

Dear Friends,
In the month of April, we present the final segment of John Morgan's book – SCIENTIFIC TRANSLATIONS.

May will begin Gordon Brown's "Christian Science Non-Sectarian"
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CHAPTER VII

Translation Experienced

The Cyclic Symbol

Sometimes a little graphic sign can serve to represent a complex message. The most familiar Christian symbol is the cross, simply two short lines intersecting at right angles. Our thought, however, may be so full of the religious and historic associations that it may be led right away from what the symbol itself is saying to us. The vertical line represents the divine, and the horizontal the human; Christianity is lived where these two dimensions meet, - the coincidence of the divine and the human. Science describes this coincidence as reflection. This can be illustrated by forming the lines into another symbol, the 'out from' and 'return to' cycle of the translation process:

translation process:
I came forth from
the Father ...
(original)



... I go to the
Father.
(reflection)

The simple device is accurate as a symbol only insofar as it indicates not first one translation and then the other, but the two phases functioning simultaneously. In his own consciousness Jesus never left the One, to return to it later; it was a single continuous flow. The 'I' goes to the Father only in the measure that it is understood to be proceeding from that source. The divine Principle - "the Father" - is the 'I'; man has no separate 'I' of his own; he reflects the One, and in understanding that he reflects the one I he is nullifying the belief that he has a private ego. This idea of reflection is the dominant message of our cycle, - the original being imaged forth, and the image reflected back simultaneously.

To take a practical example from our lives, when we consider demonstration there are two ways of looking at it. On the one hand, the infinite Principle of Christianity is forever demonstrating itself as universal harmony; on the other the individual knows he must strive to demonstrate the Christ-principle in his own life. Each view is true, and for a proper evaluation we must have them both. Christianity is demonstrating itself, - as man; and by reflection man is thus able to demonstrate Christianity. As the individual conscientiously practices his Principle he finds that there is a great undercurrent of spiritual power sweeping everything back to God.

Christian Science
demonstrating
itself

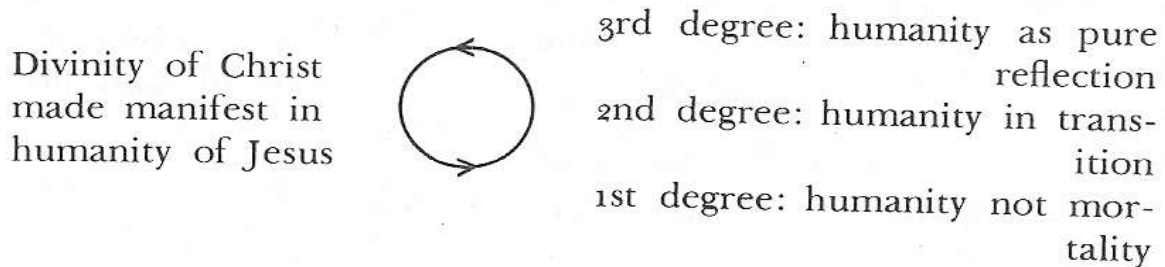


the individual
demonstrating Christian
Science

Once the student begins to notice this cycle underlying the teaching of the Bible and Science and Health, he recognizes it everywhere. He may perhaps pencil in the cycle symbol in the margins of his books, and be astonished at how many he draws, for there are countless examples. The idiom will vary, but the idea of one continuous dual translation is constant, as we observed in Chapter II. Descending and ascending, impulsion and response, presentation and acceptance, revelation and demonstration, statement of oneness and resolution of opposites, proof and disproof, Life and the living, Principle and

practice, - all are synonyms for the one twofold divine activity which is at once "heaven-bestowed and heaven-bestowing" (S & H 574:23).

Two other pairs, which have been mentioned many times, would be heaven and earth, or divinity and humanity; but the second one in each pair is ambivalent as we are not certain whether it is intended in a mortal or a spiritual sense. This is exactly where the cycle can be so helpful, showing the degrees of retranslation. For instance, where the first translation reveals the 'humanity' of divinity in, say, Christ Jesus, the purpose of the second translation is to clarify what is meant by humanity. Is it the same as mortality, or is it the mortal yielding to the divine, or is it the "true humanhood" of spirituality?



From divinity, the mortal concept of humanity is translated back into the divine sense, and thus divinity and humanity, spiritually understood, are not two but one. Likewise in the example of earth, which in its First Degree sense appears to be matter, in the Second Degree is the world of experience, and in the Third Degree is the compound idea of God.

Our cycle symbol proves most illuminating in the well-trodden area of human good. We may wish to avoid being personal 'do-gooders,' and yet we know that without goodness we cannot attain the demonstration of Truth (see S & H 2:16). The human sense of the term good is heavy with overtones of approval and disapproval; all too often, good is not thought of as the omnipotent nature of God but merely as not evil, and so lacks the power of its divine origin. Here the translation cycle puts it all in perspective:

God as
good (399:1)



3rd degree: goodness itself (275:19)
2nd degree: good, humanly exper-
ienced (445:9)
1st degree: no good on a material
basis (546:14)

Another theme which has been constantly with us is the relation of the capitalized to the uncapitalized terms, and this shows up clearly on the cycle, particularly when we consider the two forms of the same word, such as Life and life. If we could cut off life from Life, life would be organic and mortal; but when kept in unity, however small the instance, life is still the Life that is God. The insignificant electric current that gives us a light to read by is the selfsame current that flows along the mighty overhead power lines, stepped down by a transformer to suit our domestic voltage. In the same way the Christ transforms and adapts the unlimited Life itself to the scale appropriate for what we term life while it remains exactly the same Life-current.

Life



3rd degree: spiritual, immortal life
2nd degree: life in qualities; Christian-
ization of daily life
1st degree: not biological life in matter

Super-important in the transitional Second Degree is that the 'my' is relinquished. My life, my living, my supply, my individuality, my ego, my life-work, my position, my self-importance, - all these and many others limit and warp human life so long as it is mistakenly based on mortals. By humanly moral efforts the egotism can be repressed but not transcended. However, when consciousness begins to open to the Third Degree reality, where life is spiritually understood as the one Life exemplified, a different kind of morality operates here in the Second Degree. All life is indivisible, inseparable, interdependent in the one Life, and to be touched by this truth inevitably brings a new ethic into human life, enabling humanity to meet the moral requirement from the spiritual fact. Science must include and translate all human life so that life-experience is found to be the experiencing of the one Life and not a series of mortal experiences. Because it lives us, so to speak, we by reflection live it.

which accomplish the work. By the end of Revelation the divine status of man comes in the form of the heavenly city, New Jerusalem, when John the Revelator hears the voice saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God ... and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (see Rev 21:1-4). However, the spiritual, scientific translation does not take thousands of years to work out; in God it is already done, as the first chapter of Genesis indicates. Between Genesis and Revelation we are shown countless examples of the translation of the human concept, both in large sweeps of history and in small, personal events. We see the spiritual sense of creation, in the seven days, translating the misty material sense of it, with Adam and his dream. We see the covenants God makes with the patriarchs, and the consequent journeyings they have to make in their transition from sense to Soul. We are shown God revealing Himself to that great leader, Moses, as I AM THAT I AM, - translating the divine I AM as man's I AM; and then Moses, by drawing on that divine identity, leads the children of Israel out of their Egyptian bondage. Again, the God-inspired prophets are the voice of the first translation, while the nation's reluctance to take the steps of the second translation is illustrated in the Babylonian captivity; yet, in spite of what look like disasters, there is an eventual return and restoration. All these stories are parables for how humanity, under the government of God, resolves the problem of mortality.

While the overall emphasis in the Old Testament is that of the second translation, the keynote of the New, although it comes later in time, is that of the first. The characteristic message of Christ Jesus is that of coming forth from the Father; this is the power that enables him to overcome sin, sickness and death as he works out individually the universal problem. After the Gospels, the Epistles and Revelation emphasize the same new theme of 'out from the divine,' so that mankind at large can resolve the problem.

The "Glossary"

One immensely valuable feature of Christian Science is that it goes behind the surface features of the Bible and shows them to be

symbols of ever-operative ideas. This is invaluable because, in their true sense, the Scriptures reveal the spiritual origin of man (see S & H 534:5-7). The textbook has a "Glossary" which "contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning" (579:4). Most of the entries in it are people, and what Mrs. Eddy does is to translate human characters into spiritual and mental characteristics. People and things are transformed into qualities and attitudes, time-free and universally experienced, for the "Glossary" explains that the events are happening day by day within every individual's consciousness and life. The various classes of the definitions correspond exactly to the categories of the two translations. First in importance are the terms that represent the "Scientific Translation of Immortal Mind," - God, Father, Mother, Christ, and man, for instance, - the latter being given an absolutely spiritual treatment. All the rest of the entries come in three classes, easily recognizable as the three degrees of the "Scientific Translation of Mortal Mind." One third of the entries are given a wholly positive and spiritual definition, such as bride, Elias and Japheth, - the Third Degree; one third are entirely negative, - devil, Adam, Dan, and so on; the remaining third are transitional, having definitions which are half mortal and half spiritual. Jacob, for example, is defined as, "A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love. "

Together they show well the workings of the spiritual idea throughout the Bible. Listed alphabetically, the entries are not arranged progressively from the bad to the good, any more than human life is a straight development from unreal to real. Both in the Bible story and in life, at all points the good is actively at work in human consciousness translating the mortal concept, particularly by revealing man's true origin. One illuminating interpretation is that of Eve, who is defined as "... the belief that the human race originated materially instead of spiritually ..." What a thought! If the human race actually originates spiritually the whole human concept is translated, and Eve is the beginning of evolution.

Esau, Jacob, Israel

Foremost among the Biblical characters who symbolize our spiritual footsteps is the patriarch Jacob. His story is a brilliant illustration of translation in action. He is, in one way, the key to the entire Old Testament. He typifies the humanhood of the Second Degree in that he has spiritual aspirations but at the same time is dogged by undesirable qualities of greed and duplicity. Like all mortals, he appears to have a higher self, and a lower one which he dislikes; he projects his own rejected self onto someone else, - onto his twin brother, Esau. The story goes that he deceives Esau and robs him of his birthright as the elder. Esau, described as red and hairy, typifies the physical First Degree. Jacob's immature spiritual sense discerns faintly that the birthright of man must not be allowed to rest on physical premises, and Esau, not unnaturally, resents this. Jacob flees from him and a long period of estrangement follows, at the end of which he has his great spiritual experience at Peniel (see Gen 32:24-30). Left alone to face God and face himself, "there wrestled a man with him until the breaking of the day. " A change happens, exactly as we observed in the Second Degree. Reality begins to break in on his consciousness; he finds himself no longer struggling against the error in his own thought, but with the angel of his spiritual selfhood and eager to grasp it. The "heavenly evangel" tells him that his name is now changed to Israel (ruling with God), typifying the Third Degree. This spiritual understanding changed the man. Astonished, he recognizes that he has "seen God face to face," - that, in fact, man is divine reflection. Immediately he is now able to resolve the differences with his brother. No longer fearful and hating, they meet and kiss. Jacob tells Esau, " I have seen thy face, as though I had seen the face of God" (Gen 33:10), for in the divine light Esau too is reflection (see also S & H 308:14 - 309:23).

In the Israel consciousness there is no divided self, no alienated brother, no object hostile to subject. The old fixation of 'Jacob right, Esau wrong,' or vice versa, has disappeared. With one party victor and the other vanquished, there is never going to be salvation. Israel embraces the truth about both Jacob and Esau, but in Israel neither is what he appeared to be independently. Here is the point of such comfort for the human: only in the Third Degree do we understand the moral and the physical, so that both, redeemed, have their useful

place. The understanding of the Third Degree gives us the inspiration, courage and strength to fulfill our mission in the Second, and moreover it keeps the physical functioning harmoniously for as long as we need it. In the story, Jacob and Esau now go their separate ways, but no longer at enmity. *See From Genesis to Revelation by W. Gordon Brown, pp 78-87.

The What and the How

With the inspiration of Israel giving a new humanity to Jacob, we see how Science resolves the most intractable of our problems, that of personal relationships. All the other challenges are much easier because they are secondary. To every external problem a solution will be found, and spiritual, scientific healing will steadily take care of physical ills. But only Christianity in its Science can ever handle the central issue through which animal magnetism claims to govern man and hold him subject, namely, What is my 'I,' and how does it relate to your I? Unless the power of Christian Science is brought to bear consciously upon this point, so that the I is translated divinely and humanly, we are dealing only with effects, and wars, revolutions, strikes, injustices and economic chaos will continue unabated. Jacob's 'I' and Esau's were irreconcilable as long as they were thought to be separate and personal. But in Israel their respective egos were found to be complementary reflections of the same divine I AM. In the Israel consciousness it is thoroughly understood that there can be only one Mind and therefore all men are brethren, their respective points of view being synonymous with one another.

By the end of the Third Degree we are at the point that corresponds to the seventh day, when the heavens and the earth were finished. In her text for this day Mrs. Eddy writes, "What can fathom infinity! How shall we declare Him, till, in the language of the apostle, 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 fullness of Christ?" (S & H 519:16). The 'what' represents the first translation, the constant pursuit and pondering of what God and man really are, in Science. This dedicated attitude fathoms the depths and reveals the infinite to us. By reflection, in the second translation, we declare Him. How? Through the steadfast resolving of all that divides us from God, we are coming into divine unity with our fellow man. In this way

the second translation confirms that we have understood the first, and humanity is given back to divinity.

This restoration of humanity to its spiritual home, - and therefore the translation of every detail of life, - must have been the ideal closest to Mrs. Eddy's heart when she wrote this verse for Miscellaneous Writings:

If worlds were formed by matter,
And mankind from the dust;
Till time shall end more timely,
There's nothing here to trust.

Thenceforth to evolution's
Geology, we say, -
Nothing have we gained therefrom,
And nothing have to pray:

My world has sprung from Spirit,
In everlasting day;
Whereof, I've more to glory,
Wherefore, have much to pay.

Appendix

Changes in the Translation Text

Several times in the course of this book reference has been made to changes that occurred in the text of the translation table on pages 115 and 116 of Science and Health. These changes are set out chronologically in the three pages of part A of this Appendix.

To understand when and why these changes were made, it is helpful to know something of the structure of Mrs. Eddy's life-mission, which was to be both Discoverer and Founder of Christian Science. That of Discoverer was registered in the textbook, that of Founder in the college and church. The story of the evolution of the textbook and the parallel evolution of the outward organization is an enthralling illustration of the leaven of Truth at work. It shows how each successive revelation in the book (which corresponds to the first

translation) brought about a parallel alteration or translation in the Christian Science movement (representing the second). The account of this spiritual unfoldment in its entirety belongs, however, to another book.

Suffice it to say here that the full unfoldment of the idea took place through seven 'evolutions', each one marked by an important revision of the textbook, and having its obvious and appropriate counterpart in the organizational changes. These seven major editions correspond quite naturally to the days of creation. Metaphysically speaking, what was happening was the spiritual Science of Life (represented by Science and Health) resolving the problem of material organic life (represented by the church organization). Because, as we have seen, the two translations operate simultaneously, one needs to survey the discovery and the founding together. In Christian Science, both revelation and demonstration require each other in order to be understood. See part B.

Against that background we can begin to see why the textual changes came when they did. The translation table was not in the book at all for the first four periods. It appears in the fifth evolution, which was ushered in by the 50th Edition, when the chapter "Science, Theology, Medicine" is first included, containing the significant statement, "Divine metaphysics is now reduced to a system. " The tone of this Life period is 'out from the divine,' which is the method by which the system of Christian Science works, just as it was the method of Christ Jesus in the fifth thousand years. Substantially, the text was as we have it now, but there were some noteworthy differences. The translations were at that time called 'Definitions.' When we move on to the 226th Edition, marking the sixth evolution, or Truth period, those 'Definitions' are now termed 'Translations.' In addition, "humanity" now appears in the Second Degree, and the Third Degree is called "Understanding" instead of "Spiritual salvation. " Does this perhaps signify that Truth's office is to translate and not merely to define? As translation happens, true humanity literally comes into the picture, and the salvation which reunites man with God is actually Mind's "understanding" with which the cycle began. The various other textual changes are all entered on part A, pages 145-147.

APPENDIX PART A

EVOLUTION OF THE SCIENTIFIC TRANSLATIONS IN SCIENCE AND HEALTH

FIRST TRANSLATION

First appearance: 1891, 50th Edition (Life period)

SCIENTIFIC DEFINITION OF IMMORTAL MIND

GOD: Principle, Life, Truth, Love, Mind, Spirit, Soul.	Divine synonyms.
MAN: Gods universal idea, individual, perfect, eternal.	Divine image.
IDEA: An image in Mind; the immediate object of understanding.	Divine reflection.

First change: 1892

CHANGES

GOD: Principle, Life, Truth, Love, Soul, Spirit, Mind	Soul and Mind order changed.
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Second change: 1902, 226th Edition (Truth period)

SCIENTIFIC TRANSLATION OF IMMORTAL MIND	Translation in Definition out.
GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.	Divine <i>added</i>

Third change: 1907

MAN: God's spiritual idea, individual, perfect, eternal.	spiritual in universal <i>out</i> .
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SECOND TRANSLATION

First appearance: 1891, 50th Edition (Life period)

SCIENTIFIC DEFINITION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL: Passions and appetites,
fear, depraved will, pride, envy, deceit
hatred, revenge

Unreality .

Second Degree: Evil disappearing.

MORAL: Temperance, courage, hope, honesty,
forbearance, affection.

Transitional
qualities.

Third Degree: Spiritual salvation.

SPIRITUAL: Purity, meekness, power, wisdom,
faith, understanding, love

Reality

First change: 1892

CHANGES

PHYSICAL: Passions and appetites, fear,
depraved will, pride, envy, deceit, hatred,
revenge, sin, disease, death.

sin, disease, death
added

SPIRITUAL: Harmony, purity, meekness,
power, wisdom, faith, understanding, love.

harmony added.

Second change: 1893

MORAL: Honesty, affection, compassion,
hope, faith, meekness, temperance.

compassion, faith,
meekness, added;
courage,
forbearance out;
order changed.

SPIRITUAL: Faith, wisdom, power, purity, understanding, health, love.

health *added*:
harmony, and
meekness out;
order changed.
Note: faith in
2nd & 3rd Degrees

Third change: 1902, 226th Edition (Truth period)

CHANGES

SCIENTIFIC TRANSLATION OF MORTAL MIND

Translation in:
Definition out.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin,

evil beliefs
sickness added

Second Degree: Evil beliefs disappearing.
MORAL. Humanity, honesty, affection, passion, hope, faith, meekness, temperance.

beliefs added.

humanity added.

Third Degree: Understanding.

Understanding in;
spiritual salvation
out.

SPIRITUAL: Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

spiritual added to
understanding, and
to power;
holiness added;
faith out;
order changed.

Fourth change: 1907

PHYSICAL. Evil beliefs, passions and appetites self-justification fear, depraved will, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

self-justification
added.

APPENDIX PART B

SYNONYM	DAY OF CREATION	BIBLE	KEYNOTE	EDITION OF S. & H.	DATE	EVOLUTION	FOUNDING MISSION
Mind	let there be light	creation	revelation	1st	1875-1877	1st	Christian Science Mind-healing established. Christian Scientist Association formed.
Spirit	firmament	Noah	understanding	2nd - 5th	1878-1883	2nd	1st church organization. Massachusetts Metaphysical College.
Soul	dry land, seed within itself	patriarch, Egypt, promised land	propagation	6th -15th	1883-1885	3rd	Christian Science Journal. Other writings begin. Normal Class for teachers. Branch churches.
Principle	solar system	the kingdom and the prophets	self-government	16th - 48th	1886-1890	4th	National Christian Scientist Association. College closed. Church dissolved.
Life	abundant life	Christ Jesus (Gospels)	out from	50th - 225th	1891-1901	5th	(1889-1892: 3 years' period of no central organization) 2nd church organization. Mother Church building. Church Manual with estoppels. College reopened.
Truth	creation complete	Christian church (Acts, Epistles)	whole form	226th - 418th+	1902-1907	6th	Total freedom for Branch churches. Concord Branch church. Mother Church Extension.
Love	rest	City foursquare (Revelation)	finished; universal	Unnumbered, not copyrighted	1907-1910	7th	Controlling organic motherhood resolved. Christian Science Monitor.