.

### *Christian Science*

#### *Handling concrete error*

“The angel’s left foot” symbolizes the level of Christian Science; it stood “upon the earth”, “upon visible error and audible sin” — not on the sea, upon elementary, latent, unformed error. Now tangible, concrete error has to be handled; not the source of error but its effect,— “error’s visible forms”. Absolute Christian Science handles the beliefs of mortal mind, whereas Christian Science deals with the effects of mortal mind, such as sin, disease and death.

#### *Healing practice*

Christian Science explains how the manifestations of evil are produced, how mortal mind brings forth all the forms of disharmony; it explains why Truth, which does not know error, destroys error; how Truth, in order to destroy error, analyses, uncovers and annihilates it. All questions regarding the effect Truth has upon error are made understandable to human comprehension. We shall consider this later when we are dealing with the synonyms for God on the level of Christian Science.

#### *Self-destruction of error*

It seems as though evil is the effect of Truth. Indirectly this is so. Truth does not allow a false belief to operate unhampered. If we do not master latent beliefs consciously with the truth of absolute Christian Science, then Truth urges obstinate error to destroy itself and this may temporarily take on the form of a

crisis, disease, war, etc. No error can succeed against Truth but breaks down, and this is what we experience as evil. Is it really evil if error breaks down and destroys itself?

### *Recapitulation*

#### *Descent*

Each level of Science handles the problem of evil in a different way. On the level of Science all is harmony; the question of evil does not arise. On the level of divine Science God is All-in-all; therefore evil is excluded as nothingness. On the level of absolute Christian Science it is shown that evil is a misunderstanding of good, a latent belief that there is something besides good. The level of Christian Science explains how incarnate evil is dissolved by the affluence of Truth.

#### *Ascent*

How? Through the ascending understanding: Christian Science explains that mortal mind is the source of every manifestation of evil; absolute Christian Science replaces the beliefs of mortal mind with the calculus of ideas of the divine Mind; in divine Science it is understood that in the divine Mind mortal mind is excluded as nonexistent, which leads to Science where only the operation of the infinite Mind fills consciousness. There mortal mind, evil, is unknown.

### **Matter**

The question, What is matter? comes up in numerous ways. It arises time and again because God is Spirit only, so that being must be purely spiritual; how then can it be explained that we are conscious of matter and a material universe? Here, too, *one* answer alone is insufficient; each level of spiritual consciousness deals with this question from a different point of view and only all the answers together give a complete one.

### *Science*

#### *Matter is unknown*

In the universe of Principle and its idea "matter is unknown" (S. & H. 503). Idea, as we have seen, is the answer to matter (see page 18). The question, What is

matter? cannot be answered because matter *is not*. The question is incorrect. Instead, we should ask, What are ideas? Whenever a question concerning matter arises, the consciousness of Science reacts at once by contemplating the infinite Principle and its infinite idea. These alone constitute reality.

### *Divine Science*

#### *Matter is excluded*

Divine Science deals with divine oneness which knows no duality. In the one Spirit all is spiritual. "Divine Science . . . excludes matter" (S. & H. 123). Human thought here considers the problem of matter only so far as to exclude it consciously by rising to the recognition that matter is no factor of reality.

### *Absolute Christian Science*

#### *Matter is Spirit misunderstood*

Absolute Christian Science goes further in meeting the arguments of human thought and explains why matter seems to exist, although, in fact, it does not. Matter is Spirit misunderstood. Matter and Spirit are not two entities but refer to the one and only substance: Spirit. Spirit, when understood, is recognized as the only substance; Spirit, when misunderstood, appears as matter. If we do not attribute limitations to Spirit, we have a spiritual universe; if we have a limited concept of Spirit, we live in a material universe. Therefore "what the human mind terms matter and spirit indicates states and stages of consciousness" (S. & H. 573).

Mrs Eddy wanted to teach her secretary this lesson. She touched his finger and asked him: "What is this?" He replied: "Matter." She said, "It is *not*; it is Spirit." She was trying to give him her highest teaching but he could not understand it; his consciousness was still moving on the level of Christian Science where it is explained that the finger is material. But in absolute Christian Science we learn that we deal with stages of consciousness, so that according to our state of consciousness something can be either material or spiritual. Material consciousness can never grasp Spirit as Spirit; spiritual consciousness can never grasp

matter as matter but knows that that which material consciousness misunderstands as matter is Spirit. This does not mean that matter is Spirit but that matter is a material sense of the things of Spirit. Spirit and matter are not one, nor are they two entities; they are simply a right and a wrong conception of one alone: Spirit. Thus there are not two creations, one spiritual and the other material. There is only *one* creation which we can either understand or misunderstand. Therefore the false concept called a material creation disappears before the understanding of the true, spiritual creation. With this we have already touched the level of Christian Science.

### *Christian Science*

#### *Power of Spirit over matter*

Christian Science deals with the relationship between Truth and error, Spirit and matter. This relationship presents the power of Spirit over matter and explains that matter disappears before the supremacy of Spirit. Here we see how important it is not to consider only one level of Science. If we reason only on the level of Christian Science and think about the power of Spirit over matter we still remain under the impression that there are two entities, Spirit and matter, of which Spirit is the more powerful and triumphs in the warfare with matter. If the Christian Scientist only takes this level into consideration he lives in constant stress trying to overcome matter with the help of Spirit. Many may break down under the burden of this constant struggle.

### *Recapitulation*

We feel no such burden when we unite all the levels of Science into one understanding. In Science, the infinite One says, I know no matter; there is no struggle. Then, in divine Science, we comprehend that the one and only Being excludes matter. Absolute Christian Science explains to human understanding that that which it believes to be matter is only a misunderstanding of the one Spirit, so that on the level of Christian Science the material concept disappears through a better understanding of Spirit. Thus Spirit

overcomes matter without a human struggle. The whole resolving power rests in the infinite One which translates itself down to material conception, even to incarnate error. From the infinite One comes one Principle and its infinite idea and with it come spiritual laws and their demonstrations. If we accept the operation of Principle unconditionally, it demonstrates itself on all levels of consciousness and the whole problem of matter is resolved. Then we feel what Micah meant when he wrote: "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him . . . as wax before the fire" (Micah 1:3, 4).

### Healing

How does an understanding of the levels of Science apply to the healing work? We shall deal extensively with this question later on when we are considering the synonymous terms for God and what they imply on each level of Science. At present a few fundamental hints may be helpful.

### Science

*There is nothing to be healed*

In the face of error, the level of Science takes the attitude: I do not know you; you are completely unknown to me. The consciousness of Science knows no disease, no disharmony of any sort; it has nothing to heal. "Science knows no lapse from nor return to harmony" (ibid.), in it "all is one grand concord" (ibid.) and all has "remained unchanged in its eternal history" (ibid.). The highest method of healing is a consciousness of wholeness, an understanding that there is nothing to be healed.

### Divine Science

*Instantaneous healing*

In the oneness of divine Science, error is excluded. It is an attitude of consciousness in which error is not going to be excluded,—which would need a time-process,—but is excluded; the ever-present perfection

is realized. In divine Science all healing is instantaneous. Jesus healed in divine Science, and so did Mrs Eddy; her healings were usually instantaneous and seldom with more than one treatment.

### *Absolute Christian Science*

#### *Preventive practice*

In the first place, the root of all disharmonies should be healed, namely, the belief that there is something at work besides ideas and their operations. Latent error has to be healed rather than a disease. The infinite calculus of ideas in absolute Christian Science gives us that consciousness which corrects those deeply rooted, conscious and especially unconscious, collective and universal beliefs which are the source of all visible forms of disharmony, and thus prevents us becoming ill. It is prophylactic practice.

### *Christian Science*

#### *Healing practice*

Christian Science explains the *modus operandi* of healing, the therapeutic practice; it teaches the rules of bodily healing through the divine Mind, and how and why Truth can save us from disease and death.

## 2. THE FOURFOLD OPERATION OF BEING

#### *Operational depth*

Until now we have considered only the first vertical column on the left of the Chart: Science, divine Science, absolute Christian Science, Christian Science. When consciousness proceeds from the highest level, that of Science itself, and contemplates only the infinite Principle and its infinite idea as the one true Being, this releases in human thought a divinely spiritual reasoning which finally dissolves all objections from the human point of view. Such a consciousness of the infinite One has an operational depth which reaches the most hidden human beliefs and corrects them. In this way, even the human understanding of the one Being becomes completely transparent: all is evident and clear.

#### *Operational breadth*

But if we now consider the Chart horizontally, consciousness becomes familiar with the operational

breadth of Being. This shows a fourfold operation which, in the terminology of Christian Science, is called Word, Christ, Christianity, Science. The climax of the Bible is the holy city, which has four equal sides. The Textbook interprets the four sides as Word, Christ, Christianity and Science. As they are four *equal* sides, it means that they are equal in status, so that not one of them is superfluous, not one is less important in meaning than another, nor can any single one be neglected. Each one of the four sides necessarily requires the other three; one cannot stand without the other three; only all four together constitute *one* city, the symbol of *one* consciousness of spiritual Being. Therefore, to solve a problem spiritually, we must always take into account all four sides.

*Fourfold  
dynamics*

Word, Christ, Christianity and Science are four different phases of divine operation and define the eternal working of the one Being from four different aspects; they are, as it were, four different offices or modes of operation of Being. Being is certainly not static, but enormously dynamic. As soon as we have dynamics, thought inquires into the *modus operandi* and the laws which govern it. Knowing these we can bring ourselves consciously into accord with them, and so participate harmoniously.

To human thought, the order of Word, Christ, Christianity, Science, is a logical sequence. What is this sequence?

*Word: self-  
declaration*

The Word is the self-declaration of Being; Being presents its fundamental, inherent nature. Without an understanding of what constitutes the true nature of Being, human thought remains stuck with a human point of view, and its starting point is then ignorance, blind belief, superstition, occultism, spiritualism.

*Christ: self-  
operation*

But the Word calls for the Christ, for the self-operation of Being. The Word alone is not sufficient because it only states that which constitutes the nature of Being, and thereby implies what does not belong to reality; it would appear to us to be something static, purely a statement of motionless, eternal facts; but Being is dynamic. The Word does have a Christ; it expresses itself continuously. As soon as we touch, in the Word,

the Principle of Being, it is as though this Principle says: I have an idea, a purpose, an aim, a design. Christ is this true idea, the power of executing that which the Word has in view. As the idea is infinite, it has operational breadth — that is to say, diversification in all directions.

*Christianity:  
self-fulfilment*

The nature of Being does not only include the will to do but also the power to fulfil. Christ is that will to do and its operation; Christianity is the self-fulfilment of Being. That which the Word has in view as idea is executed by the Christ and shows itself in Christianity as the fulfilled, perfect result. In Being, nothing ever begins which will not find fulfilment, or rather, which is not *already* fulfilled. Because the Word has an infinite idea, there is, in Christianity, infinite fulfilment. As a result, each detail in infinite Being reflects the design of the Word. Throughout the whole of Being, the infinite Principle is echoed in infinite ideas. We see the infinite disposal of Principle in operation in the expression of fulfilled ideas.

*Science: self-  
explanation*

Is there really, in Being, a process of transition from Word to Christ to Christianity? Are there, in Being, which knows no time, successive stages: stating a proposition (Word), the execution of the proposition (Christ), the result or solution of the stated proposition (Christianity)? Not exactly. They are only introduced as tools for our human faculty of comprehension, to bring us finally to the fourth side of the holy city, — to the self-explanation of Being. Science explains that which *is*. That which has been presented by Word, Christ and Christianity as “process”, Science explains as a state of being.

*Exalted being*

Science explains the facts of being and thereby becomes a connecting link with the Word which presents the nature of Being, though now from a higher standpoint. It is not exactly a circle which is thus closed (the circle is the symbol of Buddhism) but a spiral which is the symbol of scientific Christianity. So operational breadth brings about an exalted sense as infinite progression, and this is concrete being. In the measure that we are in accord, in consciousness, with the spiritual fourfold operation of Being, we enjoy an ever higher individualized sense of being.

## The level of Science itself

Word, Christ, Christianity and Science are four modes of operation, which have operational breadth on the level of divine Science and absolute Christian Science, as well as on the level of Christian Science. But on the Chart we see that the level of Science itself is not stated in the Four. Why not?

*The One does  
not need the  
Four*

The infinite One, in its essential sense, does not need to be described through the Four. Being is One; it always knows itself only as a whole, not as the sum total of its parts. Therefore the One needs neither categories and classifications nor symbols in order to understand itself; it does not have to interpret itself to itself, for it is conscious of itself completely and instantaneously. It knows itself as the one I AM. Certainly, viewed objectively the one Being has scientific order, law and system, and is harmonious, concerted and complete,—indeed, it is Science itself.

*The Four:  
scientific tools*

When the human understanding desires to comprehend the divine, it needs scientific interpretation, because this is the method suited to the structure of consciousness today. The Four, therefore, do not constitute Being in its essential nature, but they are from, and in, Being. They are symbols which help *us* to understand Being; they are scientific tools for *us*. The Whole needs no classifications for itself, though *we* need them in our approach to Being.

The scientific categories of Being are not an end in themselves, but tools that enable us to lift ourselves out of the irrational into the rational. We are aware that the scientifically rational cannot be regarded as the highest and final structure of consciousness, but it is a useful, transitional stage to a supra-scientific, a-rational consciousness,—the consciousness of Being itself. Even leading thinkers in the field of the philosophy of science are conscious of the inadequacy of purely rational scientific reasoning. As W. Heitler, Professor of Physics, writes: "Our path can certainly only lead through science and past science." The Chart is a means of bringing our understanding nearer to the one Being; it does not actually exist in reality. In it, Doorly has given us a method of lifting ourselves out

of human consciousness so that we may be at one with the one Being, which is always conscious of itself as a whole. In this way we take the step past the scientific approach to the point of the I AM.

*Fourfold unity*

Only when the infinite One translates itself as divine Science which explains the divine to human thought, there inevitably comes, with this interpretation, the classification of the One into the Four. The unity of Being (Science itself) translates itself on the level of divine Science as the “fourfold unity” (My 199), the city foursquare.

*The Four:  
symbol of divine  
Science*

The Bible, also, conveys the same meaning. It says of the holy city that it comes “from God out of heaven” (Rev.21:2), not that it is God himself. The holy city is not a symbol of Science itself but of divine Science, which embraces absolute Christian Science and Christian Science.

*Place value*

Let us, for the moment, regard the Chart without the synonyms for God, as these are to be dealt with later, and consider what is meant by the Word, Christ, Christianity and Science on the levels of divine Science, absolute Christian Science and Christian Science. The Word always remains the Word, but at each level another aspect of the Word is emphasized; and the same with Christ, Christianity and Science. At each level the Four gets another place value. What does this mean? The expression “place value” comes from mathematics. For example, the number 333 is made up of three threes, but depending upon the place the 3 occupies, it assumes another value, although it always remains a 3. The value of the last 3 is a mere three; the middle 3 is thirty; and the first 3 means three hundred. Applied to the Science of Being, we see that the place value of the Word, for example, on the level of divine Science, is different from the place value of the Word on the level of absolute Christian Science, and different again on the level of Christian Science. These differences will be subsequently considered for they help us to order our view of Being and, therefore, to understand it better.

*Pedal note*

The place value of the Four is determined by the meaning of each level of Science. The themes of the

## SURVEY

	Word (self-declaration)	Christ (self-operation)	Christianity (self-fulfilment)	Science (self-explanation)
divine Science	<i>Father</i> 1. Self-existence 2. Infinite light 3. Infinite individuality	<i>Son</i> 1. Self-expression 2. Ideal 3. Truth itself	<i>Mother</i> 1. All-embracing – All-in-all 2. Coexistence of Principle and idea 3. Divine Ego	<i>Triune Person</i> 1. Divine self-understanding – Holy Ghost 2. Harmonious self-government 3. Unity of Principle and spiritual power
absolute Christian Science	1. Creative impulsion 2. Revelation 3. Spontaneity – infinite individualities	1. Self-realization 2. Translation of ideal to idea 3. Specific truths – divine Mind-reading	1. Each idea reflects Life, Truth, Love 2. Demonstration of Life, Truth, Love 3. The compound idea	1. Calculus of ideas 2. Interpretation 3. Spiritual evidence
Christian Science	1. Creative thinking 2. Ordered understanding 3. Laying down the mortal concept	1. Manifestation of idea in spite of error 2. Retranslation of mortal mind into the divine Mind 3. Uncovering of specific error	1. Exchanging things for ideas 2. Resolving the mortal concept 3. Impersonality	1. Scientific understanding 2. Ideational being 3. Proof (error disproved)

different levels of Science (explained especially on pages 63-72) are the determining factors for defining the meaning of the Four. For example, Word, Christ, Christianity and Science, on the level of divine Science, must resound with the tone of divine Science. This tone, pervading all Four, we could call the "pedal point" or "pedal note" (a term used in music to denote a single tone sustained by one voice part, while the others move in independent harmonies). If we let the pedal note of each level of Science resound in consciousness, the Four will quite naturally assume, on each level, a definite tone, which one can easily define for oneself.

### *The Survey*

With the help of the Survey on the opposite page we shall summarize the most important aspects of the Four. For the sake of simplicity, we shall reduce each aspect of the Four at each level to three points, which on the Survey will be referred to as 1, 2 and 3, though this does not imply that these are the only meanings which can be attributed to each aspect. Also, they are only numbered in order to show more clearly the relationship between one level and the others. For example, point 1 on the level of divine Science stands in close relationship with point 1 on the level of absolute Christian Science, and also with point 1 on the level of Christian Science; and the same with points 2 and 3.

### **The Four on the level of divine Science**

#### *Pedal note*

In order to understand what the Four, on the level of divine Science, mean to us, we must keep in mind that which characterizes divine Science: the inseparability of Principle and its idea, divine oneness, the all-embracing and all-inclusive Being. The Four are but variations of this basic tone which is always present as a pedal note.

#### *Word*

#### *The one Father*

The Word presents the self-declaration of Being. It says continually: I am the one divine Word, the divine declaration of that which constitutes the intrinsic

nature of Being; I am the one I AM, the one Being, the one divine Father. It is not *we* who have to declare what Being is; we only need to be still and listen, and then we hear what Being is always saying about itself. We become aware of the nature of the one reality.

*Self-existent  
Being*

1. The Word states that Being is self-existent. Being says to the receptive consciousness: I exist of myself, through myself, as myself and for myself. Being draws indivisibly and inexhaustibly from within its own Being. This excludes the notion that we must contribute something in order to establish Being, to sustain, maintain or provide for it. Nothing can be, or need be, added from outside.

*Infinite light*

2. The Word, in divine Science, presents itself in absolute clarity, in complete transparency, as infinite light. Here the Word is not only light, but infinite light; for "God is light, and in him is no darkness" (1 John 1:5). "In divine Science . . . God is revealed as infinite light" (S. & H. 511). The light is not presented as that which dispels darkness, but as light which constantly says of itself: I am only light, and by virtue of this I can only shine; I am infinite light. "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (S. & H. 503). In divine Science, the light does not say to the darkness: "Disperse", or even "Let there be light." It says, rather: "I am light, All-in-all." In the consciousness of infinite light there is no thought of questions or doubts, no "ifs" and "buts". All is crystal clear, transparent, understood. Is this not what the Psalmist meant when he wrote: "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalms 139:12)? Infinite light symbolizes for us the overwhelming realization that Being *is*, and *remains*, Being.

*Infinite  
individuality*

3. The Word of Life presents the one Being as infinite individuality. Divine Science does not contemplate the infinite individualities of being. Because the standpoint of Being is that of wholeness, it knows itself as One, and is therefore conscious of itself as infinite individuality. A knowledge of "the individuality of . .

the infinite . . . is left . . . to the revelation of divine Science" (S. & H. 330). At this point we gain the exalted perception that our being, which is also the being of God, is not characterized by only one single individuality, nor has each one a different individuality, but each one partakes of the one infinite individuality.

### *Christ*

#### *The one Son*

The divine Word presents not only what the one Being in its self-existent, all-illuminating, infinite individuality is, but also its consciousness of itself. This divine self-consciousness is Christ in divine Science. It knows and affirms itself in its individuality which never repeats itself. This self-acknowledgement of infinitely partaking of Being is referred to in the Bible as Son. However, on the level of divine Science, Son means neither man nor the son of God, but God himself. God himself is Father (Word), Son (Christ), Mother (Christianity) and Holy Ghost (Science). The Textbook leads human thought slowly, step by step, out of the belief that we are mortals to the realization that we are sons and daughters of God, and then to the consciousness of the Son of God. Finally, in the last chapter of "Science and Health" it even declares that God is Son. God is defined "as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (S. & H. 569). Son is a symbol of affirming all that the Father has and is. God as Son means that Being is continually conscious of its own self, that God affirms and claims all that constitutes Being. Being is conscious of itself. This is termed "Christ".

#### *Self-expressed Being*

1. The Word is symbolized by Father and indicates that Being is self-creating, self-existing and self-maintaining. Christ then defines this self-existent Being as self-expressed Being. Thus the Word becomes dynamic through the Christ. Because Being is divine oneness, we realize that whatever is going on can only come from the self-expression of Being. Everything which happens, at every moment, in all places and under all circumstances, is either a clearly reflected, or distorted, expression of the One; an expression of the self-operation of the one divine Being — of the

one Christ. The Word is the self-existent I AM; the Christ is the expression of the I AM as omni-operative. Here we see that *we*, of ourselves, do not have to express the divine Being, but that Being itself expresses all that it is, in a way intended by the idea of Being and not as we wish. In this consciousness, we leave it to divine Being to manifest its own idea, and we gratefully accept that this is continually happening, and that what happens is actually the best. So Christ becomes the Saviour; it redeems us from the burden that we have to save ourselves.

### *Ideal*

2. Being, as conscious Being, always knows itself as the whole, the perfect, the infallible, the highest, therefore as its own ideal. This ideal is always expressed. Christ, God's ideal, is the perfect form of all existence. Because consciousness, in divine Science, moves in divine oneness, where there is neither flaw nor fault, Being always expresses itself as wholeness, faultlessness, ideal form. If we refuse to let human conceptions stand in the way of God's self-expression, and we are always ready to let God be, without resistance, we can be certain that the ideal solution will be worked out.

### *Truth itself*

3. In the Textbook we find many references to "Christ, Truth" which gives to the biblical term "Christ" the modern equivalent "Truth". In divine Science, Christ is the one Truth, the one, infinite Truth: Truth itself. Christ is the Truth about all truths, the Truth which is conscious of all truths in one single view as the whole Truth. The Word says: I am the one Being, the divine is-ness, the eternal self-existence; Christ brings the confirmation that this Being is true, that it is Truth itself. Truth affirms and confirms that the one Being actually *is*. At this point, thought does not inquire about the infinite truths of being, but rests in the contemplation of one Being, which it knows to be the only Truth, Truth itself. Because self-existent Being is Truth, nothing can deny, negate or resolve Being; it always verifies, affirms and asserts itself.

### *Christianity*

### *The one Mother*

Whereas the Word is symbolized by the one Father, and Christ by the one Son, Christianity is illustrated

by the one Mother. In divine Science, Mother is known as the all-inclusive, all-embracing divine oneness. This results from the sequence of Word — Christ — Christianity. The Word is the self-existent; Christ, the self-expressed; then Christianity explains this infinite expression as being all-inclusive, wherein all is reflected by all, where everything partakes of everything else, where everything works together with, and is woven into, everything else.

*All-embracing  
Being*

1. The All is all-embracing. Because the All knows neither time nor space, therefore no limitations, the All is expressed in all. The All is manifest in all as the infinite One. Nothing exists which is not the All itself. Yet the human mind would like to divide the whole into single parts and always regard the details merely as parts of the whole. It is quite different in the spiritual realm where the All, the Whole, does not allow itself to be divided up into separate parts. The All expresses itself in all as the entire All, and is, therefore, the All-in-all. If we accept the consciousness of divine Science, the Word and the Christ, then divine Christianity shows itself forth, whereby we recognize that we are a whole world, in fact, a world of worlds. The wider we open our consciousness, the nearer we come to the realization of our all-embracing, undivided being. "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292). When the infinite is revealed to us, it becomes our consciousness and thereby our being.

*Coexistence  
of Principle  
and idea*

2. Principle and idea are coexistent. In biblical language, God and man coexist and are equally eternal; the existence of God is the existence of man, the existence of man is the existence of God. Creator and creation do not coexist beside each other but in conformity with each other. Scientifically expressed, divine Principle and idea are inseparable. Principle and idea are only two separate points of view of the oneness of Being. Principle means the invariable, foundational nature of Being; idea shows the never-repeating forms as which Being eternally manifests itself. The one cannot exist without the other; they are coexistent. Principle without its idea would be a nonentity. Idea without its Principle does not exist, it is nonexistent. As we recognize this, all burdens fall away from us, because

nothing truly exists that does not coexist with divine Principle. No difficulty, no sorrow or pain, no disharmony, no lack, no oppression, no unresolved problem, exists because these are all without divine Principle. Only that which exists in divine Being itself (Word) and is expressed by it (Christ), coexists with primal existence (Christianity); everything else is nonexistent.

### *Divine Ego*

3. "Principle and its idea is one" (ibid.). In the language of the Bible: "I and my Father are one." There is only one I or Ego. Jesus was conscious of only one Ego; he did not recognize an I of his own *and* the I of I AM. Man can have no other I or ego than the I or Ego of God. The I of man and the I of God are the same I or Ego. There is no other mind or I than the divine Mind, and so all have only one Mind. We can, therefore, have no I that is oppressed, unhappy, unworthy, unwanted, repulsive, degraded, incapable or imperfect. Such an I is nonexistent. The only I is Mind and Mind's idea as one. We speak of I in the right sense only when we mean Principle and its never-repeating form of manifestation as idea. How many sentences with an I should be struck out of our human thinking and conversation!

### *Science*

#### *Triune Person*

The fourth side, Science, always unites the first three sides. Father, Son and Mother constitute the one divine Person, the triune Person as divine Principle which is Life (Father), Truth (Son) and Love (Mother). On the level of Science itself, Being is recognized as the one infinite Principle. On the level of divine Science, on the other hand, this One is explained in its divine nature as the one Father, the one Son, the one Mother, united in one divine Person. Here it becomes clear to us that Being itself is Father, Son and Mother, and is continually conscious of itself as one divine entity.

#### *Divine self-understanding*

1. From the standpoint of Science, the divine Person understands itself. Being cannot be understood from outside. In divine oneness — this is the pedal note of divine Science — Principle understands itself, it surveys itself in one big, all-embracing view; it can explain and interpret itself to itself. If we are confused

or perplexed by a situation, it is a sign that we have forsaken the standpoint of divine Science. When we accept divine oneness and listen only to that which Principle knows about itself, we partake of the divine self-understanding, and allow its infinite light to make everything crystal clear.

### *Holy Ghost*

This leads us to the right understanding of the biblical term "Holy Ghost" which, in the language of today, means: "Divine Science; the development of eternal Life, Truth, and Love" (S. & H. 588). The Holy Ghost, which came to the disciples of Jesus and to the apostles, and which is continually coming to all those who are open to divine oneness, is divine Science, i.e. divine self-understanding, which is not only understood by God, but (because God and man, Principle and idea, coexist) also by the whole of being. The more we freely accept, and allow to develop in consciousness, the one Life, the one Truth, and the one Love, the more we partake of the Holy Ghost, the Science of divine Science, i.e. divine Science itself. God's understanding of himself is coexistent with man's. There is nothing mysterious about the "descent of the Holy Ghost"; its scientific meaning is that God's own understanding of everything communicates itself to all who are open to receive it.

Mind understands itself always as the whole Mind, not as single ideas of Mind. The same applies to the other synonyms for God. From this standpoint God made himself understandable to Mrs Eddy through his synonyms (see page 37). Being understands itself always through the whole of each synonym for God. Mind understands itself from Mind (Word), through Mind (Christ), as Mind (Christianity) and for Mind (Science). Science, in divine Science, understands itself as the Seven and the Four.

### *Harmonious self-government*

2. The Science of divine Science, which operates through the Seven and the Four, means harmonious self-government. "In divine Science, the universe, including man, is spiritual, harmonious, and eternal" (S. & H. 114); "harmonious and eternal being is found only in divine Science" (S. & H. 232). The biblical "kingdom of heaven" means "the reign of harmony in divine Science" (S. & H. 590), and is no longer within

us, as was taught two thousand years ago, but is raised to the level of the synonyms, where it is defined as "the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (S. & H. 590). What a difference! Instead of seeking the kingdom of heaven within us, we see it as impersonal divine Science in operation, as the harmonious reign of Mind, Spirit, Soul, Principle, Life, Truth and Love. Jesus showed St John this impersonal concept of the kingdom of heaven in the symbol of the New Jerusalem, which the Textbook interprets as: "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (S. & H. 592). This New Jerusalem is not within us; it is the reign of the harmony of Being itself. The personal "us" has no place in scientific consciousness.

Mrs Eddy makes the following pertinent statement: "In divine Science, God is One and All; and, governing Himself, He governs the universe" (Mis. 258). What a wealth of knowledge emerges from this one sentence! It deserves to be pondered daily. Again: "In divine Science, God is One and All . . ." — in the oneness of divine Science there is no outside, nothing beside the One and All — ". . . and, governing Himself . . ." — here God does not primarily govern man, the universe, the body, not even ideas, but himself; therefore Mind governs Mind, Spirit governs Spirit, Soul governs Soul, Principle governs Principle, Life governs Life, Truth governs Truth, Love governs Love, and only then ". . . He governs the universe". The levels of absolute Christian Science and of Christian Science then describe how the universe is governed. Here, it becomes abundantly clear what a completely different level of consciousness is required in divine Science. Usually, thought asks how God governs man and the universe, and demands a direct answer. However, this can only be given indirectly, for primarily God governs himself, which only operates secondarily as the government of man and the universe. Thus there opens up to us a higher level of consciousness-practice whereby we ponder in awe how Mind governs itself, how Spirit, Soul, Principle, Life, Truth, Love govern themselves. Pondering these, during long quiet hours, we may know that they govern the world, the nations, mankind, business, family, body,—absolutely everything. Such consciousness touches the

greatest power potential of Being and this manifests itself, on the level of absolute Christian Science, as the reign of Principle over its ideas and, on the level of Christian Science, as the reign of Principle over the world, over everything.

*Unity of  
Principle and  
spiritual power*

3. Harmonious self-government results from the fact that Principle and divine power is one. "Unity of Principle and spiritual power" constitute divine Science (S. & H. 470). In other words, in divine Science, Principle and practice are one. When consciousness rests in the contemplation that Principle governs itself, there emerges that practice which unfolds spiritual power. In divine Science, Principle and practice are never separated. Only while thought moves on the level of metaphysics does it need a theory and, in addition, a practice; it states a theory about that which could exist above physics (in meta-physics) and then tries to prove this theory. On the other hand, Science, which proceeds from the infinite One and bases itself in divine Science on the divine oneness of God and man, Principle and idea, includes within itself not only the will to do but also its fulfillment. Our oneness with Principle is at the same time our oneness with Principle-idea, therefore with Principle-power, with Principle-practice, and there is nothing left to apply. The most practical thing there is, is a correct principle. A principle that is not practical is not a correct principle. The divine Principle operates of itself, applies itself, proves itself. Principle, not a practitioner, has power.

**The Four on the level of absolute Christian Science**

*Pedal note*

Now let us consider, on the level of absolute Christian Science, the meaning of Word, Christ, Christianity and Science which we can catch in a natural way, insofar as we let the pedal note of this level sound: the relationship of Principle to its ideas, the relationship of ideas to ideas, the demonstration of pure spiritual values, and the working out of specific truths. The accent shifts from the synonyms for God (divine Science) to the ideas of the synonyms (absolute Christian Science). Ideas, spiritual values, specific truths, are drawn into the focus of observation. The Four thereby obtain quite different place values from those they had

on the level of divine Science. So it is useful to compare these with their corresponding values on the level of divine Science, because absolute Christian Science has its source in divine Science, from which it derives its values.

### *Word*

#### *Creative impulse*

1. The Word in divine Science presents Being as self-existent, as that which can neither be used up nor exhausted. In this one Being rests the power to manifest itself for ever anew as the one Being. It carries within itself the creative impulse to bring forth perpetually new forms of existence. Thus the relationship of creator to creation moves into focus, which indicates that the level is absolute Christian Science. The Word as the perpetually creative impulse says continually: Let there be . . . . The biblical record of creation is permeated with this self-impulse of absolute Christian Science. God issues one command after the other: Let there be light, let there be a firmament, let the waters be gathered together unto one place, let the earth bring forth grass, let there be lights, let the waters bring forth abundantly, let the earth bring forth the living creature. The divine command continually calls new ideas into being. A continual act of creation goes on in all places and in all things. Out of the enormous power of the one Being (divine Science), new aspects continually spring into existence (absolute Christian Science). Out of the creative urge of Being comes the constant newness of being. Self-existent Being (divine Science) is not, as it were, a huge, formless, amorphous Being, but rather the power which, at every moment, is at the point of manifesting itself anew in a never-repeating variety of being (absolute Christian Science).

#### *Revelation*

2. As the creative impulse constantly says: Let there be . . . , something new, something original, is continually appearing. A new view presents itself. The Word is revelation. A revelation does not come unprepared; it does not, for some unintelligible reason, come to one and not to another. Everyone can receive revelations, insofar as he is open to the source of revelation, namely, to the consciousness of divine

Science, that Being is infinite light. If we always start out from infinite oneness and do not deviate from the realization that Mind only knows Mind, that light is always only light, that therefore infinite clarity always prevails, then this light inevitably expresses itself through the creative impulse of Being, on the level of absolute Christian Science, as a new view, as revelation. The coexistence of God and man allows the infinite light to break through as a revelation to man. Then we recognize that we are the light, the revelation itself. To Mrs Eddy, Christian Science was a revelation of quite special significance, namely, the revelation that man is the perpetual revelation of God himself.

### *Spontaneity*

3. The Word, as the self-declaration of Being, is the infinite source or origin out of which something new — a new revelation — is continually brought to consciousness through the creative impulse. This coming into existence from the original source happens in leaps, and is therefore spontaneous, not causal. Every revelation, every new creation, is the spontaneous sudden springing into existence of an idea of eternal Principle; it does not arise from a long chain of causal connections. Here we recognize that no detail of our existence is the result of what has gone before, today does not unfold out of yesterday, and tomorrow is not appointed by today. At every moment there occurs only that which the divine source, as present existence, brings about. Life demonstrates life, so our life also is the spontaneous expression of the one Life. Each moment, divine Life makes everything new.

### *Infinite individualities*

Spontaneity manifests itself as never-repeating newness, as infinite individualities of being. In divine Science, the Word presents Being as infinite individuality; in absolute Christian Science, which expresses the one Principle through infinite ideas, the infinite individuality of Being manifests itself as infinite individualities of being. This frees us from the limited concept that each of us has an individuality of his own, which distinguishes him from others by his special and unique individuality. No wonder, then, that each one envies the other, and would be only too pleased to change places with him. But in oneness with the one infinite individuality (divine Science), each one,

as the idea of the One, partakes of the infinite individualities of being (absolute Christian Science). So we know that the undivided Word of the one Life manifests itself as infinitely individualized existence which, at any moment, spontaneously bestows that individuality which is adapted to the current situation. We experience a rich world when we understand that not a single individuality is withheld from us. It is not even necessary for us to know which of the countless individualities we need for the tasks confronting us. As we live consciously in oneness with the one Being, divine Life lives our life, and the creative impulse of divine individuality lives us, continually, in individual ways. Often we are slow to realize how Life has individually lived, formed, guided, loved and preserved us. We need not know what "our" individuality will be: we need only be in accord with the one Life and let it be, to become infinitely individually lived by it.

### *Christ*

#### *Self-realization*

1. Christ, in divine Science, means that the one Being includes self-expression. This potentiality operates, on the level of absolute Christian Science which deals with the relationship between Principle and its idea, as self-realization of existence in every detail. Here, by means of the Principle of Christian Science, we free ourselves from the burden of having to work out every detail of our lives. The one Christ (divine Science) says: I am the Christ in every situation, at all times, in all places; I, myself, save all under all circumstances (absolute Christian Science).

#### *Translation of ideal to idea*

2. On the level of divine Science, Christ is the ideal of Being, the self-expression of Being in its wholeness, the complete form, without flaw. In absolute Christian Science, the one divine ideal expresses itself in ideal ideas, in infinitely diversified forms of this ideal. The ideal of Truth, in divine Science, translates itself to the level of absolute Christian Science as ideal guidance, ideal unfoldment, ideal vocation, ideal relationships, ideal life, ideal health and ideal planning. These ideals lend themselves more and more to diversification. For example, ideal health is diversified further as healthy mentality, healthy spirituality, healthy body,

healthy government, healthy mode of life, healthy relationships and healthy affections. Healthy relationships become further differentiated as healthy relationships in the family, in business, with the neighbours, and so on. So the one divine ideal translates itself as infinite ideas of this ideal. If consciousness does not include within itself the divine ideal, there is no saviour for any situation; but when we maintain this ideal in consciousness, we automatically include the saviour for all situations.

### *Specific truths*

3. In divine Science, Christ is Truth itself. Christ means that the one Being is *the* Truth, the one Truth, which is conscious of itself as a whole. On the level of absolute Christian Science, we recognize this one Truth as the Truth about all truths. All manifestations of the one Truth are specific truths. This also answers the question as to how we can live true life. In absolute Christian Science we do not primarily attempt to live according to religious commandments and rules or a moral code, but we see that a spiritual, divine consciousness bears the stamp of our true life form. The consciousness of the one Truth spontaneously brings out in us the individual ideal of Truth, adapted to every situation, expressed as truths of being. Truth lives us as the ideal way of life. This also provides the answer to another question. Whenever we are confronted with a problem, we ask ourselves what is the correct answer. How can we know the specific truth for any single problem? It is useless to struggle with the question as to whether this or that is the right thing to do. The scientific method works differently. We begin to be conscious of our oneness with Truth itself, to contemplate Truth itself and to become quite clear, ourselves, as to how Truth knows itself as a whole (divine Science). This consciousness carries within itself the power of revelation, and translates itself to us as the specific truth to the situation.

### *Divine Mind-reading*

Here we touch upon a central problem of Christian Science practice: divine Mind-reading. Underlying every disharmony is a mental error which must be corrected by the specific truth in order to restore harmony. But how can we recognize what this specific truth is? Who or what reveals it to us? The answer is: Truth itself, which is conscious of all truths, is the

saving Christ which reveals the healing, specific truth. When we rest in the consciousness of that which constitutes the one Truth, we can trustingly rely on the fact that this one Truth operates continually in our consciousness as infinite truths; and when we allow Truth to work without hindrance, it manifests itself in unimaginable ways, as the specific truth to the situation — often long before we realize that it has already happened.

### *Christianity*

*Every idea  
reflects Life,  
Truth and Love*

1. Christianity is the result of Word and Christ; it is their echo or reflection in the universe. In divine Science, we come to know the All as the All-in-all. "God is the sum total of the universe" (Mis. 105). In absolute Christian Science, where the focus is not so much upon Principle as on its ideas, we regard the universe as a universe of ideas, in which each idea reflects the whole. Each idea reflects Life, Truth and Love; everything reflects the divine Principle. "All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love" (S. & H. 518), and "we shall see this true likeness and reflection everywhere" (S. & H. 516). In the Word, we recognize God as the centre and circumference of Being; in Christianity, we recognize that the "Godlike man . . ." reaches "the absolute centre and circumference of his being" (S. & H. 262). Man, as God-idea, reflects the whole of Being, so we comprehend man as an idea, supported, protected, valued, beloved, by a whole universe of ideas. Accepting this, we experience it in a concrete way.

*Demonstration of  
Life, Truth, Love*

2. By reflection, Life, Truth and Love present themselves as infinitely diversified ideas of Life, Truth and Love. True reflection is demonstration. What can be demonstrated? Only the supreme fact that Being is Life, Truth and Love. This should be the essential purpose of our highest demonstration. The Christian Scientist is not engaged in demonstrating the thousand and one things he desires. His whole inclination is, rather, to remain consciously in divine oneness with the coexistence of Principle and idea (divine Science). Thereby, in all situations, he reflects the fact that only

Life, Truth and Love operate (absolute Christian Science). This demonstrates those forms (Truth) of life (Life) which are exactly adapted to every need (Love). Then divine Principle dictates to him the form of demonstration. It is important to let nothing stand in the way of this demonstration, even if it does not conform to our human sense of what it should be.

*The compound idea*

3. In absolute Christian Science, we contemplate how Principle continually manifests itself anew and spontaneously (Word), and as specific forms of truth (Christ), so that the ideas reflect themselves kaleidoscopically as ever-new combinations of compound ideas (Christianity). In the Textbook, earth is defined as "a compound idea" (S. & H. 585); man, on the other hand, is "the compound idea of God" (S. & H. 475). All compound ideas (worlds) together make up the compound idea, man. Man is a world of worlds of ideas.

Because the one Being on the level of divine Science is conscious of itself as one I or Ego, therefore of its wholeness, the Ego-man, as the reflection of the Ego-God, is also always conscious of himself as the whole, as a compound of all ideas of the divine I. Here we speak of our true I as the compound idea, which cannot lack the smallest detail.

*Science*

*Calculus of ideas*

1. Science gives the interpretation of Word, Christ and Christianity; on the level of absolute Christian Science where "idea" comes into focus, it interprets the correlations within the compound idea as divine, infinite computations of ideas, as a calculus of ideas. The ideas of the one Being always manifest themselves in new combinations which make up the divine, infinite calculus. The Seven and the Four constantly bring forth other combinations of ideas, for the infinite never repeats itself; they make our understanding of Being extremely comprehensive, and through them we may receive such understanding as a revelation which comes to us from the divine self-understanding (divine Science). Being, which understands itself completely and instantaneously, translates itself as infinite aspects

of this self-understanding, as an infinite calculus of ideas, on the level of absolute Christian Science. For example, music knows itself in its infinity, but composers reproduce in each musical composition new, original, individual combinations of sounds of this one music. The Christian Scientist who is open to the divine self-understanding becomes conscious of ever new compositions of ideas; the quieter he is in himself, the more impressive and gripping is the music of ideas which he hears. Whole symphonies of ideas resound in him; he does not have to make them up. The divine self-understanding produces them, and everything in him responds to the one Being.

### *Interpretation*

2. The divine self-understanding not only translates itself in its individual form as an infinite calculus of ideas, but also interprets itself to us in a way that we can understand. Without interpretation, we — but not the divine Being — would lose the harmony. What is meant by that? We easily admit that God governs himself harmoniously, that in God *one* great harmony reigns, but then we object when we notice very little of it. Why this apparent discrepancy? Because we do not understand the interpretation of harmonious being. The divine harmony (divine Science) interprets itself as harmony in all things (absolute Christian Science); it interprets the way in which the harmony of Being expresses itself in all situations as individual forms of harmony. But we, who stand with both feet on the ground as it were, want to know the meaning, purpose, aim, etc., of all that is going on. Thought will come to rest only when it comprehends the divine interpretation and recognizes the harmonious working of the divine behind everything that happens. But we only *feel* the correctness of the interpretation when it comes from the standpoint of divine Science, not merely by means of a theory or from human teachers.

### *Spiritual evidence*

3. Such an interpretation becomes spiritual evidence for us. Evidence is more than just outward appearance; it is a certainty which is not founded on observation or on logical reasoning. Whenever we allow the divine Principle to interpret itself through its infinite ideas, there emerges an inner conviction, a spiritual, irrefutable sense of certainty that is self-evident, and needs neither further argument nor further proof. With

spiritual self-evidence, the humanly rational gives way to the a-rational, consequently to that ratio which requires no human confirmation but, nevertheless, remains divinely rational. It is that level of experience where the heart has reasons of which the head knows nothing. Everyone has, at some time, had the experience of feeling absolutely certain about something although all human reasoning and argument would seem to over-ride it. Culturing our conscious oneness with the divine Principle and its spiritual power (divine Science), leads to where an ever greater, more spiritual, inner self-evidence of all that is right and true is established within us (absolute Christian Science). We come to realize, increasingly, that we live by virtue of our inner spiritual self-evidence.

Also in other fields of science, it is becoming increasingly emphasized that the criterion of scientificity does not depend on proof. The leading mathematician, Gödel, proved that even mathematics, the most exact of all sciences, can produce no real proof, only proofs within a chosen postulate, but not a proof that the selected postulate is self-consistent. More and more, the meaning of evidence is being revalued and placed above so-called proof. Can one prove to human thought the correctness of divine working? Must divine operation justify itself to human reason? No! Then one should not always ask for proofs, but for spiritual self-evidence, which is spiritual proof, or inner certainty.

#### **The Four on the level of Christian Science**

##### *Pedal note*

Let us again call to mind the themes of the level of Christian Science. In the foreground of contemplation stands the question of the relationship between Truth and its opposite, error. Here is explained what effect the operation of absolute Christian Science has on mortal existence, how and why Truth heals and saves; that ideas dissolve illusions, and this is demonstrated as improved humanity. Let us allow this pedal note to resound in consciousness so that we can easily understand the place value of the Four on the level of Christian Science. Also, we shall continually refer back to the origin of the Four, to their respective place

values in divine Science and see how, through the translation of absolute Christian Science, they manifest themselves, on the level of Christian Science, in human experience.

### *Word*

#### *Creative thinking*

1. It is inherent in man to work in a creative and constructive way. This presupposes creative thinking. Where does such creative thinking come from? The Word of God brings it forth. The Word, as self-presentation of Being, says in divine Science: I am the whole, self-existent Being; there is nothing that does not already exist. This includes absolute Christian Science where the Word, as creative impulse, says constantly: Let there be . . . I constantly call new ideas into being. On the level of Christian Science, this operates as the disappearance of illusions, ignorance, apathy and stagnation, before the abundance of ideas, and thought becomes stimulated to work creatively. Since creative intelligence is the result of the impersonal one Being, that knows everything and continually expresses itself in irresistible spontaneity, everyone is a potential genius. The less we regard this genius to be inherent in the human brain or dependent on book-learning or our human mental capacity and, instead, open thought consciously to the one Being, the more we clear out of the way everything that hinders, and which might conceal, the divine genius in man.

#### *Ordered understanding*

2. Creative thinking shows itself as ordered understanding. Thought is led, step by step, to a higher, more comprehensive view. The infinite light of divine Science is an all-transparent clearness, an entirely undimmed view, a complete transparency of perception. This light, in absolute Christian Science, brings the illumination or revelation necessary to every situation. Such illuminations, however, do not appear in a haphazard, aimless or unconnected way; they always occur in an ordered way, so that they lead our understanding higher and higher. The light of revelation calls orders into being; it leads thought, in an ascending line, from the first ray of light in the first day of creation up to its fulfilment in the seventh day. From

there, in ordered sequence, understanding is impelled to rise even higher to absolute Christian Science, then to divine Science and, finally, to the perception of Science itself. Every step in the unfoldment of understanding has its ordered place and is always the effect of the revelation impelled and motivated by infinite light. This insight decides for us the vexed question as to what the next step in our further unfoldment shall be in terms of human experience. In the consciousness of oneness with the infinite light, in which Life, Truth and Love know themselves only as Life, Truth and Love, lies the impulse of revelation which discloses, in its ordered sequence, the next step. The burden of making our own decisions is lifted from us. We only need to let it happen consciously.

*Laying off the  
mortal concept*

3. At this point, divine Science presents the one Being as infinite individuality, as infinite, indivisible multiformity. Through the impulse of the Word, in absolute Christian Science, Being expresses itself, according to our needs, as infinite individualities. But this does not, on the level of Christian Science, allow a false concept of true individuality to obtain. The mortal concept of man is compelled to disappear. Each of us would like divine individuality to shine through us; for each is conscious that a whole omnium-gatherum of claims of mortal mind, like magical, mystical, individual, collective, universal, conscious and unconscious beliefs, idiosyncracies, hereditary beliefs, complexes, etc. threatens to deface our true individuality. Mortals are, as theologians would say, thrown into the world and it is left to them to see how to overcome sin, disease, death, bad traits in character, mental, psychical and bodily difficulties. But how? By fighting them? Our powerlessness becomes apparent all too soon; we feel unable to get out of our skin, jump over our shadow, or grow out of ourselves. At this point, the levels of Science come to our rescue. Instead of trying to overcome our own mortal, so-called individuality, we become one, in consciousness, with the one Being, with the one true, infinite individuality. In this way, the divine individuality urges itself upon us irresistibly and casts out our mortal beliefs, so that our false concepts about ourselves are replaced. The more consciously we remain one with the divine individuality, the more dynamically this operates and the laying down

of the mortal concept is irresistibly enforced. The "old man" is cast off, and our true individuality comes to light in all its purity.

### *Christ*

#### *Manifestation of idea in spite of error*

1. The redeeming power of Christ expresses itself by manifesting the true idea in spite of error. The authority to deal with the beliefs of mortal mind does not lie in our right thinking but in the nature of the self-expressing Being (divine Science), which reveals itself on the level of absolute Christian Science as self-realization in the form of infinite ideas. The Christ itself brings every idea into expression. This happens on the level of Christian Science, in spite of all the claims of error. So divine Mind manifests itself in spite of mortal mind; Spirit, in spite of matter; Soul, in spite of the opposite sense testimony; Principle, in spite of human theories; Life, in spite of the claims of deficiency, frustration and death; Truth, in spite of erring consciousness; Love, in spite of hate, jealousy, fear and animosity.

At this point we note how much the Christ is the Saviour, and that we of ourselves cannot save ourselves. We often believe that the divine cannot unfold in us because of the many deficiencies and bad traits of character which seem to attach themselves to us, and because we make so many mistakes; all this, we think, must disappear before we can go higher spiritually. The metaphysician then seeks, by means of a thought process, to grapple with these problems in order to solve them—a wearisome, difficult, mostly unsuccessful task, full of repercussions. But not so the Christian Scientist; he puts all negative factors of his mortal existence behind him, turns in consciousness to the one self-expressing divine Being, allows it to operate consciously as the self-realizing power and lets his life be pervaded by the all-penetrating Truth which wipes away all error. Then Christ, Truth, is the Saviour which constantly says: I am the Christ in the whole of Being; I cannot help saving all and everything, irrespective of all the counter-arguments. Thus we know that not one single taint of our mortal life can prevent salvation taking place in us.

*Re-translation of  
mortal mind into  
the divine Mind*

2. In divine Science, Christ is the ideal of God, and this ideal is Life, Truth and Love. The Textbook explains through the “scientific translation of immortal Mind” (S. & H. 115) how, on the level of absolute Christian Science, this divine ideal translates itself to the point of idea, to ideas of Life, Truth and Love. Its effect, on the level of Christian Science, is that through the “scientific translation of mortal mind” (S. & H. 115-116), the beliefs of mortal mind are re-translated, through “three degrees”, into ideas of divine Mind. Thereby mortal mind, together with all its manifestations of “depravity”, disappears. We have seen how, on the level of absolute Christian Science, ideal health, for example, translates itself as continuously diversified ideas of health (page 104); this operates on the level of Christian Science in such a way that all forms of sickness, such as sick mentalities, sick business, sick psyche, sick politics, etc., are replaced by healthy forms.

*Uncovering the  
specific error*

3. All disharmony is rooted in mortal mind; healing takes place when the procuring mental cause (the specific mental error) is replaced by the specific truth. But how can we recognize the specific error? The patient does not know the mental cause of his sickness for if he knew the truth he would not be sick, and the doctor can only make a physical diagnosis. Christ is the true diagnostician. Christ is Truth itself; it knows the whole Truth (divine Science), which translates itself as infinite, specific truths (absolute Christian Science). Through divine Mind-reading (see page 105) Truth reveals the truth adapted to every situation, which analyses, uncovers and resolves the specific counterfeit, or the specific error, of a situation (Christian Science). Just as a discord immediately registers on the ear of a trained musician, so a consciousness of absolute truths, through the law of opposites, uncovers an erroneous mental attitude. But it is not *we* who have to uncover error. “Let Truth uncover and destroy error in God’s own way” (S. & H. 542). The Christian Scientist does not go about this in the same way as a psychologist, who rummages around endlessly in the psyche of his patient, but he turns to the pure, sublime Truth, and lets this reveal to him that truth which is the solution to the specific problem. This is the method of practice on the level of Christian Science.

## Christianity

### *Exchanging things for ideas*

1. Christianity deals with the universe of ideas. In divine Science, we recognize the one Being as all-embracing, as the All-in-all. "God is the sum total of the universe" (Mis. 105). Each idea reflects the whole of Being, so that each idea manifests Life, Truth and Love (absolute Christian Science). On the level of Christian Science, we ask ourselves: What is the relationship between the material universe and the spiritual? We answer this by seeing that things have to be resolved into thoughts, and the objects of sense exchanged for the ideas of Soul (see S. & H. 269). Metaphysics teaches that every material thing is either a counterfeit of a spiritual idea or hints at a spiritual idea (see Mis. 60-61). The metaphysician, therefore, does not concern himself with material things as such, but with their underlying ideas. Although this can be regarded as a positive beginning, it should nevertheless be borne in mind that by this method the reasoning is from matter to idea, which is a highly questionable procedure. The Christian Scientist, on the other hand, always reasons from the infinite One (Science itself) and understands that divine Science excludes matter, so that from the standpoint of Principle only the ideas of Principle can be contemplated (absolute Christian Science), and spiritual ideas take the place of the objects of material sense (see S. & H. 123). So instead of a material universe, a universe of spiritual ideas is established (Christian Science).

### *Resolving the mortal concept*

2. However, there are not two universes, one material and the other spiritual, the former having to be replaced with the latter. There is only *one* universe, the spiritual, the universe of ideas, which we can either understand rightly or misunderstand. An understanding of the universe of ideas not only replaces the concept of a material universe but, at the same time, dissolves the mortal, material concept. If we consciously proceed from the coexistence of Principle and idea (divine Science), so that we understand that Principle only demonstrates itself as ideas (absolute Christian Science), this has the effect that we can no longer misunderstand the universe of ideas; thereby the mortal concept of being is dissolved into nothingness (Christian Science). So it is

not *we* who have to destroy the false concept; it is being dissolved. Then we behold only a perfect universe, no longer a deficient one.

### *Impersonality*

3. In divine Science, we learn to know Christianity as the one I or Ego. This divine Ego reflects itself, on the level of absolute Christian Science, as ever new varieties of an I of ideas, as the never-repeated compound idea called man. But ideas always remain ideas of Principle and never belong to people or persons. The relationship of the divine I to the human, so-called I's, is made clear on the level of Christian Science. Only that I which belongs neither to persons nor to people may be regarded as the real I. In Christianity, everything personal falls away. Good and evil are recognized as impersonal. Evil belongs to no person, and is to be traced back to original mortal mind; the good, also, belongs to no person, and must be traced back to its divine Principle. Thus, in true Christianity, a good, as well as a bad, people-universe disappears. A consciousness that no longer thinks and feels in terms of persons, but only in terms of ideas, is truly a heavenly one! Humanity is trying to rid itself of sickness, yet it would free itself from a greater hell if it were to learn to regard everything impersonally. The tensions which arise from the belief that there is a people-universe are certainly the main causes of sickness.

### *Science*

#### *Scientific understanding*

1. At this point, we are not so much concerned with the relationship between knowledge and ignorance, for the Word has already explained how the light of understanding disperses ignorance. Here, the question is cleared up as to what constitutes true knowledge or understanding, and how it can be unfolded. True understanding stems from divine Principle; false knowledge, on the other hand, proceeds from human reasoning on a material basis. Human knowledge can never understand divine Being and can, therefore, never be true knowledge. Leading scholars already speak of the unscientificity of today's scientific image of the world. On the level of divine Science, we have divine self-understanding; Being knows only itself; Being alone truly understands. On the level of

absolute Christian Science, the one Being understands itself in all its categories and classifications as an infinite calculus of ideas. This understanding of a Science of ideas shows why the "wisdom of this world is foolishness with God" (Paul), therefore unscientific. Scientific understanding must not be confused with scholastic education. Only that understanding which is derived from Principle may be regarded as truly scientific. We have to understand spiritual Being, the universe of ideas, not its shadow-picture, the material universe and mortal existence. It is this understanding, which proceeds from Principle, that leads us to ever-new discoveries in Christian Science, whereby false opinions, limited conceptions, are constantly burst open and a higher, more ordered view is conferred upon our faculties of comprehension.

### *Ideational being*

2. An understanding of being gained from Principle is only concerned with the Science of ideas, for these alone constitute true being. The harmony of being, heaven (divine Science), interprets itself to each one individually as ideational existence. Man is neither material nor living in a material universe. Material man and the material universe are concepts of human perception — a misunderstanding of what Principle interprets as its universe, namely, ideational being. Principle creates only ideas, not persons. The more it becomes a habit for us to interpret everything from Principle, and thereby understand that Principle only knows itself as idea (absolute Christian Science), the more we have, quite naturally, the consciousness of an idea-existence instead of a material universe including men (Christian Science). We have already seen that the concept "man" is obsolete and should be replaced with "idea" (pages 13 to 17). But *we* do not have to replace it. The consciousness of our oneness with the infinite Principle which interprets itself only as ideas, accomplishes this change for us, step by step, in a natural, almost unnoticeable, way. The concept of a people-universe falls away from us, and thought acquaints itself with the fact that we have only to reckon with an ideational realm of existence.

### *Proof*

3. Science disproves error, and thereby proves the correctness of its Principle. Error would like to assert itself, too, and also prove itself. Science must furnish

the counter-proof. In divine Science, spiritual power is inherent in divine Principle. This power expresses itself perpetually and comes to light as dynamic self-operation (absolute Christian Science), whereby it overcomes all opposition and proves it to be powerless. Thus it proves a powerlessness of every supposed opposing power (Christian Science). A hydro-electric plant may serve as illustration: in the reservoir the potential energy is already stored (divine Science); when the sluices are opened, the water rushes down through the pressure pipes, and generates thereby kinetic energy (absolute Christian Science); in the power plant, the inertia of the turbine-blades is counteracted and as a result, electrical energy is generated (Christian Science). Here it can be clearly seen how potential energy is translated into kinetic, and then into electrical, energy. In the reservoir, that energy is already stored which, correctly transformed, is made useful to mankind as electrical energy. Thus technology imitates the spiritual laws inherent in Being. The reserve of power inherent in divine Principle (divine Science), expresses itself as manifold, dynamic (kinetic), spiritual power (absolute Christian Science), and proves itself, in the face of all so-called opposing powers of evil, sin, sickness, fate, decay, as the only true operative power (Christian Science).

### 3. THE SEVEN SYNONYMS FOR GOD

*Operational height  
and depth of  
Being*

Let us refer again to the Chart to see the next step. We began by considering the first vertical column on the left and defined the meaning of each of the four levels of Science. According to whether these four spiritual levels of consciousness are approached from "below" or from "above", they have different purposes. When we start at the lowest level, that of Christian Science, the way of understanding leads gradually upwards, and thought is being exalted until it reaches the highest level, that of Science itself. Complementary to this ascending way is the descending way which, from the level of Science to the level of Christian Science, achieves an operational depth so profound as to result in demonstration, whereby the pure, infinite consciousness dissolves all the beliefs of mortal mind including their manifestations.

### *Operational breadth of Being*

After that, we took the horizontal categories of Word, Christ, Christianity and Science, and considered their operational breadth, as well as their effects on the level of divine Science, absolute Christian Science and Christian Science. The intersections of the horizontal and vertical categories of the Chart show clearly differentiated and identifiable divine place values. This knowledge, which brings order and system to our understanding of the one Being, is of inestimable value to the student of Christian Science. The numerous questions which come to us concerning the one Being can, in this way, be correctly arranged and classified. Most misunderstandings arise because the problem under consideration is viewed from different standpoints.

### *Content of Being*

The Chart shows that the points of intersection at which the horizontal and vertical categories meet, are defined by certain synonyms for God. The synonyms define the constituents of Being. Whilst the horizontal and vertical categories form the structure, or one might say, the skeleton, the synonyms for God provide the means, one might say the flesh, whereby the skeleton becomes a body.

### *Place values of the synonyms for God*

The seven synonyms, Mind, Spirit, Soul, Principle, Life, Truth and Love, define God (see S. & H. 465), i.e. the nature, essence and wholeness of Being, therefore the content of Being. According to whether a synonym for God is considered from the level of Science, divine Science, absolute Christian Science or Christian Science, it assumes a different shade of meaning, for certain of its particular facets are stressed and accentuated on each level. Moreover, the aspect of each synonym changes again, according to whether the standpoint is that of the Word, Christ, Christianity or Science. In this way, each synonym for God assumes different place values. Therefore, our next task must be to examine and define the place values of the synonyms, so that thought becomes familiar with the versatility of each synonym and learns to deal with them scientifically.

We are now going to consider the synonyms for God on each of the four levels of Science, and then ask ourselves how the knowledge we have gained operates in the practice of Christian Science.

## Science

### *Infinite Principle*

On the Chart, the level of Science is characterized by the synonym, Principle. By this is meant the infinite Principle including its infinite idea. In Being, there is nothing ever going on but the omni-operation of the one Principle. The statements of the Textbook culminate in this understanding. That which Mrs Eddy discovered was Science, the Science of infinite Being; and Science is based upon a fixed Principle.

### *Biblical synonyms for God*

The Bible knows God as Spirit, Soul, Life, Truth and Love. With these synonyms, Being can be defined religiously and theologically.

### *New synonyms for God: Mind, Principle*

The Textbook introduces two terms for God which are not found in the Bible: Mind and Principle. Through them thought can be lifted, first of all, out of the merely religious sense of things into divine metaphysics, into the realm of ideas, where idea is defined as "an image in Mind". Then it is seen that in the Science of Being, the metaphysics of divine Mind is included in the one infinite Principle. The student of Christian Science usually starts by making himself familiar with divine metaphysics and then, on the level of Christian Science, he begins to consider Mind, and progresses along the ascending way of understanding until he reaches the climax of Science itself, where he recognizes that from everlasting to everlasting, in all places and under all circumstances, only the infinite Principle, including its infinite idea (Mind), is at work. With the introduction of both these new synonyms (Mind and Principle), it was possible for Mrs Eddy to lead thought beyond the Bible, and lift the religious concept of Being to the level of scientific understanding; in other words, to explain a Principle of Being which knows itself (Mind).

### *Inadequate bases of sciences*

Other sciences also base themselves on principles, but they are principles which are not at the same time infinite Mind; they are merely principles which have no consciousness of themselves, and can only be investigated, recognized, formulated and made conscious by human thought. Only with the help of this human mind or thought can they be made practical, whereas the Principle of Being is Mind itself, which knows itself as a whole, is conscious of its wholeness and all-inclusive-

ness, has its own idea for whose objective it works, and achieves its purpose. Mrs Eddy recognized that Being is an infinite Principle which knows itself, unfolds itself, identifies itself in infinite ways, governs itself, lives itself, is conscious of itself and fulfils its own plan; this was something so vast that even today we scarcely grasp the magnitude of its importance. A complete mutation of consciousness will first be necessary for us to be able to take in all that is implied by this view of Being. The ordinary basis for scientific investigation is shaken. Can human thought grasp the infinite Principle of reality? Can something as limited as human thought understand the unlimited? Can the lesser understand the greater? No, human thought cannot grasp the Science of Being, for the Principle of Being rests on divine Mind and not on the human mind or the human intellect. In the Science of Being, we do not turn to the Principle of Being by means of human thought, but through divine Mind, with the Mind of Christ. The entire educational system must accordingly experience a great change.

*Only one Principle  
of all sciences*

Because the one Being, the infinite One, is *one* Principle, this Principle must, fundamentally, be the Principle of all sciences. "What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause, — an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite, — namely, God" (My 226). On the level of Science, we acquaint ourselves with Principle as the universal, infinite All-Principle. Because it has an infinite idea, this one Principle operates as the Principle of all sciences, as, for instance, "the principle of harmonious vibration", "the principle of conservation of number", "the principle of the inclined plane", etc. This makes thought familiar with the oneness of Being and gives up the belief in many principles, conflicting with, or working independently of, one another.

*The Science of all  
sciences*

Reasoning from this exalted standpoint, we cannot reject, or be indifferent to, other sciences, for we should be able to discover in them manifestations of the *one*

Science. The Science of Being is the Science of all sciences, and so it includes the Science of God, the Science of the Christ, the Science of Christianity and the Science of the Bible; also, the Science of government, the Science of creation, the Science of Life, the Science of true medicine and healing, the Science of true psychology and the Science of physical harmony. This does not mean, however, that we should regard all the many so-called sciences of today as being the pure manifestations of the one Science, for they are largely the product of a material and human point of view and, therefore, not as yet the completely transparent exposition of the *one* Science. Pure natural Science does not conflict with the Science of Being, because true nature is Spirit and identical with God (see S. & H. 119). It is only the human mode of thought which would make a material, limited concept of the nature of Spirit and with it, a material, natural science. But it becomes increasingly clear to the natural scientist that the premises of materialism are false, and this urges him to acknowledge instead a supra-human, meta-physical Principle of Being. So the Science of Being thoroughly leavens every impartial investigation into every branch of knowledge and opens up the way for an understanding of a pure, spiritual Science.

### *Science and church*

Because in the biblical, pre-scientific age, a higher knowledge of Being came by way of religion, this does not mean that today, in the completely different age of science, it should appear in the same way. Mrs Eddy did not believe that spiritual development would come through the medium of the church. She wrote: "Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it" (S. & H. 131). Science comes in a scientific way. The universal, operative Principle allows the seeker for Truth no peace until every misunderstanding is seen through and corrected, so that finally the pure Truth, as the one Principle, alone shines through. Today, as never before, the centuries-old foundations of science are being proved unsound and are having to be reconsidered in a fresh, impartial way. Thereby the physical factors give place, more and more, to the metaphysical. Nowadays, it is already common knowledge that the world as we see it certainly

does not exist in reality, but is merely a construction of the human consciousness, shaped by the conventional symbols of the human senses.

*The scientific Principle*

On the level of Science, we come to know Principle as the scientific Principle, therefore as that Principle which includes in itself law, order, rule, system, method, form and plan. In this way, Principle can also be understood; the mysticism, which for centuries pervaded the concepts "man" and "universe", falls away; a completely new era of consciousness dawns. It will be for later generations to evaluate fully the enormous revolutionary change in thought initiated by Mrs Eddy when she dared to interpret God as the scientific Principle of Being, therefore as a Principle which can be understood and demonstrated through its laws, orders, rules and classifications.

*Principle includes all the other synonyms for God*

Because, at this point, we are speaking of Principle in particular, it should not be assumed that the other synonyms for God are excluded or superfluous. All the synonyms stand for the concept "God"; Mind, Spirit, Soul emphasize the *nature* of God, whereas Life, Truth and Love express the *essence* of God, but they all combine as *one* in infinite Principle, which includes them all and so implies the *wholeness* of God (see S. & H. 465 and My 225).

*I AM*

This infinite Principle, conscious of itself as a whole, does not need Science in order to understand itself. It knows itself as the great I or I AM. It knows no universe of persons, no universe of problems; it knows only its own "I".

*The harmonics of Being*

To the seeker after Truth, who approaches the problem of being in a scientific way, Principle explains itself, in its scientific aspect, as the harmonics of Being, upon which its manifest forms of harmony are based. "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (S. & H. 240). If we have understood Principle on this level of consciousness, that is to say, the level of Science, there is no need to ask how the world can be saved; we rest joyfully and gratefully in the knowledge that everything is in perfect order, for Principle is conscious only of itself.

## *Practice on the level of Science*

*Principle knows  
no disharmony*

Science itself is that level of spiritual consciousness where it is realized that in the oneness of Being nothing is ever going on but the self-operation of the one infinite Principle. In practice, this means that we can dismiss every apparent difficulty and disharmony as nonexistent; that we need not argue, either audibly or mentally, with the problem; that we do not allow it to influence us or disturb us, and that we do not have to draw any conclusions from it. Science itself knows no evil. Consequently, we must admit that because only the infinite Principle and its infinite idea is ever going on, nothing false, erroneous or discordant can simultaneously be at work. Even though mortal, human, physical sense testifies to disharmony, scientific sense knows that this is only a misinterpretation of that harmony, which, in reality, exists now and everywhere in Being. Right there, where to the unscientific thought there appears to be discord, scientific understanding witnesses harmony.

*Principle is self-  
practising*

The ever-operative, harmonious Principle cannot be, and does not need to be, made to work. Principle is self-operative, therefore Principle itself is also the practitioner; it practises itself continually. Principle is the I AM which says: I AM the practitioner; I AM the continual treatment; I AM continually treated; I AM the unchangeable, infinite harmony.

*Unchanging whole-  
ness of Being*

On the level of Science, one does not try to obtain a healing. Consciousness rests in the full acknowledgment that "in the order of Science, . . . all is one grand concord" (ibid.) and, therefore, in its wholeness. "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S. & H. 471).

*Accepting the  
self-efficacy of  
Principle*

Practice consists of an understanding contemplation of the infinite One which is self-operative, manifesting the harmonics of Being in infinite harmony. This means that we, of ourselves, can contribute nothing; we have but to accept the self-operation of Being. When we do this without admitting any argument to the contrary, we conceive of being as seen from Principle. This loving, constant, watchful conception allows the infinite idea

to grow and develop with power; then it establishes itself in us in spite of our "us"; the idea appears instead of "us", for it has overcome the concepts "man" and "universe" and recognizes only ideational being.

*Content of  
treatment*

At this point, Principle means not merely that God is Principle, but that Principle is conscious of itself as all seven synonyms for God. In the Textbook, we find the profound declaration "God is His own infinite Mind" (S. & H. 310). Here it is not only stated that God is Mind, that God is Spirit, that God is Soul, etc. — a much more comprehensive meaning is revealed to our consciousness: God or Principle, which includes all its synonyms in one, is its own infinite Mind, therefore also its own infinite Spirit, its own infinite Soul, its own infinite Principle, its own infinite Life, its own infinite Truth and its own infinite Love. Probably in this understanding lies the highest method of treatment in the practice of Christian Science; consciousness rests in the contemplation of how God, Principle, knows itself, that this is the only thing of which Principle is cognizant and which, therefore, constitutes reality. The numerous discords which, from the human standpoint, have to be treated, are unknown to this consciousness. Science itself knows no evil, no mistakes, no material beliefs; furthermore, its aim is not to correct mistakes but to demonstrate spiritual harmony.

*— Principle is its  
own Mind*

While pondering this, it is most rewarding to ask oneself, in quiet moments, what then is going on in Being, when Principle is its own infinite Mind? As Principle alone is at work, and this Principle is its own Mind, nothing is ever going on except that which infinite Mind causes, that which Mind has set out to do and has motivated, that which Mind knows and says. Then it is no longer necessary to ask which beliefs of mortal mind have produced discord, from whence these beliefs come, whether they are individual, collective, cosmic or universal beliefs, and whether they work consciously or unconsciously. All questions which revolve around mortal mind as the cause of all disharmony are proved superfluous, for Principle says: I am the infinite, one Principle; there is no other principle at work beside me; as Principle, I am my own infinite Mind, therefore I operate incessantly in the way that Mind points out, which is always constructive and all-wise. Because Prin-

ciple is its own Mind, from eternity to eternity, Principle works out, in all situations, only its own Mind-idea, so that there is never any possibility that, simultaneously, so-called mortal mind can also achieve something.

Yet another stupendous conclusion is urged upon us. Whereas in biblical language, the climax comes in the recognition that we have the Mind of Christ, Science shows a still higher standpoint: not that *we* have the Mind that is God, but that Principle has the Mind that is God. The "we" passes out of the picture, for Principle knows no people, no human, mortal mind; Principle knows only its own Mind. Words are inadequate to convey the spiritual meaning and sublimity of this perception. But whoever knows the meaning of the synonyms for God and daily ponders, with love and appreciation, the wonderful fact that Principle is its own Mind, Spirit, Soul, Principle, Life, Truth and Love, and what this implies, will find that after weeks, months and years, this state of consciousness will be disclosed in ever more tangible and impressive ways, and ultimately bring about a complete change in his structure of consciousness. We can already have an inkling of what it will mean to us, when we no longer have to face the problems of daily life as "we", but are able to leave them to be dealt with by the Mind of Principle. This Principle-Mind is of itself, through itself and as itself, so universally active that it certainly cannot recognize the probable existence of other minds which could think falsely and produce disharmonies, and which then must be made to disappear. Principle only accepts itself as infinite Mind; it is, has and practises, none other than its own Mind which ultimately operates for us also, in an ever constructive, healing, redeeming and saving manner.

— *Principle is its own Spirit*

Principle is its own infinite Spirit. Principle calls forth, of itself, infinite order into being, it impels eternal unfoldment in everything. Principle is the all-impelling, all-pervading, all-diversifying, all-classifying and all-individualizing Principle of order, which flows through all. At this point, thought does not ask if there is resistance to the healing Spirit, if the patient is sufficiently spiritually minded, or has enough spiritual understanding. Principle-Spirit knows neither patients nor persons, for the impersonal Principle is conscious only of its own

spirituality, — the only spirituality there is, which is omnipresent.

— *Principle is its own Soul*

Principle is its own infinite Soul. This perception goes far beyond the knowledge that God can be defined and identified as Soul, or that we have to identify ourselves with Soul. Whether we identify God as Soul or not, and whether we identify ourselves as representatives of Soul or not, is quite irrelevant to Principle. Principle itself identifies itself as Soul, as unchangeable, as infinitely identified in all true principles, as in the “principle of harmonious vibration”, in the “principle of conservation of number”, in the “principle of the inclined plane” (ibid.). Certainly, Principle can do none other than identify itself always as the Principle of all. Principle-Soul maintains the immutability of Being intact and knows neither a falling away from, nor a return to, harmony.

— *Principle is its own Principle*

Principle is its own infinite Principle. Principle works of itself, as the governing, fundamental, basic Principle. This goes beyond the recognition of God as a Principle which we can apply, demonstrate and prove. The infinite Principle is Principle to itself and, consequently, operates of itself, applies itself, demonstrates and proves itself, and does this in its own way. All this goes on whether Principle is applied by us or not.

— *Principle is its own Life*

Principle is its own infinite Life. On the level of Science, which corresponds to the eighth day of creation, the infinite One is known as the I AM that is without beginning or end. Here it is no more a question of how we can demonstrate Life over death (end), nor even of how we can prove Life over birth (beginning), the first death. It is not *our* life which is demonstrated, but Principle-Life. In Science itself, we lift ourselves above birth, life, death, to the Principle of all being, and this Principle lives itself only, — not people’s lives. More and more we become aware of what a revolution takes place in consciousness when we give up the obsolete expression “man” (see pages 13–17). An entirely different view opens up: Principle-Life lives itself, exists and maintains itself, because it cannot help being what it is. All questions as to whether death can be overcome, whether there is a life after death, what kind of life there is after death, whether one must go through a second

death, and so on, become quite irrelevant when it is realized that from the standpoint of Principle, Principle alone is the is-ness of Being, indestructible, immortal, timeless, spaceless, incorporeal. Such a Principle cannot be lived by "us"; Principle, the I AM, takes the place of the "us", and lives itself.

— *Principle is its own Truth*

Principle is its own infinite Truth. Truth is not primarily something in itself; it means the rightness of that which is Principle. The self-interpretation of Principle is Principle's own Truth. This recognition brings to the so-called seeker for Truth a new standpoint for, on the level of Science, there is neither a seeker for Truth — because Principle takes the place of persons — nor a search for Truth, for Principle is already conscious of its own Truth. That of which Principle is conscious is its own intrinsic Truth. The religious sense of seeking and striving for Truth, the yearning to know the Truth is, in the Science of Being, replaced by the consciousness of Principle-Truth. As we know that in Being only Principle is in operation, we can also know that this operation is Truth itself, whether we recognize it as such, or believe it to be the manifestation of error. In Principle rests the Truth of all Science.

— *Principle is its own Love*

Principle is its own infinite Love. The fact that Principle is its own Love lifts our standpoint above that which is based on love for Principle and the love of God for man. Principle does not ask to be loved, nor does it need something or someone to love. Principle-Love is Love on the grounds of Principle and for no other reason. Love loves for Principle's sake, because it cannot help but be Love. Because Principle is its own Love, Principle can only operate to perfection in the great plan of Being.

### Divine Science

*Translation of  
Science itself to  
divine Science*

The level of Science would be sufficient in itself were human thought indeed ready to give place to pure, spiritual scientific consciousness, to the consciousness that nothing is ever going on in Being except infinite Principle which is eternally conscious of itself as Mind, Spirit, Soul, Principle, Life, Truth and Love, as the only I AM. But human consciousness is not willing to

give itself up too quickly, and only yields, step by step, to a higher understanding. Therefore Christian Science explains not only the exalted standpoint of the Science of the infinite One, but also its redeeming and Christian aspect, the Christ of this Science,—the understanding of how erring, human consciousness can be redeemed from its ignorance. Hence the Christ translates Science itself, first of all, to the level of consciousness of divine Science, by revealing the infinite Principle as the *divine* Principle. The divine concept of Being is made clear to the human, whereby the mystical concepts of “God” and “man”, have to be dealt with and corrected. Infinite Principle knows neither “God” nor “man”, but because it has a redeeming effect upon the human, it translates itself for *us* — not for itself — as *divine* Principle, in order to illuminate human thought with a higher concept: with *divinity*. Divine Science is therefore a translation of Science itself which, as it were, deals with human conceptions.

*The divine Principle: Life, Truth, Love*

This translation and concession to human thought is shown when instead of the infinite Principle, divine Science presents the divine Principle illustrated by the symbol of the triune Person. 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” (S. & H. 569). Father, Son and Mother constitute the Person of God, the Godhead. The Textbook lifts these mythological concepts of divinity into scientific symbols, to divine Life, divine Truth, and divine Love. “Life, Truth, and Love are the realities of divine Science” (S. & H. 298). In the first record of creation, God is already called Elohim; Elohim is a plural form and refers to itself as an “us”, — “Let us make man in our image, after our likeness” (Gen. 1:26). This divine us “relates to the oneness, the trinity of Life, Truth, and Love” (S. & H. 515).

*The fourfold unity*

The infinite Principle of the infinite One, on the level of Science, is translated to the level of divine Science by presenting its divine essence as 1) Life, 2) Truth and 3) Love, which 4) constitute the divine Principle, Love. Thus, on the level of divine Science, the infinite One of the level of Science enfolds itself as a “fourfold unity” (My 199), — as the operation of the infinite One through its fourfold way of Word, Christ, Christianity

and Science, that is, 1) as the Word of Life, 2) as Christ, Truth, 3) as the Christianity of Love and 4) as divine Science itself based on divine Principle, Love.

— in the Bible

In considering this classification of the Four, it is important to remember that it is by no means a theory devised by Mrs Eddy, nor some hypothetical theorem, but that the sequence of Word-Christ-Christianity-Science is an order impelled by infinite Principle (Science itself). The infinite, invisible Principle constantly calls forth orders into being. The most fundamental order in divine Science is that of the Four. This is also seen in the ordered structure of the Bible. The infinite Principle which cannot easily be symbolized as such, translates itself to human comprehension by revealing the essence of the Godhead, step by step, in an ordered way. Until the time of Moses, the accent was upon the Word of Life; with Moses, and then especially with the Prophets, revelation shifted from the Word of Life to Christ, Truth; in the New Testament, Jesus fulfilled the Word and the Christ as demonstrable Christianity, as the coexistence of God and man, as Love which is forever wedded to its own idea. So God was revealed as "what the Scriptures declare Him to be, — Life, Truth, Love" (S. & H. 330). The Textbook finally reveals the Science of the Bible and presents God as the triply divine Principle, Love. (See also pages 4-9).

— in the Textbook

In the Textbook (331-332) the essential meaning of Life, Truth and Love as divine Principle, Love, in its fourfold operation, is summarized in this way: First, "Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love." Secondly, these represent "a trinity in unity, three in one,—the same in essence, though multiform in office". Although Life, Truth and Love together constitute *one* divine Principle, nevertheless Life, Truth and Love fulfil different offices of this Principle. Thirdly, these offices are to express "the threefold, essential nature of the infinite" so that Life, Truth and Love reflect themselves infinitely throughout being. Fourthly, "They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe." In divine Science, this relation is the inseparable oneness of Principle and idea. In this triune divine Principle — Life, Truth, Love — it is emphasized 1) by the Word

of Life, that the divine Being is a self-existent Being; 2) by the Christ, that this Being has multiform offices to perform; 3) by Christianity, that this activity expresses, reflects and demonstrates itself in every place and under all circumstances; 4) by Science, that in the one Being, everything that happens is interrelated in an intelligent, harmonious way.

— *dictated by*  
*Principle*

Who or what decided this order? Neither the biblical writers nor Mrs Eddy. They only listened in to Being. Being itself impels evolution. It was no human decision on the part of the biblical patriarchs which prompted them to present the Word in the Bible, until such time as others came and decided to illustrate the nature of the Christ. Then, later, it was not Jesus' decision to bring about a further change which would introduce Christianity, nor was it Mrs Eddy who decided, almost two thousand years later, to set forth the Science of Being in a system. All revelators are willing instruments of the infinite Principle which, in itself, is ordered and classified and, therefore, reveals itself in an ordered and classified way. Accordingly, it always uses as revelators those who are ready for the next step, and dictates to them the next stage in the ordered unfoldment; they can do nothing but carry out that which Principle has foreseen in its plan. Because Principle is fundamental, the order in which it reveals itself to human understanding must be a fundamental one. To recognize this is of the greatest importance, as it indicates which principled steps we have to make in consciousness in order to tackle a problem in an ordered way.

*Father*

The Word revealed God as Father, not because the biblical patriarchs had decided to start thinking about God as Father, but because God impelled the presentation of himself first as the Father-Principle. The more this Father-Principle became natural in the understanding, the more often and the more impressively it heralded, in an unpreconceived way, the Son-Principle: the prophets foretold the coming of the Son of God, i.e. the self-affirming, self-confirming, self-establishing Truth-Principle. Then, in the New Testament, when the Son appeared, he exemplified the demonstration of the Mother-Principle of Christianity, the Principle of salvation, which embraces the whole of mankind. The Text-

*Son*

*Mother*

*divine Science*

book then presents the Science-Principle, the Principle that has nothing to save and is, therefore, salvation itself.

*The city foursquare*

So we see that we cannot think out and decide what form a new step in the unfoldment of the spiritual idea will take, but we learn to trust infinite Principle (Science itself) to manifest from within itself, the ordered unfoldment of our divine being, whereby “the natural order of heaven comes down to earth” (S. & H. 118). The Bible represents this natural order as the four sides of the holy city “which comes down from God out of heaven”. Its four sides symbolize 1) the Word of Life, 2) Christ, Truth, 3) the Christianity of Love, 4) divine Science itself, as divine Principle, Love. So we can rest assured that if, on the level of Science, we dwell in the consciousness that Principle is its own infinite Mind, etc., then this knowledge translates itself to the human as the divine unfoldment of the one Life, the one Truth, the one Love, the one divine Principle, Love, and in this way becomes the divinity of humanity. The exact forms which these manifestations assume cannot be foreseen, so we stand in the midst of the adventure of Love and it is up to us to accept willingly that which Principle, Love, has in store for us.

*Method of defining the place values*

Now let us turn to a closer consideration of the synonyms for God, always bearing in mind that their place values are determined by the pedal note of divine Science; that is, by the inseparability of Principle and idea; divine oneness; all-embracing, all-inclusive Being. In this respect, it is very helpful to consider the place values of the synonyms in connection with the corresponding place values of Word, Christ, Christianity and Science, as dealt with in the Survey. Only together do they make up a rounded whole. Although on the Chart each synonym occurs at several different places, it has, at each point, a different place value which is determined by the point of intersection of the horizontal with the vertical categories.

*Life (Word)*

*The one Life*

What does the synonym Life mean at this point? Its place value is determined by the level of consciousness

of divine Science, on the one side, and by the Word on the other. Divine oneness emphasizes that there is only *one* Life. Life is one. Here, Life does not mean the life of all and everything. Consciousness does not contemplate the infinite individualized manifestations of Life, but rests in the consciousness that Life is only *one* Life, an undivided Life which allows no division. Thus, in the one Life there is no splitting up of Life into life before birth, before death and after death; it cannot be broken up into the life of men, animals, plants, bacteria, etc. The one Life does not recognize many lives; it knows only its own Life.

*The one Father:  
self-existent  
Being*

Life, in the Word, is the one Father and, as Father, means that Life that is self-existent, everlasting Being, Being which was, is and ever shall be. As the Word of Life, Life is the declaration that Being *is*; it is the is-ness of Being; therefore, the self-maintaining, self-renewing Being. Life can neither perish nor be wiped out, nothing can be added to it or taken away from it. Life is what it is: is-ness.

#### *Truth (Christ)*

*The one Truth*

On the level of divine Science, Truth is the *one* Truth, the one infinite Truth, the whole Truth, the Truth which is conscious of itself as a whole, completely and instantaneously. Here, we are not considering the infinite truths of being, or that which is truth in an individual case (this is only dealt with on the level of absolute Christian Science) but Truth itself.

*The one Son:  
self-conscious  
Being*

From the standpoint of Christ, Christ is the one Truth, the one Son. But in this case, "Son" does not mean man, the son of God. God himself is Son; that is, the self-affirming, self-acknowledging Truth. Truth is the one Son, the one divine self-consciousness. The whole Being is *one* conscious Being, *one* consciousness. The Word of Life, self-existent Life is, as Christ, conscious of itself as Being. Life can be conscious only of itself; that is, only as Being, as indestructible, eternal Life, and this consciousness is the Truth of Being. As Life can be conscious of nothing but itself, therefore, as the Truth of Being, this consciousness must be the ideal of Being.

At this point, thought becomes familiar with the fact that the essence of Being is Truth, self-expressing, self-establishing and self-affirming Truth. There is certainly no question of our having to establish, affirm and claim the Truth; it needs no human assistance or corroboration.

### *Love (Christianity)*

#### *The one Love*

Here, Love means the *one* Love. The one Love cannot be divided into many kinds of love; for example, into the love of God for man, into love for God, and into the love of one's neighbour or of one's enemies. The essence of Being is Love itself, Love which can be nothing but Love. The one Love loves only its own self — nothing else. In the coexistence of Principle and idea, Love is wedded to its own idea (see S. & H. 575), never loses sight of loveliness (see S. & H. 248), and cannot be robbed of its manifestation or its object (see S. & H. 304). Love and Love-idea is one; therefore, Love is all.

#### *The one Mother: All-in-all*

Love is represented as the one Mother, as the impartial, all-embracing, all-inclusive Love. Love is the All-in-all which says to all: the All is Love, and all is Love.

### *Principle, Love (Science)*

#### *The infinite Person*

The fourth side of the holy city, Science, always integrates Word, Christ and Christianity into one united whole; in this case, into the oneness of Being. In biblical language, Father, Son and Mother are united in one infinite Person. As expressed by the synonymous terms for God: "Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love" (ibid.). God is not a corporeal person. The Text-book lifts the mythological concept of God as Person to the scientific interpretation as "divine Principle, Love". "Christian Science names God as divine Principle, Love, the infinite Person" (My 225) and demands in place of a personal concept, "a better understanding of God as divine Principle, Love" (S. & H. 473). The infinite Principle of Science itself translates itself to the

level of divine Science as *divine* Principle, as the Principle of Deity, therefore as the Principle which unites Life, Truth and Love, and says: I am the Principle of divine Being and this Principle is the one Life, the one Truth and the one Love.

*The one Principle  
which is Love*

However, it is significant that the Textbook does not merely define the divine Person as “divine Principle”, but adds Love, “divine Principle, Love”. This describes the essence of divine Science itself. Principle alone would mean that the divine Being is only a dynamic, efficacious, fundamental, scientific Being; Love complements the picture by giving to this Principle aim and purpose. Because Principle is Love, Principle operates neither aimlessly nor without a plan. Love integrates the infinite operation of Principle into a harmonious, coherent whole and thus becomes harmonious self-government. Principle says: I have an idea, a plan, and Love fulfils this plan. Life, Truth and Love constitute divine Being as a self-fulfilling (Love) Principle. Without Love, the divine Principle would not have the function of saving, it would lack a true objective and would, therefore, not be teleological.

*Integrated science*

This very knowledge of divine Science is of the greatest importance today. The scientists specialize more and more. The specialist is defined as one who knows more and more about less and less. This specialization and atomization of knowledge is diametrically opposed to inevitable integration. Existence, the universe, man, are no longer considered as a whole, and this deprives mankind of its humanity. The demand to see everything within the whole and to integrate knowledge, becomes increasingly insistent. Only when all the factors in human experience take their rightful place within the whole, will they make sense and prove a blessing to mankind. The philosophizing natural scientists complain that there has never been a time like the present, wherein so many with so much knowledge could make so little sense. Because the scientists have focussed their interests mainly on the investigation of principles and less on their ultimate purpose humanity is faced with a situation where it is constantly compelled to wander dangerously near the brink of disaster, so that each moment some sudden cataclysm threatens it with complete annihilation; such an evolution is the diametrical

opposite of the redemptive faculty of Love. The scientists themselves are aware of this danger, and are trying to banish it through the investigation of an "integrated science", like cybernetics for instance, which is a step in the right direction. In its essence, integration is Love, which wants to include, embrace and preserve everything. Because true Science is based on Principle, Love, this Principle, Love, forces its essence upon inquiring humanity and causes it to investigate not only principles but also the possibility of their integration into Love's plan of salvation. So it is not by chance, that for some years leading scientists of physics, chemistry, biology, medicine, paleontology, psychology, etc., have been speaking more and more freely of the necessity of love — something which only a few decades ago was received with a condescending smile. But to the modern scientist, love means something much higher, purer, more impersonal, than to the religionist, and therefore it seems likely that divine Science, in its scientific nature, will be grasped sooner by the scientists than by religionists and the churches.

### *Summary*

When consciousness dwells in the realm of divine Science, in the divine oneness of Being, it rests in the contemplation of the fact that there is only *one* Life, self-existent Life, undivided Life. This one Life is ever wholly conscious of itself, it knows itself as the whole Life, and this is the *one* Truth, Truth per se. This Truth expresses itself as the All-Truth, the Truth of all, and is thus the all-embracing, all-inclusive, *one* Love, which at all times and under every circumstance can never be anything but Love. In this one Being everything takes place according to divine Principle, Love, which embraces all in *one* plan of perfect harmony integrating everything into one infinite self-containment, in which everything happens from Principle, through Principle, as Principle, and for Principle.

### *Practice on the level of divine Science*

#### *Evil is excluded*

What are the implications of understanding that there is only one Life, one Truth, one Love, one Principle,

Love, in the practice of divine Science? The consciousness of oneness excludes dualism. On this level, there is no question of how evil, matter, sin, disease, death, disharmonies, can be overcome. In the *one* divine consciousness, the postulate of an opposite, of error, does not arise. Where there is light, there can be no darkness. "Divine Science . . . excludes matter" (S. & H. 123), it takes no cognizance of evil, for God is "of purer eyes than to behold evil" (Hab. 1:13).

*Acknowledgement  
of present  
perfection*

In divine Science, there is nothing to be healed. The practitioner beholds, from the standpoint of perfection, only perfection, wholeness, completeness. Jesus healed from this level of consciousness. He "was at work in divine Science" (S. & H. 53); "Jesus of Nazareth was a natural and divine Scientist" (Ret. 26); therefore, he never questioned the sick about their sickness and its cause, he acknowledged no imperfection. Mrs Eddy also healed from this standpoint. To her, treatment was the "absolute acknowledgement of present perfection" (Collectanea 247). Seldom did she have to give more than one treatment in order to heal a case.

What is the content of such a treatment?

*Life*

*Only one undivided  
treatment*

The consciousness that there is only one Life which is infinite individuality excludes the contemplation of infinitely diversified individualities. This means that the practitioner, in divine Science, does not have to treat many individual cases. For his own convenience, he may have a list of his patients but he will not treat each one individually. Why? Because the one Life always demonstrates the whole of Life, the one Life. As Life is infinite individuality, all individualities are included in the one Life. With this understanding, only one treatment can be given, for Life knows no divided Life. Life is not split up into many lives; Life lives itself as one Life. The practitioner, in divine Science, understands that individual patients are not individualities, but that the one Life is infinite individuality. All patients who turn to the practitioner with receptivity are touched by this one treatment which Life gives itself. This is why Jesus could heal the multitude. He lived one great

treatment of the one, self-existent, self-maintaining, self-providing and self-renewing Life.

*Life demonstrates  
the one Life*

Here we are not concerned with demonstrating “my” life, “his” life, or “our” lives; we are even relieved of the self-imposed burden to live God. There is not more than one Life, and this one Life lives its own Life; Life alone can live Life. Only when we rise in consciousness to this exalted level does it become universal and open to a higher and wider sense of life, which surpasses our ordinary expectations. Instead of making only some progress in life, we are taken in by the infinite progression of the one universal Life which is working out quite different aims from those which we consider to be the best and highest. Then Life lives us, and it is not we who are living God, but we are lived by Life.

*Birth and death  
excluded*

The one, undivided Life excludes all sense of growth and decay, all coming and going, appearing and disappearing, birth and death. Jesus called Lazarus back to life through understanding that Lazarus had never left Life; he did not demonstrate the resurrection of a corpse but the fact that Life always remains Life; nor did he demonstrate the life of Lazarus but the universal fact that Life always demonstrates Life. The one Life excludes the necessity of resuscitation or resurrection because Life can never fall away from Life.

*Omnipresence of  
Life*

Undivided Life knows no such thing as those who have “passed on” and those who are “left behind”. The belief in death is the greatest delusion into which mankind has been trapped. Life excludes the possibility of death and this makes separation through so-called death impossible. Only while not remaining in the consciousness of the one Life, is communication between those who have “passed on” and those who are “left behind” impossible, because they are not in the same state of consciousness. In the one Life it is quite different: “In Science, individual good derived from God, the infinite All-in-all [divine Science], may flow from the departed to mortals” (S. & H. 72). This is a fact that can be experienced. While some bewail the departed and feel that they have lost someone, others, who remain in the consciousness of the one Life, can sense the scientific, progressive consciousness in which the departed are at work, and feel uplifted, inspired, protected and glad-

dened by it. Everything is always only a matter of consciousness. If we would make proper use of the discoveries in physical science, that space and time are only constructions of human thinking and do not exist in reality, we would then conceive of Life as spaceless and timeless, wherein the concept of coming and going is impossible. In spaceless and timeless Being there is no here and hereafter, there is not a life here and a life to come.

### *Truth*

#### *Collective treatment*

In divine Science, we learn to know Truth as the one infinite Truth, as the one consciousness. In practice, it is important to proceed from this recognition and to know that there is not more than one consciousness, the consciousness of the All-in-all. This understanding excludes the belief that each patient has his own consciousness which has to be put right and that there is also a subconsciousness and an unconsciousness. Mortal, erring, human consciousness, individual and collective consciousness, are but deflections and limitations of the one, divine consciousness. Truth is the only consciousness, the self-consciousness of Being. This relieves the practitioner of the burden of dealing with each so-called single human consciousness. Truth is the consciousness of all; therefore, a treatment in divine Science is a collective treatment and everyone who is open to it partakes of its blessing. In this state of consciousness Jesus could heal the multitude.

#### *Knowledge of the specific error unnecessary*

The one Truth knows no error. A treatment from this standpoint does not need to know the specific error in order to be able to correct it. Often a practitioner is asked to help without being told specifically what the problem is. This does not prevent the patient receiving help; he may even be helped more than when the practitioner is told all the details of the problem. Jesus did not know the specific problems of each one in the multitude but he healed them all, in spite of it. This also explains the fact that a patient is often healed of a problem which he has not mentioned to the practitioner or which he himself did not know about. Truth simply excludes all error, no matter what it is called and whether we are conscious of it or not.

*Every treatment  
is successful*

Each treatment in divine Science is successful, not a single one is in vain or vanishes into nothingness. Truth is self-expressed Being and, therefore, works always in a saving, healing, constructive way. Whenever we culture the consciousness of the one Truth, the universe partakes of the blessing of God's ideal; it cannot remain untouched by it. In order to practice, it is not even necessary to have people as patients; a higher duty consists of considering the whole world as one's patient and keeping watch over this world.

*Truth demonstrates  
itself*

As Truth is self-expressing, we are relieved of the responsibility of making a preconceived demonstration. We leave it to Truth to demonstrate that which Truth has in view and considers to be right. The decision "I must make this demonstration" is foreign to divine Science. In divine Science there is no "I" which makes a personal decision; there is only the I AM, in which no personal wish can be effected, but Truth makes its own demonstration and defines the form of it. Thus we escape the temptation to try to make the Truth our servant and to prescribe the direction in which Truth should operate. In the practice of divine Science we let Truth happen to us and as us.

*Love*

*The one Love is  
Love itself*

What does it mean, in practice, that Love is one Love? The New Testament is predominantly stamped by the commandments to love God, one's neighbour and even one's enemies, and also by the recognition that such love comes from God: "Herein is love, not that we loved God, but that he loved us" (1. John 4:10). These various forms of love still do not describe the higher consciousness of the one Love. The nature of Being itself is Love and cannot help being Love. This one Love does not describe the love of God to men, the love of men to God, nor the love of men to themselves, for the all-embracing and all-inclusive Love knows only the coexistence of Principle and idea. On the level of divine Science, Being does not say "I love", but "I am Love". The divine I or Ego has no vis-à-vis which can be loved; it is Love itself. True, it already means much in daily life if one can take the attitude of loving all and of having the feeling of being loved by all and by the

All; but this does not attain the consciousness of divine Science where one rises above all these facets of loving and rests in the understanding that all *is* Love. Then it is irrelevant whether we are being loved or not; the fact that there is one Love is completely satisfying. We live, move and have our being not in a people-universe but in Being which is Love, perfection.

*Love is the self-protection of its own perfection*

Love is the self-protection of its own perfection. As long as only the metaphysics of Christian Science is understood, it is our duty to protect ourselves constantly from the influences of mortal mind and to take up the struggle with error. But when consciousness moves on the level of divine Science, protective work is no longer necessary because the one Love knows no accuser. When Love is understood to be All-in-all then there is nothing hostile left to be fought, and no enemy to be loved. Doing "protective work" yields to that practice where Love is only aware of Love.

*Acceptance of the perfect plan*

The practitioner also feels relieved of the responsibility to achieve something with his practice. People plague themselves to achieve that in life which they have set out to attain and then they try to gain more and more. Do we have to make perfection perfect? Perfection *is*, and this is the starting-point of all practice in divine Science. Instead of trying to attain something and of fighting against the suggestion that we may not attain it because we lack ability and opportunities, Love invites us to accept the fact that divine perfection already exists. Then we are no longer anxious to work out our place and our mission in the divine plan, but we are conscious that we are always integrated into the plan of Love, that in the coexistence of Principle and idea we are the perfect plan itself.

*Instantaneous healing*

This reveals why divine Science brings instantaneous healings, because nothing has to be achieved; the time element is excluded. When Mrs Eddy speaks of instantaneous healings she always does so in connection with Love, the All-in-all. "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" (S. & H. 411). Love is always coexistent with Love-idea and, therefore, all is constantly fulfilled. The following two notes from Mrs Eddy's class-teaching, made ten

years apart, are most interesting, for they illustrate her development to a higher practice. In 1888, a student wrote down that Mrs Eddy taught that "the realization of the Allness of God will be the physician for all error. Then will come instantaneous healing". In 1898, she asked another class: "How would you heal the sick, instantaneously?" The students answered: "To realize the presence of Love". Mrs Eddy commented: "You don't get quite close enough. It is not so much to realize the presence of Love — but Love!" Thus, she lifted practice to the level of divine Science, the coexistence of Principle and idea, God and man. "To realize the presence of Love" still does not rest on this coexistence, where all is present and nothing has to be made present. To Love, perfection is omnipresent; it does not first have to be realized.

### *Universal healing effect*

As Love is omnipresent, every treatment is also omnipresent and has a timeless, universal effect. Jesus' healings did not take place within the limited concept of space and time, but in the one Being and, consequently, are still operative; today, they still inspire us so that they bring forth further healings. We can know that our practice is not limited in time and space; our spiritual work continues to operate universally and its blessing is endless. Like a stone which when thrown into the water forms a ripple, then another and another and still others, so it is with divine consciousness which once having touched a point in infinity sets it into endless motion.

### *Principle, Love*

### *Acceptance of the self-operation of Principle*

Treatment resting on divine Principle, Love is always the self-operation of the Principle of Being working out the aims of infinite good (Love). The practitioner frees himself completely from his personal self and lets the divine Person — Life, Truth, Love — operate, in an unpreconceived way, as the triune Principle, and rests in the trustworthy certainty that Principle works out the maximum of good. He is not disturbed if Principle operates quite differently from what he had hoped; he lets himself be surprised by the adventure of Love and accepts Love's plan, without resistance. Principle, Love means that the self-operation of Princi-

ple is conscious of its divine purpose, and treatment consists of accepting the effortless workings of divine Love. Every attempt to resist the divine purpose only leads to a cramped state of mind and retards the healing; the idea of Love cannot be checked.

*Impersonal  
treatment*

The power of demonstration lies in this understanding acceptance, for Principle and spiritual power is one. "An acknowledgement of the perfection of the infinite Unseen confers a power nothing else can" (Un. 7). The practitioner is conscious that he himself has no power to help the patient, and that it is his duty to put his own person and his own conceptions out of the way so that his consciousness rests in oneness with Principle's law of operation, which has all authority.

*Unexpected  
demonstrations*

As in such an impersonal treatment neither practitioner, patient nor sickness are factors, we experience quite unexpected demonstrations. In the measure that we work in divine Science, and all our interests are focussed on the contemplation of how the impersonal divine Principle works out the idea of Love, we experience unthought-of demonstrations. Everything starts fitting into the plan of Life, and only after it has happened do we become humanly aware of what great love divine Being has shown us. Such practice is most satisfying because everything falls into our lap as an unexpected gift; this is unpreconceived demonstration.

*Content of  
treatment*

What, then, is the content of a treatment by the self-operative Principle? The four modes of operation are the Word, Christ, Christianity and Science, so that treatment is the acknowledgement that Principle operates from itself (Word), through itself (Christ), as itself (Christianity) and for itself (Science). But Principle also includes the Seven so that, in treatment, consciousness is filled with the understanding that there is nothing going on in Being but Mind manifesting itself from itself, through itself, as itself and for the glorification of itself; Spirit unfolding itself from itself, through itself, as itself and for the glorification of itself; Soul identifying itself from itself, through itself, as itself and for itself; Principle proving itself from itself, through itself, as itself and for itself; Life eternalizing itself from itself, through itself, as itself and for itself; Truth conscious of itself, from itself, through itself, as itself

and for itself; Love fulfilling itself from itself, through itself, as itself and for itself. The complete richness of such a treatment becomes apparent in the measure that we understand the meaning of the seven synonymous terms for God and their ideas. Such a treatment can be elaborated in ever new ways and each treatment will always be different. Though remaining with the same method, each practitioner is his own compositor when giving a treatment, and there is no rehearsing the same words, thoughts, or even the same ideas.

### *Summary*

The practice of divine Science is the acknowledgement of the perfection of the one Being. Treatment does not try to attain perfection; it starts from the standpoint of perfection. No demonstration over sin, sickness and death is sought, for here we are concerned with the demonstration of the "spiritual origin" (ibid.) as postulated by the seventh day of creation, corresponding to the level of divine Science. Life demonstrates Life, Truth demonstrates Truth, and Love demonstrates Love. This is the Principle of demonstration. In the coexistence of Principle and idea, God and man, we are relieved of the responsibility of having to live the divine Life, because Life lives itself as us; it frees us from the demand of having to make a certain demonstration, because Truth demonstrates itself as us; it takes from us the burden of having to achieve something or to make something perfect, because Love is perfection itself; it releases us from the laborious effort of having to bring about certain results, because Principle, Love is the effortless working at rest, flooding us in the most surprising ways, with unpreconceived gifts of grace from the one harmonious Being.

### **Absolute Christian Science**

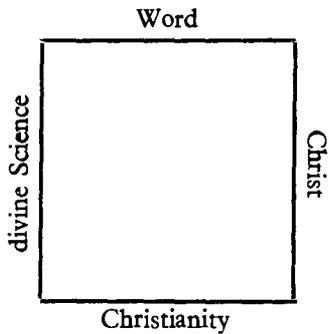
*The New  
Jerusalem*

The climax of the Textbook is Science itself; the climax of the Bible is divine Science, as seen by St John in the vision of the New Jerusalem. This holy city does not, however, illustrate Being itself but, coming down from God out of heaven, it illustrates a translation of the infinite One, of Science itself, and "represents the

light and glory of divine Science" (S. & H. 575). The Textbook describes the holy city from two different aspects, as "the city foursquare" and as "the city of our God"; the first aspect illustrates divine Science and the second, absolute Christian Science.

*The city foursquare*

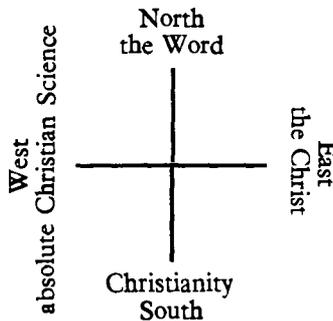
The interpretation of "the city foursquare", which has four equal sides, reads, "The four sides of our city are the Word, Christ, Christianity, and divine Science"; and of its gates it is said that they "shall not be shut at all by day: for there shall be no night there" (ibid.). Thus "the city foursquare" symbolizes the four modes



of operation of *divine Science*, a divine consciousness flooded by infinite light. As this city is described as "foursquare" with four equal sides, its symbol is the square, and it conveys the sense of the All-in-all, the all-embracing and all-inclusive sense of *divine Science*.

*The city of our God*

When this New Jerusalem is interpreted as "the city of our God" (S. & H. 577), it is no longer seen as the "city of God" but as the city of *our God*, and indicates the relationship of God to man. As soon as we deal with the relationship of Principle to idea, of God to man, we contemplate Being from the standpoint of Immanuel or "God with us" which is the level of consciousness of



absolute Christian Science (see pages 68-71). The Textbook does not interpret "the city of our God" through four equal sides, but through four cardinal points, so the symbol of a square (*divine Science*) gives way to the symbol of a cross with its four cardinal points. This does not hint at the idea of

the all-embracing Being, the oneness of all with all, but represents, figuratively, a sense of being *open* to the computation of infinite ideas through the four coordinates. Thus, in absolute Christian Science, the four directions of north, east, south and west are used to illustrate the Four. Of the holy city it is said: "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus [the Christ]; southward, to the genial tropics, with the Southern Cross in the skies, — the Cross of Calvary, which binds human society into solemn union [Christianity]; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony [absolute Christian Science]" (ibid.).

*The infinite  
computations  
of being*

The four cardinal points also imply the symbol of the compass, with which not only the four main directions of north, east, south and west can be identified, but *all* directions, by relating one to the other. Midway between N and E is NE, between N and NE is NNE, and so on. The Four lend themselves to an infinite variety of combinations. While divine Science, with its four sides, can be regarded as the infinitely coherent and all-embracing self-contained system of Being, absolute Christian Science typifies the wide open system of ideational being, the gates of which are open to all directions. Here, a new specific point can always be calculated and determined. Consciousness is no longer centred on Being's own self-containment, as is the case in divine Science, but on defining specific truths for specific cases. This demands a spiritual calculus.

*The four  
cardinal points*

In divine Science, we contemplate the content of Being from the standpoints of the Word as the one Life, Christ as the one Truth, and Christianity as the one Love, and all taken together constitute, in Science, the standpoint of divine Principle, Love. Translated to the level of absolute Christian Science — and analogous to the compass card — specific values can be computed through combinations of Life, Truth and Love. The Textbook, therefore, describes the four cardinal points quite differently from the four sides of the holy city, as: "first, the Word of Life, Truth, and Love;" — whereas the first side is the Word as the one Life — "second, the Christ, the spiritual idea of God;" — the

second side is Christ; here it is *the* Christ, i.e. the purposeful Christ as spiritual idea — “third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history;” — Christianity is regarded here in relation to mankind, whereas the third side signifies Christianity itself as the all-embracing, self-contained Being — “fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar” — the fourth side is divine Science itself, while the fourth cardinal point is Christian Science in its absolute sense as the interpretation of the Word, the Christ and Christianity (S. & H. 577).

*Combinations  
of Life,  
Truth and Love*

In absolute Christian Science, the relationships and interrelationships within the one Being are contemplated, determined and spiritually computed; the relationships between the synonyms Life, Truth and Love, the relationships between these synonyms and their ideas and the relationships among these ideas, are under consideration. Human thought is not satisfied by knowing that Being is an infinite oneness of all with all (divine Science); it also wants to understand its details and their relationships to the whole, because this alone can meet the desire to think scientifically. But this necessitates the presentation of the combinations, relationships or computations of spiritual values, which is the office of absolute Christian Science.

The Textbook uses the synonyms Life, Truth and Love combined in various ways. Studying them deeply, it is seen that the four cardinal points can be presented through the following combinations of these synonyms:

1. the Word : Life, Truth, Love
2. the Christ : Truth, Life, Love
3. Christianity : Life, Love
4. Science : Truth, Love

It should be remembered that each of these combinations must be regarded as a unit and not as a sequence of synonyms. Only on the level of Christian Science can they be considered as an ordered sequence.

*The divine laws  
of Life, Truth  
and Love*

How does Mrs Eddy describe the content of her discovery? “In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love . . .”

(S. & H. 107). This conveys quite a different aspect from that of divine Science, in which "Life, Truth, and Love are the realities of divine Science" (S. & H. 298). In absolute Christian Science, interest is not focussed, primarily, on the fact that Life, Truth and Love constitute the *realities* of Being, but on its *laws*. The relationship of Principle to idea, of absolute cause to absolute effects, underlies the laws of absolute Christian Science, the laws of Life, Truth and Love. They are *divine* laws, for they have their origin in divine Science. The realities of divine Life, divine Truth and divine Love are translated, from the level of divine Science to the level of absolute Christian Science, as divine laws manifesting the ideas of Life, Truth and Love.

What are the divine laws of Life, Truth and Love?

### *The divine laws of Life*

#### *The law of the newness of Life*

How can we describe the divine laws of Life? As they rule in the realm of absolute Christian Science, they have to present the relationship of Principle to idea, of creator to creation. Principle is the one origin or cause, idea is its manifestation or effect, but always considered from the aspect that Principle and its idea is one. Each true manifestation is, therefore, one with its own origin, the Principle of Being, the one Life. The law of Life, consequently, means that only Life is the origin of all true life, of all real creation and experience. As the nature of Life is constant newness of Life, the law of Life is the continual new impulsion of the one Life, calling itself constantly into existence as new creation.

#### *The law of multiplication*

This law of the newness of Life resolves the belief in accretion. Instead of drawing constantly from the abundant source of Life, we are tempted to attain, achieve and gather more and more by accretion. But Life is the abundance and superabundance of Being; it knows no adding, collecting, gathering, accumulating and hoarding. Life is the law of multiplication: he who has much will be given more; only abundance can bring forth abundance. Multiplication, in contrast to addition, means: to go out from that which is already at hand. The law of Life is "being", not "becoming", "having", not "getting".

*The law of  
spontaneity*

The law of the ever newness of creation resolves the law of causality. Western man has been credited with causal thinking ever since the birth of science in Greece, and especially since Newton. We are accustomed to look for the cause of everything that happens and consider everything as the effect of a preceding cause. Today is considered to be the effect of yesterday and, at the same time, the cause for the morrow. Whatever happens, we at once ask ourselves where it comes from. Does the law of causality actually govern reality? Since 1925, the law of causality has been regarded in a modified way even by natural scientists. Two discoveries brought about a change. The biologist, de Vries, discovered mutations with flowers and even insects, that is, the sudden appearance of new species, an evolution which happens in leaps. In the same year, Planck discovered that everything in the subatomic realm happens also in leaps, and not causally. The more we pierce the mist of matter in order to find reality, the more the law of Life reveals itself as the law of spontaneity which resolves the time-honored law of causality. Creation in the now is not the product of the past, it has to be regarded much more as identical with the spontaneous creative impulsion of Life.

*The law of  
progression*

The law of spontaneity of divine Life constantly projects primeval Being into existence as spontaneous experience. This applies also to mutations of consciousness. The classical way of thinking was striving to attain progress in understanding through additional learning and research, whereas the law of Life brings instantaneous revelations. Such a mutation of consciousness made a Paul out of Saul. His new and higher vision was not the result of constantly increasing knowledge which ultimately reached the final point. On the contrary, it came "from above", from the one Life manifesting itself as the law of infinite progression. Progression means: to rise out of itself, to ascend out of itself. Life lets everything rise and ascend out of its own superabundance; it is the origin from which everything comes forth spontaneously, in leaps; it is the ever self-exalting Being. Out of this divine impulsion operates the law of progression.

*The law of  
instantaneousness*

As Life is timeless, it always works as the law of instantaneousness, as is-ness, now-ness. It does not under-

go a process of maturing. Only the human mind, which resists the breaking in of the newness of Life and yields only step by step to the irresistible impulsion of Life, experiences a process of maturing. In the one Life we do not need to mature for a new knowledge or experience; if the law of spontaneity is accepted, things happen in an original way and instantaneously.

*The law of  
immediateness*

The law of Life is also the law of immediateness. It not only needs no personal mediator through which to express itself, but it demands no condition for its manifestation. Human thinking is largely moulded by the belief that we can only experience something new in our life if certain conditions are fulfilled. This conditioned thinking, which limits us so strongly, is unknown to the law of Life. Life manifests itself as the evernewness of being without making any conditions and without submitting itself to such.

*The law of  
is-ness*

The epistles of Paul teach this unconditioned way of salvation as the grace of God, which annuls the Old Testament law of causality. This law of causality, which still has a strong influence as the law of karma in Eastern religions and as the law of penalty in Christian religions, rests on the causal relationship of deeds and their rewards: salvation as the reward for good deeds, damnation as the penalty for disobedience. Paul replaced rewards for work with the law of grace, — to be justified only by grace through faith. After two thousand years, an even higher insight than grace crystallizes today: the law of is-ness. Life knows no conditions, neither for punishment nor for grace; Life is only that which it is, — is-ness. Neither disobedience nor lacking faith can influence the law of Life.

*The law of  
abundance*

In the is-ness of Life reigns the law of the divine, creative impulsion which says continually: Let there be . . . ! This is opposed to the law of evolution. Life itself knows no continual evolution from the simplest to the most elaborate forms, from the smallest to the greatest. The fulness of Life always expresses itself as complete abundance and can never manifest only a part of itself as existence. Life is the law of abundance.

*The law of the  
self-maintenance  
of Being*

Life is the law of the self-maintenance and self-provision of Being. All the manifestations of the one Being are always provided and maintained by their own

source, their own origin, therefore, by Life. This is the reason why Jesus could say: "Take no thought for your life". Or do we believe that Life is dependent on our support and promotion of it? The law of Life is independent of men. All that we can do for ourselves is to accept the law of Life, that Life looks after itself.

### *The divine laws of Truth*

#### *The law of self-realization*

On the level of divine Science, we acquaint ourselves with Truth as the one infinite Truth, as Truth itself. In absolute Christian Science, the interest shifts to the relation of Principle to its idea, therefore, to the relationship of Truth to its infinite forms of manifestation, i.e. the truths of being. The law which controls the manifestation of Truth as truths, is the law of the self-realization of Truth. With this law, the one Truth says: I express myself as all specific truths, as the truth in every specific case.

#### *The law of self-demonstration*

The question is not how to apply the true laws of God; here it is a matter of understanding that Truth applies itself by manifesting its infinite truths. Therefore, the law of Truth is also the law of self-demonstration. We are only too easily tempted to want to "make" a demonstration, without being aware that we ourselves have chosen the aim and the form of demonstration. But in absolute Christian Science, we free ourselves from all material conceptions and let divine Truth happen as the law of self-realization and self-demonstration.

#### *The law of self-application*

This also corrects the human desire that *we* want to apply Truth to a specific situation. Are we clear about the fact that God does not let himself be applied by us, that the greater does not obey the smaller, that the creator is not subject to the creation? Can Truth be made our servant? We certainly can apply the truths of mathematics whenever and wherever we wish to do so, but not Truth itself, for mathematics is the creation of the human intellect. With Being it is different. Being was not conceived by men; on the contrary, man as idea is the conception of divine Principle. It is not we who can apply Principle, Truth, but Truth applies itself. Thus absolute Christian Science presents the law of the self-application of Truth.

*The law of  
self-affirmation*

Metaphysical practice teaches that Truth has to be affirmed, claimed and established in thought. Yet, if we rise above metaphysics to the Science of Being, we become aware that the one Truth affirms itself, claims itself and establishes itself under all circumstances as the Truth of Being. The law of the self-affirmation of Truth operates whether we claim Truth or not.

*The law of  
self-revelation*

But when the one Truth expresses itself as the specific truth in every situation, it reveals itself infinitely. Truth is, therefore, also the law of self-revelation, and thereby a new awareness is bestowed on human consciousness. This is the very opposite of the methods employed hitherto of gaining new knowledge through scientific research. The scientists *seek* truth; in absolute Christian Science, Truth is *found*. Though scientists try to gain a higher understanding and make new discoveries by means of additional knowledge, they are, nevertheless, increasingly aware that really revolutionary discoveries can come about through other means, which they may call inspiration, enlightenment, sudden insight, etc., in short, that which the religious call revelation. No wonder that leading scientists have taken up the problem of investigating how such revelations come about. At this point, science and religion join hands. The faculty of gaining immediate knowledge, of having new revelations, should not only be the privilege of the religious but also of the scientists. When we understand the Chart, we have found the scientific method of revelation.

*The law of the  
self-realization of  
divine  
consciousness*

How then should we investigate Truth in the Bible and in the Textbook? Certainly not by means of scholarly learning. Every new insight — if it be of real value — should come through revelation. If we want to discover the Truth presented in these inspired books, we can only do so through the Mind of Christ. If we admit to ourselves that we have the same Mind as those who have written down Mind's own revelations, then we can also grasp the same Truth. Truth reveals itself through the Mind of Christ; it is the law that makes being conscious of itself. It is not only Truth as the Principle of Being that is conscious of itself, but also its expression, the ideas of being, are conscious of Truth and, therefore, conscious of all other ideas. In the one Being there is not God conscious of himself *and* man who has to

become conscious of God; in the homogeneity of the one Being, God and man are identically conscious of themselves.

### *The divine laws of Love*

#### *The law of perfection*

In divine Science, Love is the one Love, which conveys the sense of the oneness of Being as a consciousness of the All-in-all, and of all-inclusiveness which knows no outside and no exclusion. The one Love, as perfection, is the source of the law which, in absolute Christian Science, preserves perfection. The law of perfection "is neither behind the point of perfection nor advancing towards it" (My 242), but demonstrates, from its own perfection, all forms of perfection. Each idea is individually perfect. Thus each day of creation — not only the seventh — is perfect. Each ordered step in the spiritual unfoldment of the divine idea is perfect as such; it is not only a step towards perfection. Only on the level of Christian Science, can we speak of perfectibility, as this exists only for the human concept. The law of perfection guarantees that the perfection of the one Being expresses itself always as perfect individual forms of spiritual existence.

#### *The law of integration*

Love, in divine Science, characterizes a completely integrated Being: all is one with all, and all together is the All, the All-in-all. Nothing is dispersed, separated, excluded or isolated. This state of being integrated in the one Love expresses itself, on the level of absolute Christian Science, as the law of integration; whatever Principle brings forth as a specific idea can never become an isolated truth, for the law of integration assigns to each idea that place within the whole plan where it serves the whole.

The law of Love thus counteracts disintegration in human experience, and in it we find the impulsion which leads to a desire to integrate nations, races, economical structures, business firms, churches and, last but not least, the sciences. The seventh biblical thousand-year period, corresponding to the seventh day of creation, the day of Love, announces itself; therefore, we should not be astonished that the call for integration is heard everywhere. Space travelling is not possible with-

out the integration of the sciences. Physics alone would not be sufficient, it also needs mathematics, chemistry, astronomy, biology, physiology, medicine, sociology, psychology, etc.; all sciences must work together in a balanced way in the spaceship with its astronauts. Parallel with the inevitable necessity to integrate all sciences in the realm of human experience, a still higher sense of integration makes itself felt in the research for an “integrated science”, i.e. a science of all sciences to which the others are subserviently integrated; it is also spoken of as a “proto-science”, as attempted in cybernetics and system-analysis. When we remind ourselves that our Chart is a model of divine cybernetics in which all true sciences are integrated, we recognize that the Science of Being is this proto-science, underlying all that goes on in every field of existence and on every level of experience.

*The law of completeness*

In the one Love which is perfection, the law of completeness operates. The law of Love knows no small beginning, developing and enlarging until it reaches perfect completion; instead, it takes the end as its beginning; the last becomes first. The law of completeness knows no improvement and no perfectibility; its office is to preserve wholeness and to let each part operate as a part of the whole.

*The law of planning*

The law of Love is the law of the great plan, the law that gives, to every manifestation of Truth, purpose and aim within the framework of the compound design. The law of the spontaneity of Life and the law of the self-realization of Truth do not operate aimlessly. They are motivated by Love and are directed from the very beginning to one aim: to present perfection in ever new variations of perfection. The laws of Love are teleological, they are not like the classical laws of causality, blind to the future.

*The law of transparency*

Love integrates all forms of the manifestations of Truth into a frictionless, coherent, all-inclusive compound, so contradictions, difficulties and opposites are unknown in it. All is crystal clear. Love is thus the law of transparency, which in every detail of our existence lets only the one all-inclusive Love shine through. At this point, divine Principle demonstrates itself not only in some sectors of our lives, but in all. For instance, as

long as the Christian Scientist is only interested in letting the divine Principle be applied to his bodily or business problems, he does not avail himself of the law of transparency, for this law postulates a consciousness of the one Love which is, at all times and under all circumstances, nothing but Love. Only with such a consciousness is our entire existence fully transparent.

*Life, Truth and Love (Word)*

*Life, Truth and  
Love as one*

The Textbook describes the first cardinal point of “the city of our God” as “the Word of Life, Truth, and Love” (ibid.). Here, the Word is not just the one Life, the Word of Life, as on the level of divine Science; it now computes Life with Truth and with Love. The accent still remains on Life, the one creative Father, but includes its effect as Truth and Love. Life, Truth and Love constitute a unit, one common accord, wherein Life is dominant; they are, then, not a melody or a sequence, not stages in an order of operation, but all three must be understood as a simultaneous expression. It will be different on the level of Christian Science.

*Defining the  
place values*

When we consider what is meant by Life, Truth and Love as one, we have to remind ourselves, when determining their place values, that: 1) absolute Christian Science has to explain the relationship of Principle to its idea, the way Principle expresses itself as idea; and 2) that the Word is the self-declaration of Being. Therefore we cannot choose for Life, Truth and Love any ideas of Life, Truth and Love, but only those which correspond to the categories 1) and 2) mentioned above. If we keep in mind the meaning of these two categories we, ourselves, can spiritually compose the place values of Life, Truth and Love.

*Place value*

Life, Truth and Love draw their meaning from the one Life in divine Science, from the one Father, self-existent Being, which is infinite individuality. The laws of Life, Truth and Love express this one Life as infinitely individualized manifestations. How? The creative urge of Life brings the true forms of Life (Truth) in their complete perfection (Love) into expression. Thus Life means creative impulsion; Truth, the true forms of manifestation; and Love, the perfection of each

manifestation. All three regarded as one illustrate the creative Word in absolute Christian Science.

As long as this tone or meaning is maintained it can be described in various ways. Doorly, for example, calls Life the creative, Truth the factual, and Love the fulfilled. With the accent on Life, the creative Word means that that which the creative urge, or the creative impulsion, is bringing forth (Life) is facts of being (Truth) at the point of fulfilment (Love).

Let us vary the words still further without changing the tone: Life is the infinite source, the divine origin, the well of Life; Truth is its effect which Love declares is complete and whole. Whatever Life calls into existence, is always only true facts (Truth) which can never disappear, because the law of Love means that Love can never be deprived of its manifestation.

The law of spontaneity of Life always reveals new forms of Truth, which are integrated by the law of Love into one plan. The creativity of Being (Life) brings forth only such effects (Truth) which make sense (Love); it is therefore not a purposeless, aimless, senseless, blind creative power. The impulsion of Life is irresistibly breaking through, it is a pioneering activity which works itself out (Truth) and fulfils the divinely conceived purpose (Love).

*The day of  
Life, Truth, Love*

The biblical record of creation presents each day of creation as the result of Life, Truth and Love. In each day we hear the triad: 1) God said, Let there be . . . (Life); 2) God made . . . (Truth); 3) God saw that what he had made was good, complete (Love). Accordingly, the Textbook interprets "Day" also as: "The irradiance of Life; light, the spiritual idea of Truth and Love" (S. & H. 584). Viewed from God, from absolute Christian Science, each day of creation is a day of Life, Truth and Love, constituting one act of creation. Only when viewed from the level of Christian Science do these days appear as seven stages of development of spiritual understanding. Life, Truth and Love, as one, calls forth the idea of the first day of creation, then the idea of the second day and so on. The creative law in each day is, therefore, always the same: Life, Truth and Love as one.

## *The practice of Life, Truth and Love*

### *The past is no factor*

In absolute Christian Science, we are not investigating the cause of disharmony. The law of spontaneity does not acknowledge the law of causality which states that disobedience brings penalty; it does not ask what has gone before, it does not inquire into the past. True, from the standpoint of human, mortal belief, we are considered to be the product of innumerable mortal beliefs. But if our consciousness is rooted in absolute Christian Science, we correct these mortal causal beliefs in toto by putting them all out of the way and resting in the recognition of the law of the spontaneity of Life. In such a consciousness, we accept only the immediateness and instantaneousness of Life which always brings forth only the true manifestations (Truth) of perfection (Love). Nothing whatsoever that has happened up to the present moment need be considered as a factor in treatment, because each moment is formed anew out of its divine origin; "old things are passed away; behold, all things are become new" (II Cor. 5:17). The past has no power in the now (Life), it has no effect or factuality (Truth) and cannot, therefore, hinder the plan of Love, which knows no penalty.

### *No penalty*

Salvation is not only attainable when penalty is abolished. "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). The law of Life, Truth and Love dissolves penalty. In absolute Christian Science, the practitioner is not interested in inquiring where the patient has failed and what is the cause of his problem. This alone already frees the patient from his sense of guilt; at every moment he is a state of receptivity of the influx of Life, Truth and Love.

### *No improvement of the mortal*

Usually the human attitude is first to raise the question of guilt and then demand the price of redemption to cancel the debt; only then would further progress be possible. In absolute Christian Science, it is different. Each moment we set the patient free from every debt or guilt because in the now, the bubbling source of Life is flooding every situation with the newness of Life. Only the now is a factor; each split second is new, each moment brings a new mutation. In this way, we are not striving to make progress, but are letting the law of progression happen. We know that this impulsion of

Life is the only determining factor, the only true fact which is always at work and to be taken into consideration; everything else is unimportant (Truth). As only facts of being are manifested by Life, we know that in every situation and under all circumstances salvation fulfils itself irresistibly and inescapably (Love). Thus the practitioner knows that the impulsion of Life manifests the truth about everything (Truth) and, therefore, contains the solution of the problem (Love).

*The true  
practitioner:  
Life, Truth, Love*

The practitioner may start by resting in the consciousness of divine Science, i.e. in the contemplation of the one Life, of that Life which is the Life of all and which is the common factor of all the individual cases. Then consciousness touches absolute Christian Science where Life says to every situation: I am the infinitely individualized impulsion of Life which expresses everywhere only the facts of being (Truth) and gives for each case, here and now, the perfect solution (Love). Thus the practitioner is aware that of himself he can do nothing but put himself out of the way and accept Life, Truth and Love as being the practitioner who constantly (Life) projects the true facts into being (Truth), which are always in a state of perfection (Love).

*Life, Truth and  
Love is Immanuel*

Thus we know that we are constantly under the treatment of the great practitioner — Life, Truth, Love — who says to each one of us: Every moment I create you anew; the past is no part of you; only this newness of Life is actually constituting you and it, alone, is your true manhood (Truth); your manhood is always at the point of perfection (Love). As Being is Immanuel, i.e. "God with us", so Life, Truth and Love, too, is with us.

### *Truth, Life and Love (Christ)*

*The Christ*

The second side of the holy city (divine Science) is defined as Christ, while the second cardinal point is interpreted as *the* Christ. Christ, Truth, conveys the sense of an all-embracing consciousness resting in itself. *The* Christ, on the other hand, characterizes its office as the operative power directed to a specific situation.

The Christ, in absolute Christian Science, can be symbolized by the combination of the synonyms Truth,

Life and Love. The accent is on Truth. Why? Absolute Christian Science has its source in divine Science; there Christ is Truth itself. As absolute Christian Science has to show how the one Truth translates itself to the point of infinite truths, Truth takes the first place in the combination of the synonyms and sets the tone.

*The ideal:  
Life, Truth, Love*

Christ, in divine Science, signifies the ideal of Being. This ideal is Life, Truth and Love; they constitute Christ, Truth. Absolute Christian Science translates this ideal, which is Truth itself, as specific ideas of this ideal (see p. 104), so that the synonym Truth means the truth of Life, Truth and Love as a whole ideal. Thus Truth, in absolute Christian Science, is the abbreviated symbol for the divine ideal, — for Life, Truth and Love.

*The translation  
of the ideal to  
ideal ideas*

We can look at it also in another way: divine Science presents the divine essence of Being as the one Life, the one Truth and the one Love, combined as one in the divine Principle, Love. Absolute Christian Science then explains that Life, Truth and Love manifest themselves as infinite ideas of Life, Truth and Love. How does this manifestation take place? The Word declares, first, that Life, Truth and Love is the eternal creative impulsion which says continually: I constantly call new manifestations of Life, Truth and Love into being. Does this happen in a haphazard, blind and aimless way, or specifically adapted to every situation as the saviour? This is equal to the question: Has the Word of Life, Truth and Love a Christ? Absolute Christian Science also has a Christ: it translates the creative ideal (Life, Truth and Love as one) to the point of specific ideas of this ideal, which operate as salvation, as the solution to every specific case.

*Translation  
through Truth,  
Life and Love*

How does this translation come about? Truth, the ideal of Being, is also Life; Life individualizes infinitely, therefore it individualizes the one infinite Truth as infinite truths. Truth is also Love; Love wants to save and redeem all, therefore it wants to give that which is helpful, needful and adapted to every situation. Consequently, the Christ has quite a different office from that of the Word. The Word (Life, Truth and Love) declares that being is a continual new creation from the urge of the one Life. The Christ, on the other hand, shows that

this ever new creation (Word) manifests itself in every detail of being. This translation of the whole into its details, the general into the specific, is illustrated through the Christ as Truth, Life, Love.

*Place value*

Once we have clearly seen the difference between the office of the Word and that of the Christ, we can also determine the difference in the place values of Truth, Life and Love. In the Christ, Truth is the whole ideal (Life, Truth, Love as one), the whole Word as the ideal of Being. Life has the office of individualizing and specifying this ideal in such a way that it is completely adapted to each individual case and, consequently, is the solution to it (Love). Illustration: Mathematics encompasses all calculations, the whole ideal (Truth). In an individual problem, only one of the innumerable computations is necessary, therefore, an individual one (Life). But it cannot be any individual computation, only the one which is specifically adapted to that problem (Love). If we have to calculate  $6 \times 7$  we are not helped by knowing the fact that  $5 + 3 = 8$ .  $5 + 3 = 8$  is a specific, true calculation, but it is not adapted to the problem and can never, therefore, be the solution. So, Truth and Life must be complemented by Love which fulfils everything. Love fulfils the purpose of the Christ-idea. Here we feel the love of Christ, which does not give us stones when we need bread. Only Truth and Life coupled with Love always give us exactly what we need in order to fulfil our life-work; they are the saviour, the redeemer, the liberator.

Therefore Truth, Life and Love as one is the divine ideal (Truth), expressing itself as infinitely individualized ideas of this ideal (Life) in a perfect way (Love). Doorly calls Truth the ideal, Life the expression of this ideal and Love the consummation of this ideal. In biblical language the whole ideal is called the one Son (Truth), individually expressed as man (Life) fulfilling his life-work (Love). Thus Truth, Life and Love bring the Christ-man to manifestation.

In divine Science, the one Truth is the one divine self-consciousness. In absolute Christian Science, the Christ translates this one consciousness (Truth) as a true individual consciousness (Life) which is aware that all is already fulfilled (Love).

## *The practice of Truth, Life and Love*

### *One consciousness of all*

When we were considering Christ, Truth, in divine Science, we saw that Jesus, with his all-embracing consciousness, could heal the multitude. But as each one who was healed suffered from a different disease and was subject, therefore, to a different form of error, the question arises whether healing should be accomplished through specific truths. Let us remember that divine Science includes absolute Christian Science; they are not two separate sciences, just as "the city foursquare" is not a different city from "the city of our God". The consciousness of the one Truth (divine Science) includes the fact that this Truth is the Truth about all truths and, consequently, the one consciousness is the consciousness of all individual truths. We are not dealing with a divine all-inclusive consciousness, as well as innumerable, individual states of consciousness. Jesus was aware that the one consciousness includes the consciousness of all and everything, i.e. that the one consciousness is the consciousness of each single, individual case, and that the one Truth knows its own infinite truths. With the consciousness of the one Truth he embraced the Truth about everything.

### *The one treatment: Truth, Life, Love*

When the practitioner fills his consciousness, in the Word, with Life, Truth and Love, he knows that this is the Christ to all his patients; he knows that this one treatment is the treatment for all his cases, because the consciousness of the one Truth includes all true individual states of consciousness (Life) and is, therefore, the solution to all his problems (Love). On the level of absolute Christian Science, he may not have to know the specific truths, but he is conscious that the one Truth knows them all. If, however, he also feels the necessity to deal with an individual case specifically, the one Truth will reveal to him, through divine Mind-reading (see page 105), the specific truth of the case then, on the level of Christian Science, he can correct the specific error.

### *Study and practice is one*

This also clears up another question, — whether the study of the teachings of Christian Science and its practice are two separate and independent activities. When viewed from the standpoint of the Christ in absolute Christian Science, they are one and the same thing. For

example, whoever studies the seven synonymous terms for God through their ideas (absolute Christian Science) is consciously involved with Truth itself, which is the Truth about everything; so that a study of Truth is also the practice of Truth, in absolute Christian Science. Whenever we study the Bible or the Textbook we can know that the Truth we contemplate is the consciousness of Truth of all our patients which, in an infinitely individual way (Life), is the solution to all their problems (Love). Understanding and demonstration blend into one.

### *I am the Christ*

All genuine study of Truth, and every treatment, is efficacious and never in vain. Being involved with the absolute and divine Truth always has a positive effect on us and on the world as a whole. The blessing of such treatment cannot be limited to "us" or to "our" patients, because "mine and thine are obsolete terms in absolute Christian Science" (Mis. 318). The one Truth knows no persons; it is the treatment for the whole universe. Thus it is with our consciousness of Truth; it treats the whole universe, and all who are receptive to it partake of its saving effect. Such a consciousness of the practitioner is the Christ to the whole world. Viewed from this standpoint, Jesus was the Christ as well as the son of Mary. On this level of consciousness, each practitioner can say: I am the Christ. In this case the I is not a mortal; it is the I AM. This I is Immanuel, God with us, so that each one, as the individualized I AM, is the Christ to all and everything. Thus the practitioner (Word = Life, Truth, Love) becomes the treatment (Christ = Truth, Life, Love).

### *Each treatment brings about the maximum of good*

Understanding Truth, Life and Love, the practitioner trusts that the treatment demonstrates only that which is in line with the purpose of the Christ-idea. He can never demonstrate that which he or his patient desires to demonstrate. Why? Because Truth says: I have an idea and bring it forth (Life); and this idea fulfils only that which, in the individual case, is the divinely good (Love). A treatment from the level of Truth, Life and Love can therefore never be amiss, can never do less than demonstrate the maximum of good, whether this is seen and acknowledged by the human mind or not.

## *Life and Love (Christianity)*

*The compound  
idea*

The Textbook interprets the third cardinal point of "the city of our God" as "Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history" (ibid.). The outcome of the divine Principle (Word) and its idea (the Christ) is the spaceless and timeless universe of ideas (Christianity). Thus Christianity, i.e. creation, is determined and defined through the creator; the compound idea is defined through its creative Principle.

*The synonym  
Truth does not  
appear*

In absolute Christian Science, the Christ translates Truth through Life and Love to the point of perfect individual ideas; so in Christianity, ideas come into the focus of contemplation, and Christ, Truth, becomes individual idea, man, ideal man or compound idea, man. But creation, consisting of ideas, cannot be symbolized through a synonym for God, for neither idea nor man is God himself. The compound idea, man, is only the outcome of the Christ, Truth, not Truth itself. Therefore, in Christianity, the synonym Truth does not appear in the combination of synonyms (Life and Love).

*Divine  
parenthood*

If we want to define the idea, man or the son of God, we can do so only from its origin, its divine parents, i.e. from Life or fatherhood and Love or motherhood. The divine parenthood, Life and Love, embraces the son, man or the compound idea. In human experience, also, the child is not his own origin, he has not come out of himself but is the outcome of his parents. The outcome is determined by its origin. Thus we cannot know anything true about man until we begin to know him from his origin. If we know the creator, we know the creation. If we want to establish a true concept of man, we have to establish a true consciousness of God; if we want to have a consciousness of idea, we must have a consciousness of the synonyms for God.

*Our Father-  
Mother God*

Life and Love are Father-Mother God. In the Christianity of absolute Christian Science, in "the city of our God", man, not God, is the centre and circumference of his being, so that Father-Mother God here becomes *our* Father-Mother God, as stated in the Lord's Prayer: "Our Father which art in heaven" and its interpretation

“Our Father-Mother God, all-harmonious” (S. & H. 16). In the Word, creation is brought forth from the standpoint of the creator, whereby the creator is centre and circumference of his continuous work of creation. But in Christianity, the creator is contemplated from the standpoint of creation. Man contemplates his origin: Life and Love. Therefore, he is not interested, primarily, in what *he* is, but in what his creator is. Creation is contained in the creator.

*Place value*

When we remind ourselves of the definition of man as “that which has not a single quality underived from Deity” (S. & H. 475), we are aware that we can define man only by defining his parenthood. The Textbook describes this parenthood as Life and Love, “as one Father [Life] with His universal family, held in the gospel of Love” (S. & H. 577). Life and Love have, in Christianity, a different place value from that in the Word or the Christ; they show the sense of how creation remains preserved by its parents in the form in which it has been created. Life is, therefore, not only Father, but fatherhood; Love is not only Mother, but motherhood. Life is not only the creative impulsion (as in the Word) or individualization (as in the Christ) but, in Christianity, that which provides, maintains, sustains (fatherhood). Love is not only perfection (as in the Word), fulfilment and consummation (as in the Christ) but, in Christianity, it is that which preserves, protects and cares for (motherhood). Creation, man, the compound idea, is constantly maintained by the fatherhood of Life, eternalized by the newness of Life and provided for by the fulness of Life. Everything that creation receives from the Father is mothered by Love. Whatever Life projects into being is conceived, welcomed and loved by that Love which is full of promise. Here, Love does not say: I love man, so much as: I love Life. This gives us a much higher sense of Love. We feel embraced by the fact that all which Life continually bestows on its creation is accepted and conceived by Love and will never be lost. The good that is given us undividedly (Life) can never be taken away from us (Love).

*Alive manhood*

We reflect Life and Love when, in consciousness, we let the fulness of Life pour in continually (Life) and accept and conceive everything new that comes to us

(Love). As we can never know what the new idea or experience will be, we let ourselves be constantly surprised by the spontaneity of Life and trustfully accept the adventure of Love. Thus we are freed from the deadening routine of human life and are alive, every moment, to the possibilities, opportunities and changes brought to us by Life and which surpass even our highest expectations (Love). When Life is conscious of Love and Love is conscious of Life, immortal perfect manhood is established.

### *The practice of Life and Love*

#### *The true patient: Life, Love*

As Christianity is not focussed on the creator but on creation, that is to say, the universe including man, which is the realm of ideas, it can give us a true sense of what is called a patient. In absolute Christian Science, a patient is never a mortal, a sinner or a sick man, but the compound idea which, because held in Principle, is always whole and complete. The metaphysician considers the so-called patient, — in reality, the perfect man — to be the compound idea, for he knows that man consists of ideas, such as power, substance, sinlessness, harmony, abundance, health and perfection. The practitioner in absolute Christian Science, however, looks at it differently, for he is not, primarily, concerned with the idea man, but with man's origin, his Father-Mother God, Life and Love. To him, manhood is based on its origin which *includes* the compound idea. Here we are not engaged in acquiring divine qualities and making them our own, for we are aware that they become us through being conscious that divine Life constantly provides and sustains its own ideas, and that Love preserves them in their wholeness.

#### *The whole man*

It may sound paradoxical, but when we want to know what constitutes the whole and perfect man, we do well to turn away from the concept of man to the origin of man. True, all that constitutes man, and what he needs, are ideas, such as wisdom, strength, courage, meekness, energy, joy, satisfaction, open-mindedness, tolerance and many more such qualities. They are man's proper birthright, but he can neither produce them nor consider them to be his own possessions; they belong to their origin: they are given by Life and possessed by

Love. If we want to know the truth about that which we call a patient, thought is first led from the patient to the perfect idea, man, and from there to man's parenthood, "for my Father is greater than I" (John 14:28). Life and Love are greater than the idea. To know the true man means to know Life and Love: the fulness of Life and the superabundance of Love; the laws of the newness, spontaneity and mutation of Life, which bring the consummation of the wonders of Love; the unlimited supply of ideas from the fountain of Life are used by Love for the fulfilment of unpreconceived possibilities.

*No personal  
responsibility*

Because Life and Love provide for and preserve man, the practitioner is relieved of any responsibility for his patient. He is freed from the burden of feeling responsible for himself, for his patient and for the ways and means of how a solution should be brought about. Life and Love carry the responsibility. How can someone be responsible for the life, well-being and prosperity of someone else, when all life comes from the divine Life, and when only Love knows the divine plan and can fulfil it? Naturally, this is not a free pass for indifference, but much more a demand to place all responsibility consciously back into Life and Love, for we know that Life and Love support and protect the whole of creation.

*Self-destruction  
of error*

In a consciousness of Life and Love lies the right solution for all the problems and patients, for through the reciprocal contemplation of Life and Love, error is deprived of any opportunity to manifest itself and in this way latent error is handled. Instead of dealing with the latent beliefs directly, the practitioner turns to the magnitude and supremacy of Life and Love, which overflow with the fulness of new and creative ideas (Life) making them subservient to ever higher aims (Love). In such a consciousness, there is no room for any kind of error, and false beliefs are dissolved. Everything opposed to the ever-flowing, irrepressible stream of Life is wiped away and the divine adventure to be lived by Love takes its course. The concept of a mortal manhood thus destroys itself. "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God" (S. & H. 372).

### *Undying manhood*

This also gives us the key to how, with a consciousness of Life and Love, it is possible to experience immortal manhood, here and now. The Textbook not only interprets "Year" as "mortality" but also gives a solution to it: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained [Life] and retained [Love] when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown [perfect manhood]" (S. & H. 598). The belief that we can go from life to the true Life only through "the interval of death" is dissolved when we let only the uninterrupted stream of ideas of Life into consciousness, hold them, retain them and never let them go, for Love never lets any idea fall away.

### *Truth and Love (Science)*

#### *The synonym Life does not appear*

Truth and Love must now be considered as one concept. We notice that in this combination of the synonyms, the synonym Life does not appear. Here, we are considering the fourth cardinal point, Science, which interprets the Word, the Christ and Christianity. Interpretation has nothing to do with the creative aspect of Being (Life), for Science has to do with facts which have always existed and have never needed to be created.  $2 \times 2 = 4$  never needed to be created. No creative impulsion ever said: Let there be a fact! A fact simply *is*; it includes the fact of *is-ness*, and does not come from *is-ness*. In Science, Truth includes Life. All that has ever been discovered, invented or revealed, was never created but existed for ever. The fourth cardinal point is a gathering together of Word, Christ and Christianity into *one* statement of the factual, showing them to be only a working hypothesis adapted to human understanding which serves to lead inquiring thought to that point where, in Science, it can accept the great facts of being.

#### *Place value*

What are the place values of Truth and Love? Truth is the Principle of all Science; it interprets the facts of being as they are embraced in the plan of Love. Here

we comprehend that each factor of being (Truth) already exists in its complete form (Love); that the whole ideal (Truth) is included in perfection (Love); that each true idea (Truth) is already complete in every way (Love); that each right idea (Truth) already exists as a fulfilled ideal (Love), which means that each truth fulfills its proper office within the great design of Love.

### *The practice of Truth and Love*

#### *Perfect wholeness: Truth, Love*

The practitioner, in absolute Christian Science, never has to deal with discordant conditions to be corrected and healed. Every state of Truth and Love is a state of wholeness and health (Truth) in its complete perfection (Love). We can only demonstrate perfect health or wholeness because it exists in being since time immemorial. Whatever does not exist cannot be created. That which already exists does not need to be created anew. The demand, therefore, is not to change a sick condition into a healthy one, but for the practitioner to be conscious that each single fact of being (Truth) is forever preserved in its completeness (Love). Rightly understood, each case is not a specific disharmony but an individual form of Truth and Love, a fact of perfection.

#### *Content of a treatment*

When faced with a problem, it seems as though we have to deal with an imperfect state or an unfulfilled condition, but the practitioner knows that he has only to deal with a misunderstanding of a perfect fact; so he turns away completely from the so-called case and fills his consciousness with the knowledge that the facts of Truth are already included and fulfilled in the plan of Love; he knows that it is not a question of working out a solution but of realizing that the solution already exists as a fulfilled fact. Truth and Love constitute the wholeness of the ideal, complete health, and practice consists of establishing this in consciousness by contemplating it from the standpoint of all seven synonyms. Whenever an idea has to be worked out, we know that this idea already exists in Truth and Love as a fulfilled ideal and as such it is known to Mind, has its proper place in the order of Spirit, is already determined and defined by Soul, already operates by reason of its Principle, is as eternal as Life, has perfect form (Truth) and is a blessing to the whole universe (Love).

*The perfect idea  
appears*

In this connection, "scientific obstetrics" (S. & H. 463) has a special meaning. Whenever we are faced with a problem whose solution is still unknown to us, or if we believe that we cannot master a task, we can turn to Truth and Love to work out the solution. It is not *we* who have to give birth to an idea or the perfect solution of a problem; we can leave it to Truth and Love. "The new idea, conceived and born of Truth and Love, is clad in white garments" (ibid.). Whatever needs to be worked out is a divine idea; this idea is conceived of Truth and Love and is also brought forth by Truth and Love. If we accept this unreservedly and unconditionally, this idea is demonstrated in its entire purity and full form (white garments). This purity of the perfect form comes to view when the idea is seen in the light of the seven synonyms.

*Recapitulation*

*Science itself*

On the level of Science itself, consciousness rests in the understanding that in the one Being all is Principle and its infinite idea and that, therefore, nothing is ever going on but Principle and Principle-idea.

*Divine Science*

Then divine Science explains this infinite Principle in its divinity and presents its essence as the one Life, the one Truth and the one Love, which taken together constitute the divine Principle, Love, the infinite self-containment of Being. It explains that Being is self-existent (Life), self-expressed (Truth), self-embracing (Love) and self-understanding (Principle, Love).

*Absolute Christian  
Science*

But how can Being be understood by *us*? Only through ideas. How do Life, Truth and Love express themselves as ideas of Life, Truth and Love? In order to make this plain, the laws of Life, Truth and Love, in absolute Christian Science, are necessary. The Word of Life, Truth and Love declares that Life, as the creative impulsion, as the irrepressible urge, constantly projects new ideas into existence. The Christ of Truth, Life and Love takes the Word of Life, Truth and Love as its great ideal and translates it into infinite ideal ideas of Life, Truth and Love, i.e. into individual ideas which are ideally adapted to what they have to accomplish. The Christianity of Life and Love is fathering and

mothering each of these ideal ideas, maintaining and preserving them so that they can never lose their eternal perfection. The Science of Truth and Love then explains what constitutes the perfect form of each idea.

*The practice of  
Life, Truth, Love*

With regard to practice, we comprehend that in absolute Christian Science, the incorporeal Word of Life, Truth and Love is the *practitioner*; the Christ of Truth, Life and Love is the *treatment*, the translation of the ideal to individual ideas; the Christianity of Life and Love is the true fact regarding the *patient*, the fact that the compound idea is provided by Life and preserved by Love; the Science of Truth and Love interprets each case and each situation as a state of *wholeness* or health. Thus it is understood that Life, Truth and Love themselves are the practitioner, the treatment, the patient and the health, operating as one. This practice is going on continually, for the great practitioner, Life, Truth and Love, is treating, uninterruptedly, the whole world by flooding everything with newness of Life, with bubbling freshness and spontaneous inspiration from the inexhaustible fountain of Life. Such practice operates as a great treatment which leaves no situation untouched, and through which the grandeur of manhood, the compound idea, is constantly demonstrated, so that it becomes evident that there can never be anything which needs to be healed and that, therefore, the whole universe is in a state of health or wholeness.

**Christian Science**

*Translation of absolute Christian Science to  
Christian Science*

*Importance of the  
level of  
Christian Science*

In the contemplation of the one Being, the starting-point is Science itself, i.e. the understanding that only infinite Principle and its infinite idea is ever operating. In regard to this, the Textbook states: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is" (S. & H. 275). This reality is, in divine Science, Life, Truth and Love. Absolute Christian Science then explains how the laws of Life, Truth and Love bring the ideas of Life, Truth and Love into ex-

pression. We could then seriously ask ourselves whether this presentation of being is not sufficient and satisfying. Why should there be another level, Christian Science?

*Disproof of  
error is  
indispensable*

From human experience we know only too well that while contemplating absolute truths, thought does not become completely at rest. There are still “ifs” and “buts” popping up in consciousness; mortal mind brings up all sorts of arguments, the material universe claims to be real and factual, and the testimony of the physical senses points to the very contrary of what has been recognized as an ideational existence. If these counter-arguments cannot be disproved satisfactorily, consciousness is not in complete agreement with the absolute and, consequently, is deprived of spiritual power. It is the office of Christian Science to disprove the counter-arguments. Only when the counterproof has been given, does consciousness rest in full accord with the omnipotent, infinite Principle. At that point, the level of Christian Science again links up with the level of Science itself, where there is nothing left in consciousness which could stand in the way of complete harmony.

*Pedal note*

From this can be seen how superimportant is the level of Christian Science. Let us recall the pedal note of this level: Christian Science refers to Science as applied to humanity and to individual human experiences; it makes absolute Truth practical for humanity. In order to do this, it must 1) explain how the concrete manifestations of error are produced and 2) show the relation between Truth and error, how Truth operates on error, and how and why Truth heals. When ideas have dissolved illusions, an improved manhood is demonstrated; the objects of sense have been exchanged for ideas of Soul, sin has been redeemed, sickness healed and death annulled. Thus concrete errors have been mastered.

*Law of  
opposites*

Only too often we have the experience that after having reached a higher vision and clearer understanding of the spiritual, something comes into our lives that tries to testify to the diametrical opposite. It is as though we were, first, floating in heaven and then, soon afterwards, thrown back to earth. This hints at the so-called law of opposites. “By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear” (Mis. 57). The demonstration of

absolute Christian Science thus calls forth the belief of an error which is the very opposite of what has been seen as the truth. Thereby Truth is challenged and has to prove error to be nonexistent. In order to achieve this, Truth, on the level of Christian Science, has to analyse error, bring it to the surface and unveil it, whereby the postulates of error appear in their concrete, and often crass, forms.

— in the Bible

This law of opposites is illustrated in the Bible by numerous examples. Let us recall a few from Jesus' life. After his baptism, he had only just received the Holy Ghost when he had to go into the wilderness to meet the arguments of the devil and to prevail in the temptations (Matt. 3:16-4:11). He had only just made the statement: "I am the light of the world" (John 8:12) when he had to prove this by healing the man born blind (John 9:1-7). He had only just given those great explanations with regard to eternal Life, such as: "I am come that they might have life, and that they might have it more abundantly" (John 10:10); "I have power to lay it [my life] down, and I have power to take it again" (John 10:18); "I give unto them eternal life; and they shall never perish" (John 10:28) and "I am the resurrection, and the life" (John 11:25), when he was faced with the demand to substantiate his statements by resurrecting Lazarus (John 11: 1-44).

*Concrete  
counterproof*

In absolute Christian Science, we gain the spiritual evidence of the reality of the divine idea; on the level of Christian Science, this spiritual evidence demands concrete proof which disproves the testimony of error. Spiritual evidence, alone, is not always sufficient; it must also furnish its proof in the face of opposing arguments. For instance, Habakkuk, at the end of his prophecy, rejoiced in the Lord and joyed in the God of his salvation in spite of the fact that he saw how the land lay bare. Only the next prophet, Zephaniah, witnessed how the Lord utterly consumed, cut off, devoured, rooted up, destroyed, laid waste and took away all that was evil, so that at the end of his prophecy he, too, rejoiced; but this time, it was because the Lord had actually cast out the enemy. Habakkuk rejoiced over spiritual evidence (absolute Christian Science); Zephaniah rejoiced over the concrete proof that error is actually nothing (Christian Science).

*Spiritual  
evidence  
precedes  
demonstration*

Absolute Christian Science needs Christian Science as its complement, for Truth has to be recognized and demonstrated as omnipotent in the realm of Truth (absolute Christian Science) as well as in the realm of belief (Christian Science). The descending way, the way of demonstration, makes it apparent that in demonstration, spiritual evidence has first to be accepted before concrete error can be proved nothing. This rule counters the human wish to have first the material proof and only afterwards is willing to accept its spiritual evidence. It says: First I want to be healed and then I shall believe in the healing power of Truth. This is not the way. In practice, Truth has first to be seen and acknowledged in spite of the contrary testimony of the physical senses; only then can we gain our freedom in the human and material.

*The burden  
of disproof*

It is comparatively easy to contemplate absolute Truth. It is much more difficult to disprove error in all its forms of manifestation; this is the office of Christian Science. "Jesus assumed the burden of disproof by destroying sin, sickness, and death, to sight and sense" (Un. 46). In this respect, Jesus was different from Enoch and Elias. The Bible tells us that these three did not die but ascended into heaven. Unlike Enoch and Elias, Jesus first furnished the proof that death has no power over man and the body. It would have been much easier for him to emulate his predecessors of the Old Testament, but he realized that it would be of incomparably greater gain for mankind for him to prove, even to the senses, the deathlessness of man. Therefore, he took upon himself the burden of crucifixion, in order to disprove, by his resurrection, the belief of death.

*Buddhism and  
Christianity*

It is this very point which shows up the great difference between Christianity and Buddhism. Buddhism as a whole — if we disregard some of the modern reforms — centres its interest on the ascending way of ever higher illumination, with the aim of being finally absorbed in a great undifferentiated whole, — to reach Nirvana. Christianity, on the other hand, also strives for higher understanding but for the purpose of disempowering the beliefs of error, thus bringing heaven down to earth and establishing it here. Christianity does not try to escape the world but comes to the world, in order to save it from its false beliefs and limitations. It

is not by chance that science and technology, whose aim is to have dominion over the material universe, flourish especially in the Western world.

*Truth is  
omnipotent  
in the realm  
of belief*

On the mount of transfiguration, Jesus showed his three disciples his primeval individuality, — “his face did shine as the sun, and his raiment was white as the light” (Matt. 17:2) — as the infinite light of divine Science. But he did not want to stay on the mount, so he came down and was at once asked to heal the lunatic boy,—“and [the devil] departed out of him”. This again illustrates that Jesus had reached the exalted standpoint of divine Science but was always willing to translate it, through absolute Christian Science, to the level of Christian Science, where he cast out incarnate error. It is not enough to be victorious on the mountains, as was told of the Israelites, but powerless in the valley (Judges 1:19). Truth must prove itself to be omnipotent in Truth and in belief.

*Demonstration of  
the nothingness  
of nothing*

The student of Christian Science is faced with two fundamental temptations: he can either make too much or too little of error. He makes too much of error by constantly fighting and denying it. He makes too little of it when he discards it as nothing without disproving it and giving the counterproof; in which case, he closes his eyes to error, and the result is that error left alone can operate unhampered and unfettered. Simply to declare that there is no evil and no sickness is an evil in itself. Christian Science regards the solution to be in understanding the nothingness of nothing (ascending way) and also in demonstrating its nothingness (descending way).

*Handling of  
concrete  
error*

In the Revelation of St John, the vision of the angel coming down from heaven (divine Science), whose right foot was upon the sea (absolute Christian Science) and whose left foot upon the earth (Christian Science) —see pages 81/82—illustrates that all levels of Science constitute *one* whole, — a whole angel. Without the left foot which deals with “visible error” and “audible sin”, i.e. concrete error, Science would limp, for it would be short of its saving and redeeming power. Let us not forget: “Sin is both concrete and abstract” (Ret. 67). It is not enough to deal with sin only in an abstract way in absolute Christian Science, as a suppositional

belief in a separation of Principle and idea. The concrete forms of sin have also to be handled, or the sinner is not helped. "A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality" (S. & H. 447).

### *Mind, Spirit, Soul*

#### *Nature of God: Mind, Spirit, Soul*

Looking at the Chart, we notice at once that, on the level of Christian Science, three synonyms for God are introduced which do not appear on the other levels of Science, namely: Mind, Spirit, Soul. This indicates that these characterize the essence of the level of Christian Science. Their office is to dissolve concrete error. Mind, Spirit, Soul designate the *nature* of Deity and so they are the counterfactuals to a materialistic view of the world. Therefore, they are the proper means by which the essence of Deity — Life, Truth, Love — can be brought into human and material experience. Why?

#### *Suppositional nature of error*

All forms of concrete error can be reduced to the opposite of Mind, Spirit and Soul: to mortal mind as the opposite of immortal Mind; to matter as the opposite of Spirit; to the testimony of the five physical senses as the opposite of Soul. Herein lies the great simplification for practice on the level of Christian Science. Instead of having to deal with innumerable beliefs and phenomena of error, we need only deal with the root beliefs underlying these phenomena.

#### *— mortal mind*

Christian Science explains that all disharmonies have one common cause: mortal mind. Mortal mind and body are one, mortal mind and death are one, mortal mind and disease are one. Whatever we may encounter as discords can be traced back to one common denominator, mortal mind; so mortal mind alone has to be handled as the cause and this is done through its counterfactual, divine Mind.

#### *— matter*

Every mode of contemplation which does not proceed from divine Mind is of mortal mind, and mortal mind does not reflect the divine Mind but shows a

deflection of the true and real. Instead of cognizing the infinitely individualized manifestations of Spirit, mortal mind conceives only material beliefs. Matter, as the subjective concept of mortal mind, becomes the objective manifestation of this mortal mind. Therefore, matter and the material universe are not things per se but, in reality, Spirit which has been misconceived by mortal mind. A right understanding of Spirit resolves the concept of matter. Only Spirit and its manifestations are really true and eternal.

— *sense-  
testimony*

Thus we come nearer to the explanation of how the concrete forms of error have been produced. First, there is the belief that there could be a conception other than that of the divinely subjective Mind, namely: subjective mortal mind. This mortal mind conceives of everything as limited, within the framework of time and space, and then experiences its subjective view as if it were something separate and independent of itself, as an object, as matter — just as a kitten, seeing in the mirror its own image believes it to be another kitten. Then belief goes a step further and believes that mortal mind and matter commingle, which leads to the belief of the testimony of the physical senses and sensation in matter. Thus sensation, and its interpretation as sense-testimony, is produced. Their counterfact is Soul-sense, based on Mind and Spirit. The so-called identities of corporeal things are the diametrical opposites, the counterfeits, of the identities of Soul.

*Construction of  
our material  
world-picture*

When Mrs Eddy made these findings during the second half of the last century, the materialistic view of that era considered them absurd. But the spiritual leaven has been steadily at work since then. The twentieth century judges very differently. Lincoln Barnett writes in "The Universe and Dr Einstein": "Thus gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man." This confirms the same line of development: Only our consciousness, — mortal, human mind, — constructs our world-picture of a material universe and identifies it through its senses. Mortal

mind — matter — senses: these are the stepping-stones of our concept of a material world. They are the very opposite of Mind — Spirit — Soul and therefore must be rectified through these.

*Counterproof  
through Mind,  
Spirit, Soul*

When we can adopt a consciousness of the one divine Mind instead of mortal mind, the consciousness of Spirit alone instead of a material concept, the consciousness of unlimited Soul-sense instead of the testimony of the material senses, we can no longer acknowledge any sort of disharmony as real and factual. The whole notion of a material universe falls back into itself as an illusion of our own limited conceptions. Could there be sickness without mortal mind, matter or sense-testimony? Could there be death without this mortal triad? No! How, then, could Life overcome death, Truth heal sickness and Love annihilate hate, if Life, Truth and Love could not base themselves on Mind, Spirit and Soul which hold this triad of mortal mind — matter — body in check? It becomes evident that when we have to deal with concrete forms of error and, consequently, with the office of the level of Christian Science, then Life, Truth and Love have to be complemented by Mind, Spirit and Soul.

*Mortal mind's  
law of causality*

Mortal mind's law of causality operates in the realm of mortal beliefs. Mortal mind, as the cause of every disharmony, demands an objectified manifestation of itself which can be cognized by the senses, and is finally experienced as suffering. An irritated mortal thought (1) brings forth physical disturbances in the body (2) and we feel sick (3). We may have thoughts of hate (1) which are soon objectified as inherent in an enemy (2) and shortly we sense the resulting atmosphere of tension (3). We may be afraid of contagion (1) which makes us receptive to the morbid agent as though it could be dangerous independently of our attitude (2) and soon we feel sick (3). At the time Mrs Eddy found out this mortal law of causality, it was rejected by classical *materia medica*. But the spiritual leaven has been working via psychology up to the knowledge of present-day psychosomatic medicine which discerns, more and more, that every disease has a mental or psychic cause. However, medical science has not yet made the decisive step to correct the false mental cause by the divine *mens* (Lat.), the divine Mind, but tries to im-

prove a bad mental state through a better mentality or psyche (1), supported by material means (drugs) (2), so as to restore well-being (3). Even in medical science, though, efforts are already being made to include in treatment the nature of divine Mind, Spirit and Soul. It is only a question of time before revelation and scientific research meet on one common basis. Then Mind, Spirit and Soul will be acknowledged as the Principle of our existence which brings forth manifestations of Life, Truth and Love.

*Mind, Spirit,  
Soul:*

All this should make it clear that as long as we still have a mortal, material concept of existence we cannot be satisfied with only the levels of Science itself, divine Science and absolute Christian Science, so that we must also include, in our contemplation, the level of Christian Science with its special characteristics, the synonyms Mind, Spirit and Soul. Certainly, that which is being demonstrated is always Life, Truth and Love; but we actually experience them only when human consciousness yields to Mind, Spirit and Soul. How does this take place? The Chart shows that these three synonymous terms, arranged in different orders, appear in the Word, the Christ and Christianity, as well as in Science. Their office is always to translate the absolute facts of Life, Truth and Love to the level of human experience. They do this as:

— *in the Word*

1. Word. We may have asked ourselves: If Life, Truth and Love and their ideas constitute reality, why do we so often experience, in human existence, the very opposite, such as sin, disease and death? We do not have these experiences because the premise is wrong, but because we are not sufficiently transparent for the light of Life, Truth and Love. What hinders such transparency? Mortal mind darkens (1); a material attitude is impervious to Spirit (2); a sensual, corporeal consciousness testifies only to a distorted, limited sense of Soul-existence (3). A *knowledge* of Mind, Spirit and Soul, however, makes consciousness *transparent* for Life, Truth and Love.

— *in the Christ*

2. Christ. When we have understood that Truth, in absolute Christian Science, proves and realizes itself, — that it is not *we* who have to apply and prove it, this will remain an indisputable fact even if it is not shown

forth in human experience. But the purpose of Christian Science is that we can actually experience Truth in a concrete way; and we can do this by *exchanging* the triad of mortal mind — matter — sense-testimony for the ideas of Mind, Spirit, Soul; in so doing, the whole claim of mortal mind is being *retranslated* back into the realm of ideas.

— *in Christianity*

3. Christianity. Absolute Christian Science explains that Life, Truth and Love are reflected and demonstrated everywhere as perfect ideas of Life, Truth and Love. Why is it that we can still feel that ideas do not demonstrate themselves? Because we erroneously look to something material for the demonstration of ideas and thus mistake human beliefs for ideas (1), try to comprehend ideas as material (2) and desire to experience them with the senses (3). Instead of this, we should comprehend ideas in their Principle, therefore as ideas of Mind (1), spiritually substantial (2) and identifiable through Soul-sense (3). Christianity, in Christian Science, is demonstrable only when we *resolve every mortal concept* about ideas and conceive of every idea as the *reflection* of Life, Truth and Love.

— *in Science*

4. Science. As divine Science teaches that, in Being, all is one grand concord, and as absolute Christian Science interprets this harmony, in all its details, as being self-evident, why then do we have an erring consciousness of discord at all? Only because we do not proceed from our complete unity with the one Being, nor do we accept the interpretations of divine Principle, nor do we contemplate all with a *scientific understanding*. Such understanding is based only on ideas (Mind), operating in an infinite calculus (Spirit) and having unchangeable identity (Soul). Here we recognize that disharmony is not something of itself; it is harmony not understood in a Christianly scientific way. Harmony, rightly understood, operates as infinitely diversified forms of harmony; harmony misunderstood manifests itself as the manifold phenomena of discord.

— *recapitulation*

Summarizing this, we see that Mind, Spirit and Soul have the office of translating Life, Truth and Love into human experience. They accomplish this through the Four. In the Word, they let in the light of understanding whereby God can be known through his ideas. In

the Christ, they fulfil the demand to re-translate constantly all false beliefs back into ideas. In Christianity, they show that ideas are qualitatively as great as their Principle and reflect it completely. In Science, they make ideas the bricks of the structure of our scientific understanding. At this point, at the end of the descending way of the Chart, complete agreement is achieved between God's understanding of himself and man's understanding of God, which is really one: scientific understanding.

*Transition  
from Soul to  
Principle*

The unique importance of Mind, Spirit and Soul to a practical, operative Christianity should not give us a onesided, unbalanced consciousness of the synonyms. At the beginning of the study of Christian Science, especially, the student is apt to concentrate mainly on Mind, Spirit and Soul, for they help him to lift thought out of the physical into the divinely metaphysical. Mind teaches that there are ideas underlying all things; Spirit explains that ideas, not matter, constitute ultimate reality; and Soul makes clear that all things cognizable by the material senses are but counterfeits of true ideational identities. But our endeavour is to go beyond metaphysics and attain Science, the standpoint of Principle, which demonstrates itself as Life, Truth and Love. The critical step in the unfoldment of spiritual understanding is, therefore, the one from the third to the fourth synonym. Mind says, all is ideas; Spirit says, these ideas alone are real and substantial; Soul says, all ideas have changeless identity. Then comes the decisive point of transition from metaphysics (= the contemplation of ideas) to Science (= the contemplation of the infinite One which includes within itself all ideas), where the superimportant question is: Do *we*, or Principle, demonstrate ideas? Do *we*, or Principle, apply ideas? Thus Principle becomes the next synonym, the fourth in the order of the ascending way of understanding, and answers: I, Principle, have an idea; I demonstrate Life, Truth and Love.

*The critical  
"three-and-a-half"*

The Bible already indicated the eminent importance of the transition from the third to the fourth synonym, and taught that a decisive solution of a problem is only possible when the critical three and a half has been passed. All kinds of symbols were used in order to illustrate this three and a half; for instance, three and a half

days (Rev. 11:11); “a time, times, and a half” (Dan. 12:7; Rev. 12:14), forty-two months ( = 3½ years) (Rev. 11:2). The three and a half that does not want to go on to the fourth synonym is a state of thought that never gets there, that is never really successful; though it makes a certain sense of Mind, Spirit and Soul its own, nevertheless it is not willing to put the idea completely back into Principle which, alone, is able to demonstrate Life, Truth and Love. Yet until we are ready to let Principle operate as Life, Truth and Love, consciousness does not really touch the essence of Science. Without this willingness, our sense of Mind remains solely a concept of an improved human mentality which becomes only too easily a victim of mortal mind, its beliefs and suggestions; our sense of Spirit is not truly substantial and pure, but in danger of mingling with material beliefs and then fading away; our sense of Soul will not remain definite, safe and unchangeable, and so material sense is able to choke our spiritual sense and inner conviction. As long as *our* thoughts are the source of metaphysical thinking, understanding will not be rooted in divine Principle and, consequently, our knowledge of Mind, Spirit and Soul will stand on weak ground, on shifting sand. Then we hear the nonsensical question: Why has Christian Science not helped me? As long as our understanding of Mind, Spirit, Soul is not Principle, we are not able to take the blessings of Life, Truth and Love, which are already at hand, and make them our own; however, without Mind, Spirit and Soul we have not touched Christian Science at all.

*Laying down  
the personal  
concept*

The more we acquaint ourselves with Mind, Spirit and Soul, the more they bring us an improved state of humanhood, better business, more supply, happier relationships etc; but these are the common fruits of any benevolent metaphysical practice. That which differentiates Christian Science from the numerous metaphysical teachings is the demonstration of the divine Principle as Life, Truth and Love. This demonstration demands that the mortal concept of life (the opposite of Life), one's own concept of the right and true (the opposite of Truth) and one's own aims (the opposite of Love) are first laid down so that Life, Truth and Love can demonstrate themselves as us. Mortal sense may not experience this as harmony but, probably, as the

complete opposite. The crux of Christian Science is that Truth brings the sword to mortal mind.

*Principle-I*

Naturally, it is already a great step forward when, in our thoughts, the ideas of divine Mind take the place of the illusions of mortal mind. Yet the great question is whether we still think *about* Mind, as if Mind were an object vis-à-vis ourselves. Thinking about the divine Mind is utterly different from comprehending that Life, Truth and Love is our Mind. In Science, there is no personal I which can think about the one Being; there is only the one I AM, the Mind-I. The Christian Scientist does not think about Mind and its ideas, but accepts and acknowledges that Principle—Life, Truth, Love — is the Mind-I, the Spirit-I, the Soul-I, which alone truly knows, understands and testifies.

*The four orders of the synonyms for God*

*Orders of the seven synonyms for God*

On the level of Science itself, we have but one synonym: Principle. As the infinite One, it includes within itself all the other synonyms. This one Principle unfolds itself, on the level of divine Science, as the one Life, the one Truth and the one Love. As Life, Truth and Love reflect each other they constitute, on the level of absolute Christian Science, synonym-combinations: Life, Truth, Love as one; Truth, Life, Love as one; Life, Love as one; Truth, Love as one. These combinations do not represent an order of synonyms. On the level of Christian Science, it is different; the seven synonyms form sequences, orders, steps of progress. Corresponding to the four modes of the operation of Being they are termed Word order, Christ order, Christianity order and Science order.

*First and last synonyms determine the purpose*

In each of the four orders, the seven synonyms have a different sequence, for the purpose of each order defines the sequence of the synonyms. In each order, the values of the first and of the last synonyms are characteristic of the purpose of the order for they indicate how, in ordered spiritual steps, the postulate of the first synonym is developed until it reaches its consummation in the last synonym. Thus the first and the last synonyms tell us which fundamental problem is worked out through the seven synonyms and, consequently, determine their place values.

*Mind, Spirit, Soul, Principle, Life, Truth, Love (Word)*

*Word order*

Viewed in a general way, the Word means the self-declaration or the self-analysis of Being. On the level of Christian Science, the Word must therefore define Being in the way it can be comprehended even on the human level. Therefore, it must answer *our* question: What is God? The Textbook answers: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465). This sequence of synonyms is called the Word order.

*Spiritual law of creativity*

The Word order begins with Mind and ends with Love. As the Word has to do with *comprehension* of what God is, Mind must have the place value of enlightenment, knowledge, and creative thinking, for this corrects our ignorance of God. Love has the place value of perfect knowledge, complete enlightenment and transparency; the seeking, investigating thought comes to rest. The Word order has, therefore, to show how, from the moment when the first ray of light of a true insight into reality breaks into consciousness (Mind), this first enlightenment unfolds in a spiritually logical order to the point where it finds its complete presentation (Love). Consequently, the Word order can be called the spiritual law of creativity.

*Seven stages in the order of creation*

As the Word order gives us a universal law of the unfoldment of creativity, it is only natural and logical that it corresponds spiritually with the order of creation as illustrated in the first record of creation in the Bible. Actually, the seven days of creation present, in their symbolism, the same spiritual order of unfoldment as the seven synonyms of the Word order. "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). The seven days illustrate how each creative thought unfolds in the order of Mind, Spirit, Soul, Principle, Life, Truth and Love to the point of its perfect and complete presentation.

Whenever a divine impression enlightens thought, it is the working of 1) divine Mind which says: Let there be light, knowledge, comprehension. 2) Spirit lets this light unfold and brings divine order into the conceptual realm. Thereby, 3) the cognition of clearly identi-

fiable and definable identities of Soul crystallizes. 4) It is recognized that all these identities of being are under the central, powerful government of Principle. Principle never repeats itself and, therefore, expresses itself 5) as newness of Life, as multiplication. Thereby, 6) a consciousness of Truth, of all that is true, whole, healthy is formed. Only then, 7) thought finds itself home in God; it finds peace and rest in the knowledge of the perfection of Love.

*Place values  
of the seven  
synonyms for God*

The Word order is, therefore, the great creative impulse which constantly brings new thoughts to view and unfolds them until they reach the point of complete fulfilment. This needs seven stages of development: 1. the creative ability of Mind; 2. the evolutive power of Spirit; 3. the identification through Soul; 4. the government of Principle; 5. the multiplication of Life; 6. the consciousness of Truth; 7. the complete unity with God, Love.

*Order of the  
spiritual law of  
accomplishment*

When we understand this irrefutable law of divine accomplishment of the Word order, we can partake of it consciously, taking each step consciously and finding it harmoniously practical. The Word order therefore teaches us: 1. Whenever we turn, receptively, to divine Mind, it bestows on us a new creative thought. What are we going to do with it? 2. As we keep it pure and do not mix it with human conceptions, we give it that affection and warmth which is necessary for its unfoldment. 3. In the course of unfoldment, all those elements are mobilized which are necessary to form its true identity. (Nature imitates this. Let us take a flower as an example: First, one does not see anything like a flower for we only have a creative seed; secondly, this seed unfolds, takes root, then a stalk, leaves and buds grow; and thirdly, only then does the flower, the identity, appear). 4. As identities appear, this does not bring the development to an end; now comes the important step, to go beyond the three and a half to Principle, to the recognition that the identities of being can govern us with power and authority when they are seen to be independent of us, but belonging to, and operating in, Principle. 5. Hardly has one gained this insight, when that love is demanded of us which is ready to lay down our mortal sense, our mortal will and action, in every situation, so that the newness of Life can continually

break through. This lifts us above old beliefs, wings thought with new inspiration and manifests true individualities. 6. Thus we make room for a completely new structure of consciousness which takes possession of us and forms us anew; in this way spiritual manhood establishes itself. 7. This gives us, finally, the sense of finding ourselves in our spiritual origin, one with true, perfect being, embraced in Love.

*Order of the  
unfoldment of  
understanding*

The “third degree” of the “scientific translation of mortal mind” which is termed “understanding”, also shows a sequence of seven spiritual steps (S. & H. 116): 1) All true understanding begins with *wisdom*, which 2) must be conserved in its *purity*, so that it can 3) crystallize into definite *spiritual understanding*, whereby 4) *spiritual power* is gained, which 5) can only be experienced when that *love* is shown forth which is willing to lay down the mortal concept. Then 6) the true idea can claim its own, which establishes a state of *health* and wholeness, and 7) shows forth the *holiness* in all things.

*Irrevocable  
order*

It is important to see that this order of unfoldment is irresistible and, consequently, can neither be overthrown nor by-passed. Each stage demands that the preceding one is fulfilled. 1. Whatever does not start with wisdom leads nowhere. 2. If sometimes we act wisely and at other times, foolishly and blindly, there must be chaos; therefore it is imperative to let only wisdom reign, keeping ourselves pure from other influences. 3. Without wisdom and purity, no definite spiritual understanding can be reached. 4. Without spiritual understanding, we cannot demonstrate spiritual power; we can only exercise blind will-power. 5. Without spiritual power, we lack that power which alone enables us to lay down a mortal concept of life; we could try to do it with will-power or asceticism but we should never really succeed. 6. Health can only be established when mortal consciousness has been laid down, because mortal consciousness can bring forth only unhealthy conditions. 7. Without spiritual health, or wholeness, a state of holiness is impossible.

*Apodictical  
order*

This makes it clear that the seven creative acts in the first record of creation cannot be put into *any* order; they form an irrevocable, logical order. The same is

true of the seven steps of “understanding” in the “third degree” (ibid.) as well as of the order of the synonyms in the definition of God. Neither the biblical writers nor Mrs Eddy chose this order; it exists in being and, consequently, it is imperative.

*Scientific law of  
fulfilment*

For the seeker after Truth, this brings a great change. Up to now, when trying to find a solution to a problem, he may have used a comforting verse out of the Bible, a great statement from the Textbook or a kind thought from any of the enlightened thinkers, — isolated truths torn out of their relationship within the whole. Today, spiritual divine Being offers us, through its revelation of the Word order, the scientific method by which the governing idea of a problem can be grasped in its perfection and brought to birth. In this lies the overwhelming importance of Mrs Eddy’s discovery. Until that time, no scientific method was known which showed how each creative thought can be unfolded in logical, ordered spiritual steps up to the point of perfection; one was working with mere intuition, with trial and error. But today, the law of fulfilment is given us through the Word order.

*Ordered structure  
in Bible and  
Textbook*

It would go too far to show how all creative activity, in each field of human experience, from the most mundane up to the spiritual, must fulfil the seven stages in order to attain complete fulfilment. The law of fulfilment of the seven days of creation has universal application. It is, therefore, not surprising that many books of the Bible, and most chapters of the Textbook, are written in the Word order, because they show a subject as it unfolds from its first incipient stage, through ordered steps, to the point of its complete solution. As long as one reads the Bible and the Textbook in disconnected bits, taking here a verse and there a sentence out of their context, their deeper, truer meaning cannot be grasped. Only as the orders and structures of the Bible and the Textbook are grasped, can the full meaning of these books be explored; until then our endeavors will be fragmentary and in spite of reading and re-reading (= re-legere) we shall not go beyond a religious, emotional approach.

*The order of  
unfoldment:*

This law of unfoldment can be looked at either from a metaphysical standpoint or from the point of view of

— *viewed  
metaphysically*

Science. From the metaphysical point of view, the seven steps of unfoldment describe our approach to perfect understanding through those mental steps which have to be taken in order to let new vision and inspiration be developed to the point of complete clarity.

— *viewed  
scientifically*

Though it is important to know this order of unfoldment and to try to use it in all creative activity, it is even more important to understand that these stages can be realized only because underlying them is the nature of Being as Mind, Spirit, Soul, Principle, Life, Truth and Love. Only because the self-declaration of Being says: "I am Mind", does it come to us as inspiration, wisdom, new ideas; only because Being says: "I am Spirit", does the idea unfold; only because Being says: "I am Soul", does the idea identify itself; only because Being says: "I am Principle", does the idea operate to govern with spiritual power; only because Being says: "I am Life", are we lifted above the mortal sense of existence into newness of Life; only because Being says: "I am Truth", does the consciousness of health and wholeness establish itself; only because Being says: "I am Love", is perfection possible. This understanding lifts us out of a metaphysical approach to a scientific standpoint where the Word says continually: "I am Mind, Spirit, Soul, Principle, Life, Truth and Love".

*Effect of the  
Word order in  
the human*

The more we acquaint ourselves with the scientific standpoint of the Word order through an understanding of the seven synonyms for God and their respective ideas, the more its practical meaning becomes differentiated and, therefore, universal. It shows itself forth in every field of human activity as the creative law of fulfilment, before which human problems disappear. As we remain in the consciousness: that there is only one Mind, this lets our thinking start with intelligence and wisdom, whereby human conceptions are wiped out; that there is only one Spirit, then only spiritual realities are unfolded, and material values disappear; that there is only one Soul, then only divine identities appear and take the place of material things; that there is only one Principle, then harmonious government is sensed throughout the world and disharmony disappears; that there is only one Life, then this lifts us above a mortal concept of existence and death loses its sting; that there is only one Truth, then the consciousness of true man-

hood becomes ours and we no longer have an erroneous consciousness with its sin, sickness, loss, lack, etc.; that there is only one Love, then we behold all its perfection, where no accuser raises its voice any more.

*Inverted  
Word order*

The Word order helps us to clarify what constitutes true being and, consequently, what does not belong to it. From this perfect standpoint we can retrospectively understand the nothingness of any opposite belief. We go forth from perfection, from all-inclusive Love, and recognize that all beliefs which are contrary to Love, Truth, Life, Principle, Soul, Spirit, Mind have no real existence. In this way, Doorly taught how error can be handled through the inverted Word order: As Love is all-inclusive, impartial, and perfect, it resolves all that seems to be exclusive, biased and imperfect; as Truth is health, consciousness, affirmative and saving, it destroys sickness, erroneous consciousness, all that is negative and condemnatory; as Life is deathless, exalting and exuberant, it overcomes death and all that degrades and is destructive; as Principle operates harmoniously, resting on system and Science, all that is disharmonious, contradictory and unscientific, is lost sight of; as Soul and its identities are sinless, unchangeable and inviolable, all that is sinning, changeable and violable, is cast out; as Spirit is substance, reality and good, the belief that substance, reality and good are inherent in matter becomes null and void; as Mind is power, intelligence and law, the belief in any other power, intelligence and law is dissolved. The more intimately we know the seven synonymous terms for God through their ideas, the more we can elaborate this method of handling evil. (See, for instance: John W. Doorly, "Christian Science Practice", pages 334-345, 1st ed.; pages 344-355, 2nd ed.)

*Principle, Life, Truth, Love, Soul, Spirit, Mind  
(Christ)*

*Message from  
God to men*

The Word, in Christian Science, is the standpoint of the seeker and answers the question, "What is God?" In the Christ, the standpoint changes to God, who comes to men and manifests his nature to them; man *finds* God. The Textbook explains the Christ, in part, as: "Christ is the true idea voicing good, the divine

message from God to men speaking to the human consciousness" (S. & H. 332). The standpoint of the Christ is always *from* God. In divine Science, Christ is Truth itself; in absolute Christian Science, it is "the true idea voicing good" and in Christian Science, "the divine message from God to men speaking to the human consciousness".

*Agreement  
between God  
and man enforced*

As Christian Science deals with the application of Science to humanity and human experience, it is the function of the Christ to enforce the divine on human consciousness so irresistibly that all human resistance gives way and the divine nature is made fully manifest in man. "Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (ibid.). It is, therefore, the nature of the Christ-power not to rest until material, mortal human nature yields to the divine, and only the divine is expressed in man, so that man appears as God's image, and the complete coincidence between "God and man in His image" is established. In the Word, the agreement between man and God is sought; in the Christ, the agreement of God with man is brought out as the coincidence of the divine with the human, as divinity embracing humanity.

*Translation of  
God to man in  
spite of error*

With this agreement, the self-operation of the Christ finds its fulfilment: Christ, in divine Science, means the self-expression of Being; the Christ, in absolute Christian Science, operates with the purpose of manifesting the infinite ideas of being; this demands, in Christian Science, that all opposite beliefs yield to ideas. The Christ, therefore, manifests itself *in spite of* error, until the point is reached where all error yields, and only the pure idea is manifest. Thus, the oneness of Principle and idea, existing in divine Science, is translated to human experience to the extent that everywhere only the idea is expressed.

*Christ order*

This translation of divine Principle to the point of its manifestation as idea, in human experience, is presented in its successive phases in the "scientific translation of immortal Mind" and the "scientific translation of mortal mind" (S. & H. 115/116). The "scientific translation of immortal Mind", with its three subtitles "God", "man" and "idea", illustrates the translation of God

to man as idea. God is shown here in his Christ office. This does not deal with the question, What is God (the Word of God) but with the method of how God translates himself to man. Therefore, the order of the synonyms is different: divine Principle, Life, Truth, Love, Soul, Spirit, Mind. This sequence is called the Christ order. Whereas the Word order gives the definition of God, the Christ order illustrates the translation of God to man as idea.

*Re-translation  
of mortal mind  
back to divine  
Mind*

Simultaneously with this translation, the "scientific translation of mortal mind" also operates through its three degrees of "depravity", "evil beliefs disappearing" and "understanding". Through the Christ translation of God to man as idea, on the level of Christian Science, ideas dissolve illusions; when "depravity" is touched by the power of ideas then "evil beliefs [are] disappearing" so that, finally, only the pure "understanding" of the realm of ideas is ruling. Then the Christ-operation has reached its climax in the human: "In the third degree mortal mind disappears, and man as God's image appears" (ibid.). It must not be forgotten that this re-translation of illusions into ideas, of depravity into scientific understanding, of mortal mind into divine Mind, is the effect of the Christ order, of the "scientific translation of immortal Mind" which translates God to the point of understanding. (For a more detailed exposition of the "scientific translation of immortal Mind" and of the "scientific translation of mortal mind" see: John L. Morgan, "The Two Translations").

*Place value of  
Life, Truth, Love*

In the Christ order, it is again the first synonym (Principle) and the last (Mind) which determine the purpose of the Christ translation, namely: How does the divine Principle translate itself to the point of its manifestation as ideas of Mind, which dissolve the illusions of mortal mind with all its phenomena? This Principle proceeds from its absolute ideal, Life, Truth and Love, which, as they are already manifest as idea, do not only mean Father, Son and Mother, as in the Word, but the fatherhood, sonship and motherhood of God. In the Word, Life is known as Father; in the Christ, Life is the fatherhood of God; in the Word, Truth is the Son of God; in the Christ, it means the sonship of God; the Word reveals Love as Mother; in the Christ, Love stands for the motherhood of God.

The suffix “-hood” and “-ship” designates the manifested form of Father, Son and Mother.

*Place value of  
Soul, Spirit, Mind  
— seen  
subjectively*

Viewed from the divinely subjective standpoint we recognize that it is divine Principle which expresses Life, Truth and Love, in the human also, as idea. How? Because Principle is Soul, the absolute identity of Being wherein subject and object are one, Principle translates itself, through Soul, into such forms as are always identical with Principle, and correspond with its nature. As Soul translates this divine ideal as infinite ideas of this ideal, they are ordered by the diversifying, classifying and individualizing Spirit, so that each idea is brought forth in that form which is adapted to a specific individual situation. All these ideas are ideas of Mind, therefore maintained, empowered and manifested by Mind. Thus the divine Principle is translated to the form of infinitely individualized manifestations as ideas.

*— seen  
objectively*

The Christ translation can also be considered from the objective standpoint. In other words, how does the Christ translation manifest itself in human experience and how do *we* experience it? Here, we find how, under the impulsion of divine Principle operating as Life, Truth and Love, all resistance to the manifestation of the idea is broken down. Soul, which translates the ideal of God into its identical ideas, reverses the testimony of the physical senses and exchanges the objects of sense for the ideas of spiritual understanding. Right where, up to now, material sense could see only distortions of reality, spiritual sense comprehends true identities of being. This results in a purification of every situation, because Spirit sorts out the distortions and brings order into chaos; each idea comes into expression in its pure form, and everything which does not belong to it, falls away. Freed from everything erroneous, we then experience the whole might and wisdom of the Mind-idea, manifesting itself in humanly unpreconceived ways.

*The Christ is not  
conscious of an  
opposite*

The Christ order finds its practical application when there is a claim that something unlike God is mightier than God, that something false, negative or evil can resist the operation of the divine. We may feel that a disease can be more powerful than God, a hostile, mental attitude cannot be changed, our human character

can be an unsurmountable obstacle for the manifestation of the divine in us, or that a patient and his surroundings are mentally resisting the influx of the healing Spirit. In such cases, the metaphysician tries to mobilize a whole army of right thoughts or even ideas in order to fight the various arguments with the power of perseverant "right thinking", so as not to be overwhelmed by the onrush of error and conquered by it. This is a burdensome and, very often, tiring and unsuccessful method. The Christian Scientist works differently. He lets God work for him. But Christ, the idea of God, knows no enemy, no adversary, no accuser. The divine Principle constantly says: I operate for my individual, perfect ideas as the fatherhood of Life, the sonship of Truth and the motherhood of Love, which are translated through my nature of Soul as identical, but always different, forms of Life, Truth and Love; infinite Spirit never repeats itself and, consequently, brings forth infinitely diversified forms of Life, Truth and Love which, as ideas of Mind, present Life, Truth and Love's power of manifestation. In this consciousness, the practitioner rests in the understanding that the Christ neither knows an opposite nor mingles with it and yet, humanly seen, handles it. But the Christ itself is conscious only of the manifestation of its own idea.

*The Christ  
translation  
works for us*

The practitioner can, naturally, also include in his treatment the objective standpoint, i.e. the contemplation of how the Christ translation works in human experience *in spite of* material, mortal error. He finds great confidence in the consciousness that nothing can stop the operation of divine Principle, so that Life, Truth and Love as the fatherhood, sonship and motherhood of God express themselves unconditionally and continually. God cannot be asked to express his fatherhood, sonship and motherhood; because God has a Christ, he cannot help doing so constantly, in an unlimited, unasked-for way. The practitioner is conscious that the fatherhood, sonship and motherhood of God translates itself through Soul to every human condition, letting Soul reverse and overturn all that does not conform to its highest ideal. It is then not he who has to change something, but Soul which does it. He accepts that Spirit clears away all that does not belong to the true idea and lets Spirit purify every situation in its own way. It is not up to him to separate the tares from

the wheat; Spirit does it. Through this process of purification, Mind's law of correction is made manifest, for Mind dissolves all that is wrong.

*Destruction  
of concrete  
error*

The subjective and objective aspects of the Christ translation convey the meaning of the Christ as defined on the level of Christian Science: "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583). "The divine manifestation of God" stresses the subjective aspect, i.e. the Christ as the manifestation of Principle in the form of infinite individual ideas; this manifestation does not leave the material, concrete error untouched but shows itself in its objective manifestation as that which "comes to the flesh to destroy incarnate error". Without Soul, the law of identification, Spirit, the law of purification, and Mind with its law of correction, the Christ would be an abstraction, unreal and visionary; but in this way, the Christ brings, through the Christ order, the concretion of the idea in every situation in spite of concrete error. The Christ destroys all that is unlike God, so we can easily understand why the Old Testament speaks of God as a destroying and angry God for, at the time, they did not distinguish between the objective and the subjective standpoints of the Christ.

*Principle; Mind; Soul; Spirit; Life; Truth; Love  
(Christianity)*

*Universe  
of ideas*

Christianity is "the outcome of the divine Principle of the Christ-idea in Christian history" (S. & H. 577) and builds, therefore, on the Christ translation. The Christ order shows how Principle translates itself, in spite of matter and human error, to the point of its manifestation as idea (Mind). The outcome of this Christ translation as true Christianity is therefore a universe of ideas. The question then arises: How great is an idea? How wide is the realm of the universe of ideas? What does this universe contain? Christianity, the follow-up of the Christ translation, explains that the universe of ideas is an unlimited reflection of Life, Truth and Love. The starting point of the Christianity order is Principle; its outcome is the reflection of Life, Truth and Love as a universe of ideas. Father, Son and Mother as the triune Person, God, reflects itself in the

universe of ideas as the fatherhood, sonship and motherhood of ideas, as the compound idea, man.

*Christianity  
order*

How do we arrive at this universal reflection? The Christianity order shows the method. The "Glossary", containing the metaphysical interpretation of Bible terms, also interprets God from the standpoint of metaphysics or ideas as: "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587). The Bible knows God as Soul, Spirit, Life, Truth and Love; but the metaphysical interpretation, which we find in Christian Science, includes God as Principle and Mind. Without Principle and Mind, the concept of God as Soul, Spirit, Life, Truth and Love would remain merely religious or sentimental.

*The bigness  
of an  
idea*

In Christianity, it is the realm of ideas which stands in the focus of contemplation, and as all ideas come from Principle and thus reflect the essence of God as Life, Truth and Love, the grandeur of ideas can be fathomed. Ideas are not God himself; they are not quantitatively, only qualitatively, as big as God. Each idea is conceived as the idea of the whole God, one with God or, one might say, clothed with the whole of God. The interpunctuation in the Christianity order makes this clear: each synonym is separated from the other by a semicolon and not, as in the Word order and the Christ order, by a comma. A semicolon stands like a fullstop in a sentence to mark the end of a thought. In Christianity, each idea comes from God and also ends in God, which shows that each idea must be considered as God-idea.

*Place values:*

— *Principle*

— *Mind*

— *Soul*

In the Christianity order, the synonyms mark the logical steps to an appraisal of how the most comprehensive concept of the limitlessness of an idea is formed. Thereby the mortal, limited concept of a material universe is resolved, step by step, until it finally disappears entirely and the universe is seen to be a realm of ideas, a vast *reflection* of God. How does this universe of ideas appear? All ideas come from Principle which says of itself: I interpret myself only as ideas. All ideas are mine and have one parenthood, the parent Mind. All ideas, therefore, partake of the whole nature of God, divine Mind. All the qualities of an idea are the qualities of God. As every idea is an idea of the same parent Mind, every idea is identified with Principle and all of

— Spirit

— Life, Truth,  
Love

its ideas; all ideas are identical in essence and serve, through Soul, one identical purpose: God. Not one of these ideas serves a purpose that is not in agreement with that of all other ideas. Through Principle, every idea is united to every other idea, and by reciprocal reflection they constitute one vast reflection of Spirit. What is thereby reflected? Father, Son and Mother. In Christianity, Life means that each idea reflects God as Father to itself and every other idea; this is the fatherhood of the idea. Similarly, Truth and Love signify the sonship and motherhood of the idea. All ideas, — and also the compound idea, man, — are father, son and mother to themselves and to every other idea. In the Word, Life, Truth and Love symbolize God as Father, Son and Mother; in the Christ, the fatherhood, sonship and motherhood of God; in Christianity, they mean the fatherhood sonship and motherhood of ideas, ie the universal ‘familyhood’. All ideas express fatherhood, sonship and motherhood to themselves and to every other idea.

*Inverted  
Christianity  
order*

— Life, Truth,  
Love

The Christianity order marks the spiritual steps to be taken for the complete reflection of God, as a universe of ideas, to be reached. Thereby the mortal concept is resolved, and this leads to the *demonstration* of the idea. The inverted Christianity order demonstrates, therefore, the wholeness of the idea by tracing every idea back to its Principle and so proving that it is Principle’s own idea. This order proceeds from the final state of Christianity, i.e. from the universal reflection of Life, Truth and Love and leads every idea through Spirit, Soul, Mind back to Principle, proving that it has its origin in God, Principle. Here the practitioner understands that in the one universe only the infinite ideas of fatherhood, sonship and motherhood reign. Every idea operates for the purpose of supporting, maintaining, providing for itself and every other idea (fatherhood), to affirm and acknowledge itself and every other idea (sonship), and to protect, love, help and fulfil itself and every other idea (motherhood). This universal ‘familyhood’ demonstrates the true concept of man as interpreted in the “Glossary” as “the compound idea of infinite Spirit; the spiritual image and likeness of God [Soul]; the full representation of Mind” (S. & H. 591). In the reflection of Life, Truth and Love, ideas always reflect new combinations of compound ideas, because there is no limit to Spirit. Each compound idea

— Spirit

- *Soul*
- *Mind*
- *Principle*

is identified with God, and so it is “the spiritual image and likeness of God” (Soul). Through this complete identification of man with God’s nature, not one single idea is lacking, so it knows itself to be “the full representation of Mind”. All ideas are ideas of the impersonal Principle, so man as the compound idea is applied, demonstrated and proved by Principle.

*Dissolution  
of problems*

When, in the practice of Christian Science, a discordant concept of someone or something has to be dealt with, the Christianity order is a great help in doing it. Thought turns away from the problem to the impersonal Principle which knows only ideas. As the problem cannot be conceived of as a manifestation of divine Mind, thought excludes the problem and turns to the ideas of Mind. Because ideas have not an isolated existence but work together in the one common interest (Soul) no problematic situation can arise. When all is considered from the divine standpoint, any so-called problem is properly adjusted in the focal point of Spirit, and the pure reflection is seen where, before, the deflection appeared to be. This reflection shows us the universe of Life, Truth and Love. In this universe, each idea supports every other idea, contributes to their success (Life) affirms and empowers them (Truth), and accepts their perfection (Love). The full reflection includes the demonstration of the idea, and this brings about the disappearance of the erroneous universe in which each one criticizes (opposite of Life), fights, libels (opposite of Truth), envies, hates and condemns each other (opposite of Love). The demonstration of true ‘familyhood’ also brings into expression the full concept of universal manhood as “the compound idea of Spirit; the spiritual image and likeness of God; the full representation of Mind” (ibid.), all founded in, and used by, Principle. Thus Christianity fulfils the practical function of tracing all evil back to mortal mind, to nothingness, and of recognizing good as the demonstration of Principle.

*Soul and Life; Spirit and Truth; Mind and Love;  
Principle (Science)*

*Ideational  
being*

Word, Christ, Christianity are gathered together into Science. In the Word, we *seek* the knowledge of God; in the Christ, God translates himself to human con-

sciousness and we *find* God; in Christianity, we can *use* what we have found of the knowledge of God. Then thought asks: Do such things as seeking, finding and using exist in being? Science answers: In being, everything already *is*; we only need to be. In being, there is no process of development (Word) or translation (Christ) or reflection (Christianity); there is only one being (Science). Here, process becomes *being*. In the Word, thought is led up to God, it *ascends*; in the Christ, we experience how God *descends* to human thought; in Christianity, thought *expands* to universal, unlimited ideas; in Science, which knows no process, ideational being is *interpreted* as an already existing fact.

### *Science order*

Because Science knows no steps of progress, the order existing in being has to be presented in such a way that it shows the logical sequence of interpretation without conveying the impression that this sequence is a process. The Bible chose the symbol of the candlestick with its seven lamps (Ex. 25:31-40); one lamp in the middle carried by the base and the shaft of the candlestick, with three branches on the left and three branches on the right of it, each branch carrying a lamp. Thus the right and left lamps next to the middle one are connected to each other by two branches, the next two are also connected and, finally, the furthest two. Let us take the definition of God (S. & H. 465) as Mind, Spirit, Soul, Principle, Life, Truth and Love and instead of regarding it as a sequence in the Word order, consider it from the centre, from Principle; this coincides with the symbol of the candlestick with its seven lamps. It illustrates how, in Science, all the synonyms are directly united with Principle (the shaft) and combined into one whole (through the connecting branches). Here Mind does not lead directly to Spirit, and Spirit to Soul, etc. as in the Word order, but each synonym is directly connected to Principle. Down the shaft (Principle), we have the branching off of 1) Soul and Life, which are connected to each other, 2) Spirit and Truth, 3) Mind and Love, and all is 4) based on Principle. This is the Science order.

### *Structure of scientific understanding*

The office of the level of Christian Science is to explain to human thought its relation to Truth. The Word order shows how ignorance yields, step by step, to an ever higher knowledge of God; the Christ order shows

that no illusion can successfully withstand the power of this knowledge of God; the Christianity order then establishes the limitless universe of ideas in place of a mortal, limited, illusive concept of existence. But the comprehension of a universe of ideas demands a completely new form of understanding and this is bestowed by Science. The Science order explains the structure of scientific understanding, which is based on ideas and makes misunderstanding impossible.

*Place values:*

— *Soul and Life*

In the Science order, which begins with Principle, ends with Principle and hangs together in Principle, Principle is interpreted as a system of ideas. This gives the key to the place values of the synonyms. Soul and Life declare that the realm of Principle consists of unchangeable identities (Soul) of being (Life); these are clearly identified and defined ideas (Soul) which constitute existence (Life). As in any other science which rests on clearly identified elements or factors — like the numbers in mathematics, chemical elements in chemistry, the constituents of the atom in physics, the notes in music, the colours in painting — the Science of being rests on clearly identified ideas which are unchanging (Soul) and eternal (Life); it rests on the “*numerals of infinity*” (see also page 30), i.e. on all the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. All ideas together constitute what may be called the elements, factors, constituents, of the only true existence.

— *Spirit and Truth*

These “*numerals of infinity*” (Soul and Life) are not in a static, inactive state, but lend themselves to ever new combinations; every idea reflects infinitely every other idea (Spirit) and with every new combination brings forth a new result, a different form (Truth). The combinations and their results are infinite. Spirit and Truth, therefore, symbolize “*the divine infinite calculus*” of being. The “*numerals of infinity*” are never isolated elements but always operate within a calculus.

— *Mind and Love*

In this calculus, nothing repeats itself. Its results are ever new computations. Each problem, each situation, each opportunity, demands a new combination of ideas and each one (Mind) has its unique place within the whole design (Love). Here we see how, in Principle, the unchangeable identities of being (Soul and Life) combine in infinitely manifold calculations (Spirit and

Truth), which contain every specific right idea (Mind) necessary for the whole plan (Love). All metaphysical conceptions of Mind take their proper place in the compound design of Love. So we learn that only those conceptions of Mind are at work which are included in the purpose of Love. Here, all (Mind) is gathered into the All (Love). The *fourth dimension* of Spirit shows all-in-All, so that every activity of Mind is, every moment and everywhere, at Love's disposal.

— *Principle*

The fact that nothing else is ever happening but Mind's activities adapted to any situation (Mind and Love), points to the *omniation* of Principle. It is due to the ever-operative Principle that nothing else is going on in being but the infinite Principle and its infinite idea. Thus thought has reached that point where it can accept, understandingly, the highest level of Science, Science itself. The Chart starts at the top with Principle and ends at the bottom with Principle, which is again the start; so Christian Science links up again with Science itself, and now understanding is more transparent.

*Harmony*

When, in Christianity, thought has expanded to comprehend the limitless idea and is aware that it deals with a universe of ideas, the way is clear for the acceptance of scientific understanding. From the standpoint of Science, we understand that being consists of eternal, unchangeable identities (Soul and Life), not of things which are changeable and disappear; that these changeless ideas of being constantly combine in ever new forms in a spiritual calculus (Spirit and Truth), which annuls the belief that something can go wrong; that everything happens within a great design (Mind and Love), so that nothing senseless, aimless or purposeless can take place, because for each problem the true answer is already at hand. Then thought rests in the understanding that nothing is ever going on, in fact, but the impersonal operation of infinite Principle. This liberates us from the misunderstanding that we live in a world of much disorder. Thus the practitioner of Christian Science feels deeply rooted in Principle, in which all the ideas of the synonyms for God, the "numerals of infinity" (1) offer within a great calculus (2) the right solutions for all problems (3), and this constitutes the harmony of being (4).

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