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THE ONE MAN

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Abbreviations for the works of Mary Baker Eddy:

S. & H.	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings

THE ONE MAN

Christian Science, while defining the nature and essence of God in a new way, also gives us a completely new definition of the term 'man'. The more fully we understand what God is, the more clearly we can see what man, the image and likeness of God, is. And the more clearly we see what is meant by the name 'man' from the standpoint of a spiritually scientific understanding, the more surely this true view leads us out of the erroneous belief in man as a corporeal mortal.

Biblical teaching reaches its climax in the book of Revelation with John's symbol of the holy city foursquare, coming down from heaven. In the system of Christian Science the four sides symbolize the four modes of operation of the one Being: Word, Christ, Christianity, Science. We will look at the great theme of 'The One Man' from this standpoint, that is, "from heaven", and analyse it from the four sides of this city - from Word, Christ, Christianity and Science respectively. In this way we gain a progressively higher and wider spiritual view of what constitutes true man, which at the same time frees us from all the false concepts of man and their attendant beliefs.

The first aspect, the Word of God, leads us to a divine, true definition of man as the one man, God's man. This is the aspect which needs to be treated most fully.

The second aspect, Christ, shows that man is the one Christ-man, delivering us from mortal manhood.

The third aspect, Christianity, presents man as the one true manhood.

The fourth aspect, Science, portrays this one man as scientific man, as the infinite calculus of being.

I. Word: What is the one man?

The false concept of 'man'

When we speak of man, we generally think automatically of material, corporeal, mortal man. But - what is this mortal? Is he really 'man'?

A mortal is not man. We have only to examine what we know of so-called mortal man to come to the conclusion that this mortal cannot

in any way be called the man of God's creation. We know that he is the creation of human parents, and therefore originates from mortal mind (versus Mind). We also know that he is fleshly, made up of bones, flesh and blood and many other elements, and is therefore not spiritual (versus Spirit). We see that this mortal can sin and be ensnared into evil, and that he is not therefore God's man, who is sinless (versus Soul). This mortal is inharmonious (versus Principle) and - as his name implies - always the victim of mortality and accident. The Psalmist likens him to a flower of the field: "For the wind passeth over it, and it is gone; and the place thereof shall know it no more." (Ps.103:16) (versus Life). A mortal is not in any single respect the image and likeness of God. Yet the record of creation says that God created man in His own image. That which is created by human parents, that which is material, sinful, inharmonious, mortal and the unlikeness of the divine creator, cannot therefore be the true man about whom the record of creation speaks (versus Truth). This mortal man is wholly imperfect, and does not deserve to be called man (versus Love).

What then is the true man? We shall never be able to answer this question while we reason from mortality, for truth can never be deduced from error. To find a correct answer we must therefore first turn away from the lie about the true man, that is, from mortals and cease trying to make them resemble the true man. For between mortals and that which is really man there are no similarities nor points of contact.

Mortals were never perfect and can never therefore be made perfect. The first thing that we need to see clearly is the fact that so-called mortal man has never been perfect man. "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained." (S.& H.476:13) Mortals from the beginning have never been anything but mortal and imperfect. This brings us to another important point: when we learn that this mortal never has been perfect, we should never try to make him perfect in any way or by any means. Yet this is the very wish that all of us entertain. As soon as we become aware of our inadequacy, the longing for perfection is aroused in us. Then we long for a state of perfect harmony, and think that we mortals once possessed this state and that it is only

up to us to regain this lost harmony. But mortals have never been able to be in a state of harmony, for mortality and harmony preclude each other. Hence it is an impossible undertaking to try to perfect the mortal ego or material man.

We all make continual attempts - at the expense of much effort and sacrifice - to improve mortality in order to regain our lost perfection. But this desire for perfection can become the source of considerable tragedy if it is not given the right direction. It is just this toiling to improve mortality that the Bible describes as the curse laid on Adam. Adam was condemned to till the soil, or, in other words, to work on mortality, so that something better may be produced. But such labour is in vain. For perfection can never be achieved from imperfection. Only perfection can bring forth perfection.

We must watch that our striving for perfection does not lead us astray; we must take care that we do not try to attain truth by the wrong means, placing ourselves, like Adam, under the curse of tilling the ground. What does this curse mean? "The condemnation of mortals to till the ground means this, - that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality." (S. & H. 545:7) The attempt to improve mortal beliefs and imperfection by 'right thinking', or by "thought tending spiritually upward", just amounts to condemnation. This must be clearly recognized, for this striving is not the way of Christian Science - as is so often wrongly assumed - but of the Adam curse.

Getting rid of the false concept of man. What can we do then to become one with the true, perfect man? What is the right method? The first and extremely important step is the realization that imperfection cannot be a stepping-stone to perfection and that we must therefore give up trying to improve imperfection. Instead of improving material belief, we must let go of it. An error never turns into a truth. An error can only be resolved by getting rid of it; then truth can appear. Hence mortality, that is, all imperfection, must be given up.

Having seen that in our reasoning we must never start from the mortal if we wish to attain immortal manhood, we then realize that a further step is necessary, and we ask ourselves: What must I do, now that I see that the mortal cannot be improved? The next step

is consciously to put the whole concept of 'mortal man' behind us. We turn right round, so to speak, through 180 degrees, and instead of looking at mortal mind, matter, that which is sinful, inharmonious, mortal, erroneous and imperfect, we now turn our gaze towards divine being, the divine universe of ideas. Thus we look away from the mortal towards the realm which shows us the real man, the man made in the image and likeness of God.

The true definition of 'man'

Man is God's idea. In divine being there is nothing going on but God and his idea. Here man is idea, the idea of God. "God is the Principle of man, and man is the idea of God." (S.& H.476:9) If we reverse this definition and say: The idea of God is man, it is easier for us to look away from the mortal. Only God's idea deserves the name 'man'. But what exactly does it mean, that man is the idea of God?

To discover this we first have to know what God is, for: "We know no more of man as the true divine image and likeness, than we know of God." (S.& H.258:16) The Old Testament already shows us God as the one and only God. In Christian Science this God is scientifically defined by means of seven synonymous terms as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S.& H.465:9).

This definition helps us to get a completely new, purely spiritual concept of God as the Principle of being. But it also yields a much higher and wider conception of what man is. Taking the description of man as God's idea, if we replace the term 'God' with the seven synonymous terms for God, we see that man, God's idea, is therefore Mind's idea, Spirit's idea, Soul's idea, Principle's idea, Life's idea, Truth's idea, Love's idea.

Mary Baker Eddy pointed out that it would be a great blessing for mankind if the word 'God' could be removed from human language and the term 'Principle' put in its place. Misconceptions still surround the old name 'God'. We are still too apt to think of a personal God and hold on to our own narrow, limited and still thoroughly human conception of God. This difficulty can be avoided if, in the place of

God, we speak of divine Principle. But if we stop using the name God and replace it with Principle, we can also drop the expression man and replace it with idea. After all, 'man' is also merely a name and, moreover, a very deceptive one, for we are too inclined to connect the term man with everything which is precisely not man, namely, with the mortal. So by replacing the words 'God' and 'man' with the better terms 'Principle' and 'idea', we can more easily approach the reality of being and realize that fundamentally in the whole of being there is nothing going on but divine Principle, manifesting itself as its infinite idea. "God expresses in man the infinite idea" (S.& H. 258:13).

We are not concerned then with a personal God on the one hand and a universe of persons on the other, but solely with an ideational universe of the divine Principle.

Man as the idea of God is explained through the ideas of the seven synonyms for God. We have established that man is God's idea and that God is defined through the seven synonymous terms for God. Each synonym for God is characterized by specific ideas. This also enables us to define the idea man more exactly, through the ideas of the seven synonyms for God.

As the idea of Mind man expresses all the ideas of Mind: power, force, action, causation, intelligence, wisdom, knowledge, enlightenment, guidance, healing, lawfulness, creativity, divine will, power of manifestation, etc.; he is the divine image.

As the idea of Spirit man expresses all the ideas of Spirit: substance, reality, goodness, order, understanding, unfoldment, development, progress, positive outlook, purity, strength, etc.; he is the reflection of God.

As the idea of Soul man expresses all the ideas of Soul: changelessness, immortality, limitlessness, infinite capacity, invulnerability, sinlessness, balance, spiritual understanding, spiritual sense, meekness, definiteness, certainty, joy, happiness, satisfaction, beauty, grace, self-abnegation, constancy, steadfastness, integrity, etc.; he has divine identity.

As the idea of Principle man expresses all the ideas of Principle: impersonality, scientificness, harmony, authority, spiritual power,

power of demonstration and proof, obedience, loyalty, honesty, etc.; he is the harmonious operation of Principle.

As the idea of Life man expresses all the ideas of Life: infinite individuality, eternity, indestructibility, deathlessness, fatherhood, spontaneity, inspiration, abundance, supply, method, newness, exaltation, pioneering spirit, mercy, love, etc.; he is the being of Being.

As the idea of Truth man expresses all the ideas of Truth: divine self-consciousness, form or gestalt, factuality, sonship, faultlessness, potency, dominion, health, wholeness, truthfulness, etc.; he is the divine ideal.

As the idea of Love man expresses all the ideas of Love: perfection, integrated being, self-sufficiency, all-embracing inclusiveness, universality, completeness, motherhood, inexhaustibility, profusion, superabundance, purpose, fullness, impartiality, holiness, excellence, rest, peace, etc.; he is the fulfilled being of Being.

Our relation to the real man. Once we have perceived what the mortal is and also grasped what the real man is as God's idea, it is up to us to take the next step and admit to ourselves that we are not mortals, but that man is forever the idea of God. So let us henceforward understand that man means only that which is God's own image, and claim this true concept of man for ourselves. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." (S. & H. 90:24) From now on we look upon man as God's own idea, as the idea which God has of Himself. Thus man is only that which God knows about Himself as idea. He is that of which God is conscious. To better grasp the import of this fact we can reverse the sentence and say: That which God knows about Himself, or God's consciousness of Himself, is man. Man is the image of God, or the idea which God has of Himself. Man is therefore the all-intelligent idea of Mind, the substantial idea of Spirit, the sinless idea of Soul, the harmonious idea of Principle, the eternal idea of Life, the conscious idea of Truth, the fulfilled idea of Love - and nothing else. When we admit this, we claim our true manhood.

Man is the reflection of God

We can go a step further still and see that man is not only God's

image; he is also the perfect likeness of God. A perfect image results from reflection; for reflection produces not just any image, but always the exact likeness of what is being reflected. We therefore always use the symbol of reflection to describe the true nature of man and express the fact that man's nature is Godlike. Man is the reflection of God.

An illustration. In reflection there are always three factors involved: firstly, the object in front of the mirror, which we will call 'God'; secondly, the mirror itself; and thirdly, the image resulting from reflection, which we will call 'man'. Now, if we look at the process of reflection, we can draw important conclusions with regard to man.

We see first that the image is always exactly the same as the object before the mirror; so that the result is not only an image but an exact likeness. For us this means that man cannot be anything but Godlike, that in quality he has all the same characteristics that God has, that he is the perfect likeness of God.

This illustration shows something else, too: the image in the mirror cannot do anything of itself. Also man "can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19). Hence, man manifests what God does. Man cannot do it himself, but it is reflected as man. This is an important point. For even in metaphysics we frequently try to ascribe to man capabilities of his own and think that man can reflect God. But man is not God's reflecter; he is merely God's reflection. Man is not the originator of any act of reflection; he cannot of himself express capabilities of any kind. It is not he himself who reflects God, but God reflects Himself, and the result, the reflection, is man. Man is always that which willingly lets happen what God is and does.

Oneness of God and man

If we now advance another step, in order to look at the real man from a yet higher standpoint, we must move away from the symbol of the mirror, which has served us as a useful illustration. For if we stay with the illustration, a mistake can sometimes creep in. We visualize the object before the mirror and the image in the mirror,

and are apt to imagine a certain distance between the object and the image. In terms of the relation between God and man this would suggest that there is also a distance between God and His reflection, between God and His idea, man. And this is naturally not the case.

God and man are coexistent. When we progress spiritually, we come to a new realization, which cannot be illustrated by the example of the mirror. We see that between God and His reflection, between God and His image, man, there is no distance - that God and man are coexistent. Then we cease to think of a perfect God and, at some distance removed, perfect man; we see that the relation between God and His perfect idea is so close and intimate that they coincide, so that God and man's being is one, "God and man coexist" (S.& H. 471:16).

God and man are inseparably one. But this coexistence of God and man has nothing to do with coexistence in time or space. The relation between God and man is much closer; God and man are inseparably one. And we should not think of this inseparability of God and man as though they were two interlocking, inseparable links in a chain. Their inseparability goes much further than this; it is so complete that Mary Baker Eddy, in her great statement, describes it as follows: "Principle and its idea is one, and this one is God..." (S.& H. 465:17). This means that where Principle is, idea is also, and where idea is, there also is Principle. Here we have lost all conception of any distance between Principle and idea, between God and man. Rather we know that God and man, Principle and idea, are forever inseparably one, that in time and space they coincide.

This statement from the textbook is particularly significant in regard to the question what is man. It does not state that Principle alone is God; it states first of all that Principle and idea is one, and this one is then named God. God is therefore not only Principle, but Principle and idea (man) seen as one. Principle and idea constitute cause and effect, noumenon and phenomenon, as one. We thereby gain a still clearer concept of the oneness of being, in which there is no more separation between God and man.

The idea is in its Principle. If we follow this beautiful concept of the oneness of Principle and idea further, we may ask ourselves: What

does it really mean when we say that Principle and idea is one? What is meant by 'and' here? This 'and', in fact, although we may not realize it, presents difficulties; for the word 'and' usually suggests something added, like 'plus'. In the phrase 'Principle and idea', however, the 'and' has quite a different meaning. Here it is not a question of a Principle and, in addition, an idea. Here Principle and idea is indeed one; so we can see: the idea is in its Principle. This is why the term 'idea' is defined as "an image *in* Mind" (S.& H.115:17, author's italics). Again, this does not mean: Mind plus an image; it means that the idea is *in* Mind. Thus an idea must never be regarded as separate from its Principle, but must always "be found in its divine Principle" (S.& H.565:27). Since we know that man is idea, we can also see man is always in divine Mind; man is in Spirit, which is God; man is in Soul, which is God; man is in Principle, which is God; man is in Life, which is God; man is in Truth, which is God; man is in Love, which is God. Or, in the words of Paul: "For in him we live, and move, and have our being" (Acts 17:28). Therefore we must not seek God in man, but man in God. It is only there that we can find him. If we find God, we find man.

There is nothing outside of the one Principle. The realization that man is always in Principle, always in God, brings us very close to the oneness of being. We see more and more clearly that nothing can be going on but this Principle, that nothing exists besides Principle. So there is not perfect man existing side by side with perfect Principle; this means that man cannot exist without his Principle, without God. All that happens to idea, man, can only be going on in God. It is always divine Principle which is operating us as idea, man.

God reflects Himself within Himself. As man is the reflection of God and there is nothing outside of God, this reflection must be going on within God. Man is therefore the name for the fact that God is forever conscious of Himself and is constantly reflecting Himself through, as and within Himself. This constitutes the great, ever-operative rhythm of being. Thus we can see the self-reflection of God in its four phases, as follows:

- 1 God reflects *Himself*. It is not man who has to do the reflecting. Man is not a reflecter of God (Word).

- 2 God reflects Himself always *through Himself*, never through anything else. Man is not a medium, or channel, through which God reflects Himself (Christ).
- 3 God never reflects Himself *as* anything but *His own self*. Man does not have a self of his own (Christianity).
- 4 God always reflects Himself *within Himself* never outside of Himself, for apart from God there is no other real being. Thus the outcome of reflection - man - is always in God, never outside of God (Science).

To gain the true concept of what man is, we must always set out from this one God, from the self-operative Principle. All that is going on happens from God, through God and as God, and always in and for God.

Indivisible Being

The one Principle cannot be divided. Since nothing exists apart from this one Principle, it must be infinite. We know that in this infinite being an infinite reflection is always going on. This leads us to a further realization. Since being is infinite, and in its nature Spirit, it cannot be divided: it remains forever the one and only being. If Principle could be divided, it would no longer be infinite. If only one part could be detached from infinity, this would mean that infinite Principle would be only 'infinite minus one'. This is unthinkable; there is no part separate from Principle. Again, we can see more clearly what this fact means for us, if we consider it in the light of the seven synonyms for God:

- There is but one Mind, and this Mind cannot be divided into many human minds;
- there is but one Spirit, and Spirit cannot be divided into many spirits belonging to many men;
- there is but one Soul, and Soul cannot be divided into many souls belonging to many men. This removes the erroneous conception that each of us has a soul of his own. There is, on the contrary, only one divine entity, only one Soul, which cannot be divided into various different entities;
- there is but one Principle, and Principle cannot be divided into many principles; it is therefore wrong to believe that there are a

- great many principles which man must follow;
- there is but one Life, and Life cannot be divided into many lives; therefore each of us does not have a life of his own and live his own life, for the one Life, God, cannot be divided;
- there is but one Truth, and Truth cannot be divided into partial truths, with everyone having his own truth;
- there is but one Love, and Love cannot be divided. We therefore only ever have to do with the whole, undivided Love which is God, and never merely with a fraction of Love.

Man always partakes of the whole of God. The indivisibility of being can best be illustrated by the example of the sun. The sun reflects or manifests itself through its rays, but the whole sun always shines for each one of us. The whole sun reflects itself in every single dew-drop. However many dew-drops there are, the sun reflecting itself in them remains the whole sun, always indivisible. It is the same with God and man. God, the infinite one Being, is indivisible and always remains the one whole Being. Therefore man can never partake of only a part of God, for there is no such thing as a part of God. God always means: the whole. Man can only partake of the wholeness of God. It is never a part of God that reflects itself in man; only the whole of Principle - just as the whole sun reflects itself in every dew-drop. Hence Mary Baker Eddy defines man as "that which has no separate mind from God" and as "that which has not a single quality underived from Deity" (S.& H.475:19). Man is not a person, separate from God, not 'he who' but "that which ...". And that which is called man has no separate mind from God; man has no separate spirit from God; he has no separate soul from God; no separate principle from God; no separate life from God; no separate truth from God; no separate love from God, but always only the Mind, Spirit, Soul, Principle, Life, Truth, and Love which is God.

This brings us to the wonderful conception of the oneness of God and man. For now we can see quite clearly: God is the Mind of man; God is the Spirit of man; God is the Soul of man; God is the Principle of man; God is the Life of man; God is the Truth of man; God alone is the Love of man.

There is only one I or Ego. This thought can then be expanded

into a further realization: if man can have no separate mind from God, then the Mind which is God is also the Mind which man has. In other words, God and man both have the same Mind, the same I or Ego.

One of the most important points we learn in Christian Science is the fact that there is only *one* I or Ego. Hence man has only the Ego which God has. There is only one "I AM THAT I AM" and this one I AM is the I AM of both God and man. This is so, because the one I AM or Ego cannot be divided up into many egos or I's.

We have seen that God is the Mind of man, because there is only one God, only one Mind, and because man can therefore have no other mind than the Mind which is God. Let us now reverse this statement and realize: Because there is only one God, only one Mind, the Mind which man has is the same Mind that constitutes God; and further, the Spirit which man has is the same Spirit that constitutes God; the Soul which man has is the same Soul that constitutes God; the Principle which man has is the same Principle that constitutes God; the Life which man has is the same Life that constitutes God; the Truth which man has is the same Truth that constitutes God; the Love which man has is the same Love that constitutes God. But, at the same time, we must never forget that these great statements are only really true if by man we always mean, not the mortal, but "that which has no separate mind from God".

Man is the reflection of God's I AM. Jesus always saw himself as the real man, and showed that his I AM is no other I AM than the I AM which is God. John's Gospel, in which the Science of man is revealed, contains a number of such phrases. According to John, for example, Jesus does not say: God spake, and there was light, and I, too, have a part of that light. Rather he says: "*I am* the light of the world." (John 8:12) Similarly, instead of saying: I will rise again, he says: "*I am* the resurrection, and the life." (John 11:25) Also, he does not say: I go my way, but: "*I am* the way, the truth, and the life" (John 14:6). Jesus accepted for himself no other 'I am' than the I AM of God.

Thus we can get rid of the mortal, erroneous concept of man and claim that man is God's idea and that His real man only ever has the I AM which is God Himself. Then we can declare, for instance:

- I am the eternal manifestation of the divine Mind.
- I am the eternal unfoldment of the one Spirit.
- I am the inviolable, incorporeal selfhood of the one Soul.
- I am the infinite interpretation of divine Principle.
- I am the eternal life of divine Life; I am - as Jesus said - "the resurrection, and the life"; I am indestructible being.
- I am the faultless wholeness and demonstration of Truth.
- I am in the state of the eternal fulfilment of Love.

Indivisible man. We may now ask: How big is this I AM? The answer can be deduced from what we have already seen. The I AM is always the whole; it is indivisible, so there is no question of a greater or lesser 'I am', but only of an infinite I AM, God, which cannot be divided. Now we can go a step further and realize: Man likewise, God's idea, having the same I AM as God, cannot be divided. Hence man is also indivisible. There is but one man.

Mary Baker Eddy explains this concept of the one man as follows: "He is the compound idea of God, including all right ideas" (S. & H. 475:14). This brings us to the true definition of what constitutes the real man. The one, indivisible man is the combination and interaction of all God's ideas, that is to say, of all the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. This compound idea of God is also called generic man. Man is "the generic term for all that reflects God's image and likeness" (S. & H. 475:15). And: "God is one. The allness of Deity is His oneness. Generically man is one, and specifically man means all men." (S. & H. 267:5)

Thus we now have the divine, true definition in answer to the question we started with: What is the one man? The one man is that which forms and includes all the infinite, individualized manifestations of God.

II. Christ: The one man as Christ-idea

Man is the expression of God. The first side of the holy city, the Word, has given us the true concept of man: man is God's idea. If we now look at this true man from the standpoint of the second side of the holy city, from the Christ, we see that this one man is nothing else than God in expression.

Illustrations of this are to be found already in the Old Testament, in the story of Jacob, for example. After wrestling all night with the angel at Peniel, Jacob meets his hostile brother Esau and says to him: "I have seen thy face, as though I had seen the face of God" (Gen.33:10). This means that Jacob saw his brother as the true man and recognized that the one true man is never separated from God, that his face is always "the face of God". Jesus teaches the same fact. When Philip entreats him: "Lord, shew us the Father", Jesus answers: "He that hath seen me hath seen the Father" (John 14:8,9). In other words, whoever sees the true man, sees the expression of God. Mary Baker Eddy took the same attitude. It is recorded that she once thanked someone for doing something, and received the answer: "Don't thank me. Thank God", to which she replied: "I have never seen you as separate from God".

These three examples show clearly that we must not regard man as something which tries of its own accord to express the one Principle. We are not subject to a divine commandment which says: Thou shalt express God. Rather we must see that what God expresses is man. Man is God's expression.

Man is the manifestation of God. This brings us again to the important point that it is not man's task to manifest God. Rather the other way round. God not only is God, but He also has a manifestation, an expression, and this manifestation is man. John's Gospel is full of phrases which show this close connection between God and man, Father and son. Jesus says: "All things that the Father hath are mine" (John 16:15); "all mine are thine, and thine are mine" (John 17:10). All that the Father has belongs to the son. Here there is no longer any separation between Father and son, between what the Father has and what the son has. For 'son' and 'man' are nothing else than God's manifestation.

Man is conscious being. To the question: What is man? in the textbook the answer, in part, is as follows: Man is "the conscious identity of being" (S.& H.475:16). From the human standpoint we are told to be conscious of God and His ideas and to identify ourselves with them. The higher our understanding of God, the higher manhood we express. But in Science only the divine standpoint can provide

the real meaning. Here man is not what we know about God, but what God knows about His expression, man. Man is God's consciousness of Himself; he is "the conscious identity of being". Man is therefore the Christ-consciousness - that is, the consciousness of the "co-incidence, or spiritual agreement, between God and man in His image" (S. & H. 332:32). This consciousness constitutes the Christ-man, who lives and operates in the conscious being of God, whether we are humanly aware of it or not. Human, mortal views cannot alter this "conscious identity of being".

The Christ-operation of man. We have also seen that God is not only Principle, but Principle and idea as one. Thus the operation of God includes the operation of idea - that is, the operation of man as idea; in Jesus' words: "... but the Father that dwelleth in me, he doeth the works" (John 14:10). Thus man as idea is the eternal operation of God.

If in the place of God we put the seven synonyms for God, we can see even more clearly what this implies:

- Man as idea is the eternal operation of the one all-intelligent, creative, active, all-powerful divine Mind.
- Man as idea is the eternal operation of the one and only, substantial, all-ordering and unfolding Spirit.
- Man as idea is the eternal operation of sinless, unchanging, immortal, all rightly identifying Soul.
- Man as idea is the eternal operation of the one harmonious, governing, impersonal, scientific, self-demonstrating and self-proving Principle.
- Man as idea is the eternal operation of the one infinitely individual, deathless, self-sufficient, all-sustaining, abundantly bestowing, ever new Life.
- Man as idea is the eternal operation of the one self-conscious, self-affirming, all-dominating, ideal Truth.
- Man as idea is the eternal operation of the one perfect, all-embracing, impartial, all-redeeming, plan fulfilling Love.

The redeeming power of the Christ-man. Divine consciousness always has a redeeming effect on mortal consciousness. It is the Christ to mortal beliefs. The consciousness of the Christ-man frees mortals

from their mortality.

- As the idea of Mind, the true consciousness, man, frees us from all the claims of mortal mind, all the influences of human thought, will-power, illusions, and all the workings of animal magnetism.
- As the idea of Spirit, the true consciousness, man, frees us from all the claims of substance-matter, from material laws, spiritualism, dualism and all evil.
- As the idea of Soul, the true consciousness, man, frees us from sense-testimony, corporeality, material sensations, sin and malpractice.
- As the idea of Principle, the true consciousness, man, frees us from personal sense, human theories, hypotheses, speculations, tyranny, disharmony, arbitrary opinions, and lack of scientific sense.
- As the idea of Life, the true consciousness, man, frees us from a corporeal, mortal concept of life, from the beliefs of birth, maturity, decay and death, deprivation and routine.
- As the idea of Truth, the true consciousness, man, frees us from error, disease, untruthfulness, falsehood, bondage and inconsistency.
- As the idea of Love, the true consciousness, man, frees us from fear, hate, enmity, envy, penalty, curse, condemnation, frustration and nihilism.

III. Christianity: The one man as the one manhood

True manhood knows only the one man infinitely manifested. The third side of the holy city, Christianity, show us how, from the one man, we arrive at one manhood. Let us turn again to Mary Baker Eddy's statement where she stresses: "Generically man is one, and specifically man means all men." (S.& H.267:6) This sentence contains two important declarations: the first points out that we are only ever concerned with the one man; and the second makes it clear that this one man is not singular but infinite. Infinite, however, means infinite in individual forms of expression, infinite in individual manifestations, infinite in individual action, and infinite in individual consciousness. In other words: manhood is the infinite manifestation of the one Christ-man. Therefore infinite manhood is always based on the one man.

It always rests on generic man, expressed in infinite ways and kinds, individually, collectively and universally. Thus it is always man, who generically is the one man, but "specifically man means all men", that is to say, all the infinitely possible expressions of the one man.

This manhood or Christianity has nothing any more to do with a great number of men, but only with the one man. As God's idea this one man cannot possibly be divided into I, you, he, etc. If we realize that man is always solely the idea of God, we lose the erroneous concept of false manhood or a people universe. The manhood of the one man is, rather, a universe of individual, collective and universal manifestations of the one man. So let us consider more closely what individual, collective and universal mean from the standpoint of the one manhood.

Individual. The word 'individual' is often wrongly taken to mean the personal character of someone. When we speak of our individuality, we are usually referring to a particular type and manner of our human being, of "how we are built". But this is not true individuality. True individuality is something quite different. Sometimes the derivation of a word helps us to understand its true meaning. The word 'individuality' comes from the Latin 'individuus', which means 'inseparable, indivisible'. Our true, spiritual individuality, therefore, does not consist of our human characteristics and peculiarities. It lies in our inseparable unity with God. When we are inseparably one with God, we have true individuality. If we can say, with Jesus, that we are in the Father and the Father is in us (see John 14:11), then we have true individuality, then we are inseparably one with God.

True individuality is always infinite individuality. Every divine consciousness has individuality. Since divine consciousness is infinite, there is infinite individuality in being; there are infinite possibilities for the expression of the inseparability of God and man. Therefore man cannot be individual in only one way, but must express individuality of every kind and in every way. But this individual man is never a mortal, never a person. For mortals have no true individuality, because they are never one with God. Persons are always limited to their own personalities. Man, as God's idea, on the other hand, is not confined to a single specific individuality; he always expresses infinite individuality. At any moment man's inseparable unity with

God can manifest itself in a different way. The real man has infinite individuality, for every man always has part in the wholeness of God, the whole individuality, therefore the whole indivisibility of being, not only in a part of God. God is indivisible, and in the same way man as idea is indivisible; he lacks nothing that God possesses.

Collective. We have seen that there is only one man, and we may therefore ask: What then does the collective comprise, if there is only *one* being? There is in fact only one Principle, but this Principle is infinite and therefore expresses itself in infinite individual manifestations. If we look at these manifestations from the standpoint of the infinite One, we see that all these individual manifestations always combine as one. They are not separate manifestations, existing disconnectedly side by side, but they are always infinite manifestations which fit together into a great whole, manifestations which are always interwoven into one whole fabric. Looked at from Principle, all the individual manifestations in being form one whole. This interplay within a whole is the true spiritual collective, in which each individuality is connected with every other individuality.

This was constantly affirmed by Jesus, according to John's Gospel, where, for instance, we read: "At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20) Every true individuality, because it is always one with Principle, is embedded in a divine collective. Hence man cannot be exclusively individual. True individuality always implies also being embedded in the divine collective.

It is most important to realize this fact. Very often we are almost entirely engrossed in working out our own being, in demonstrating our own salvation. The focus of our interest is frequently just one question: How can I solve *my* problem, how can I make *my* life a success? If we stop at this question, we are putting restrictions on ourselves. It is with the individual aspect that salvation begins, but this can easily become purely personal and even egotistic, unless it is connected with the collective aspect. But when we realize that thought must expand from the individual to the collective, we gain a much more comprehensive, larger concept of true manhood. For then we see that our manhood does not consist merely of our own

individuality, but that all the individualities of being combine, and together constitute collective manhood. Then we understand that all the infinite individualities through which God expresses Himself belong to our true I. That is why the textbook speaks of "this compounded spiritual individuality" (S.& H.577:7); this is the divine collective. Man is therefore not only individual; he is also collective.

This is not to be confused, however, with a human collective, which is a matter of the human collaboration of various people. In a human collective each individual makes his own contribution; each one offers his talents, and then an attempt is made to create a whole by joining these separate parts together. But, "For students to work together is not always to cooperate, but sometimes to coelbow!" (Mis.138:9) In the spiritual realm it is quite different. There we never start from the individual; we start always from the whole, from God. And then we see that it is not individuals, not mortals, who have to build up something divine, in an effort to bring out the whole. On the contrary, there is one Principle, and the one man is the infinite outcome of this one Principle. The true collective is the outcome of Principle integrating all its infinite expressions into one whole.

A few quotations will help us to follow a gradual realization of this, taking place step by step. In the Old Testament we read: "... thou shalt love thy neighbour as thyself" (Lev.19:18). Thus one just saw oneself at first, and then another alongside, the neighbour, whom one must love as oneself. This instruction was a first step towards the spiritualization of mankind.

In the New Testament Jesus says: "A new commandment I give unto you, That ye love one another" (John 13:34). This already shows a closer coming together of all men.

Mary Baker Eddy then lifts this commandment into the spiritual and scientific absolute, by modifying it as follows: "To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses." (S.& H.88:18) Here the emphasis is no longer on loving one's neighbour as oneself. Here it is a question of seeing that the true self of every individual is the same self. So we are not concerned with my own self over here, and over there another's self, which I must love, but only with one

Ego, one I, and therefore with only one self. Therefore we do not have to love others as ourselves, but we must love them as the one and only self. This then leads to the following realization: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love." (S.& H.467:9) Therefore there is not a mind, which we have and which we must love, and a mind, which another has and which we must likewise love as our own mind, but there is only one Mind, and all men have this one Mind.

Thus we always have a divinely formed collective, if every individual operates from his oneness with divine Principle; for the individual manifestations of the one Principle harmonize with one another. Hence Jesus' saying: "For where two or three are gathered together in my name [in oneness with the one Principle], there am I [Principle] in the midst of them." (Matt.18:20) This brings us to the scientific concept of universal manhood.

Universal. We also frequently have misconceptions about the divinely universal. 'Universal' is usually taken to mean: all-inclusive; including all races, all religions, all nations. This, however, is a human view of universal. The divinely universal has a much higher meaning. To understand what this is we can start from the collective and see that the collective is always manifested from the spiritual centre, God, alone. This also points to the original meaning of the word 'universal', which comes from the Latin 'uni-versus', meaning 'turned into one', 'turned round or turned back into one'. If we take everything back to Principle, recognizing and understanding everything only as idea, then we have touched the true concept of the divine universal. Then we no longer believe that we must love our neighbour as ourselves; indeed we then see that we must no longer even love him as the one self, but that all there is at all is love as idea. This is universal. Then we no longer divide love up into a love for ourselves, a love for our neighbour and a love for God, but take it back to the one Principle, Love. This is why Jesus said: "Before Abraham was, I am." (John 8:58) He saw that it is not a matter of persons, I, you and the other one, but only of the idea itself, which is infinite, and therefore not limited by time and space. If we love the idea, we love universally. The idea is free from persons - I and you, he and she, we and they.

This means: What blesses one - which would be individual - blesses all - which would be collective. But we can go much further and see that blessing is an idea of God - then it is universal. Then we are no longer concerned with what blesses me, and what blesses my neighbour and what blesses all; then there is no longer any I or you in consciousness, but only the knowledge that blessing is an idea of God. This idea is universal and available to everyone at all times and in every place.

IV. Science: The one man as scientific man

Man is a structured idea. When we were considering what constitutes man, we proceeded logically step by step. First we saw that we know only as much about what man is, as we know about God. Man is the image and likeness of God - God's idea. Then if we reason from God, Spirit, we must come to the conclusion that the image and likeness of God, of Spirit, can only be spiritual, only a spiritual idea. This immediately frees us from the misconception that man could be material or corporeal. Man is spiritual. This recognition alone, however, must not satisfy us, otherwise we have only a vague, amorphous concept of that which is termed 'spiritual man'. Then we also saw that this spiritual idea, man, is a compound - therefore not amorphous - idea. But is this idea arbitrarily composed, just put together at random? No, because this idea is scientific and must therefore be understood as a structured idea. This requires a knowledge of the system of Christian Science and its categories. Only then can we comprehend the idea of man, in its structure as scientific man.

The structure of man reflects the structure of the divine Being, which is primarily based on two categories: 1) the seven synonyms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love; 2) the four divine modes of operation: Word, Christ, Christianity, Science. Scientific man therefore reflects in consciousness an understanding of the seven synonyms for God and their four divine modes of operation. Whenever everything is regarded in the light of these two categories, we are dealing with the consciousness of scientific man. The structured understanding of scientific man sees everything only as it appears in the light of Mind, Spirit, Soul, Principle, Life, Truth, Love, and

trusts in the operation of the Word of God, which has the power of a redeeming Christ, the outcome of which is perfect Christianity, and in this way always demonstrates the fact of divine Science.

Man as infinite divine calculus. Since the seven synonyms for God and their ideas are infinite, and since also the four modes of operation are infinite, their cooperation (that is to say, their computations) is likewise infinite. Thus scientific man is a "divine infinite calculus" (S.& H.520:14) of being, calculating himself in divine dynamics, which enables him "to master the infinite idea" (S.& H.90:25). He regards himself and the universe always in the light of this divine calculus and identifies everything with it. Such scientific consciousness frees from all false, human calculations, which would show themselves as disharmony, sin, disease and death.

Man in Science. Jesus also took this standpoint. He was the most scientific man who ever lived. The textbook says of him: "Jesus beheld in Science the perfect man, ..." - thus Jesus saw man always from the fundamental view-point of Science, which shows man only as perfect - "... who appeared to him where sinning mortal man appears to mortals". Where human eyes, corporeal senses and mortal mind perceived mortal man, Jesus turned away from the false concept and saw man "in Science"; in other words, he saw him, not as a mortal, but as idea - as a divine infinite calculus. "In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." (S.& H.476:32) The correct view, that man is the infinite divine calculus of the one Principle, redeems mortals. It is not we ourselves who must redeem mortal man; on the contrary, what we must do is turn away from him and gain the true, scientific concept of man. This true concept then delivers the mortal from himself. In this scientific understanding of the one man lies the power of redemption.