



*By the same author:*

THE SERMON ON THE MOUNT

THE GOSPEL OF MARK

THE GOSPEL OF LUKE

THE GOSPEL OF JOHN

THE SCIENCE OF MAN

An Introduction to the Science of the Bible

In the Beginning

Some Notes on True Vision

# SCIENTIFIC TRANSLATION

An exploration of the spiritual meaning and implications  
of the "Scientific Translation of Immortal Mind" and the  
"Scientific Translation of Mortal Mind" which are found  
in *Science and Health with Key to the Scriptures* by  
Mary Baker Eddy

by

**John L. Morgan**

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“Christian Science is not copyrighted; . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*” (Mary Baker Eddy, Ret 76).

## Abbreviations

Abbreviations for the books of the Bible are those in general use.

The following abbreviations are used for the works of Mary Baker Eddy quoted in this book:

S & H .....	<i>Science and Health with Key to the Scriptures</i>
Mis .....	<i>Miscellaneous Writings</i>
Ret .....	<i>Retrospection and Introspection</i>
Un .....	<i>Unity of Good</i>
Pul .....	<i>Pulpit and Press</i>
Rud .....	<i>Rudimental Divine Science</i>
No .....	<i>No and Yes</i>
'02 .....	<i>Message for 1902</i>
Hea .....	<i>Christian Healing</i>
Peo .....	<i>The People's Idea of God</i>
My .....	<i>Miscellany</i>

Coll .....	<i>Divinity Course and General Collectanea</i>
Ess .....	<i>Essays and Other Footprints</i>

MH..... Marginal Heading

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... all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal.

*Science and Health*

Christian Science translates Mind, God, to mortals.

Science, understood, translates matter into Mind.

*Miscellaneous Writings*

## Preface

How does the divine communicate itself to human thought? How do we come to understand God? How do we rid ourselves of misconceptions regarding our universe? How does Christian Science heal? Addressing itself to these topics, this book is an exploration of the spiritual meaning and implications of scientific translation, as found tabulated on pages 115 and 116 of *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

The student of Christian Science frequently finds himself confronted by a paradox. He tries to put the world right when in God it is forever right; he works to restore health when in Truth being is whole and perfect; he seeks to solve innumerable problems when, to the divine Principle, everything is already solved. He is taught that fear is the foundation of disease, and yet he is assured that in reality there is no fear. To all these seeming contradictions the answer lies in translation.

It was the Christian Science teacher John W. Doorly who first drew the writer's attention to the crucial importance of spiritual translation, for it was he who pioneered the truly scientific nature of Mrs Eddy's discovery. To try to reason from material appearances back to spiritual reality can never be the method of Science; one must base his reasoning on factual spiritual ideas. From his findings in the Christian Science textbook, John Doorly identified these fundamentals in their order and system, and so provided the dependable foundation from which the Scientist can in practice retranslate man and the universe back into Spirit; in this way the human scene is progressively normalized, healed and resolved.

Because this volume is a detailed analysis of the text of translation, it contains a great many references to the Bible and to Mrs Eddy's writings. The hope is that it will be a companion to the student in his own researches into the subject, as found permeating Christian Science literature.

The idiom chosen for presenting the translation theme is largely that of the human, – the area of morality and relationships. The theme could just as easily have been couched in detached and im-

personal scientific terms, for Christian Science translates our entire world view as well as our conception of humanhood; the inescapable fact is, however, that *Science and Health* itself presents translation in this language of everyday human experience, which is the arena and the guarantee of the translation activity.

The present volume supersedes the author's earlier publication on the same subject, which was entitled *The Two Translations*. More than a revision, it is an entirely new work.

J.L.M.

*Saffron Walden*  
*Essex, England*  
*1981*

## Translation Outlined

### The Theme

The great Protestant Reformation was marked by the appearance of the Bible translated into the language of the common people, the earliest version being John Wyclif's translation of 1382. Whereas the old Latin text could be understood only by a few, once it appeared in English and in German it became available to all who could read or hear. Everyone now had direct access to the Word of God, and the Bible's inspired message was released to accomplish its mission. As consciousness accepts and adopts the spiritual standpoint, humanity is formed anew. The human concept begins to be translated.

Translation is the *modus operandi* of Christian Science. That is to say, the way in which its divine Principle operates is through a translating process. The explanation of *how* Christian Science heals, or of *how* Christianity redeems and saves, is to be found in this idea.

This book is an exploration of the subject of spiritual, scientific translation. It traces the way in which divinity communicates itself to human thought, and, correspondingly, the way our conception of being is itself transformed. Translation may appear to be but one element in the whole spectrum of spiritual experience, yet upon investigation it proves to be the central factor, co-ordinating all the others.

While the mortal mind says, "I can't," Christ says, "I can." Where the human says, "I can of mine own self do nothing," by turning thought around he is able to say, "I can do all things through Christ which strengtheneth me."

The thinker who has only a slight acquaintance with divine metaphysics recognizes a continuous process taking place within consciousness. He is aware that the divine reality is forever pouring itself forth, *translating* itself into the language that human thought can comprehend; at the same time he knows that the

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material, discordant picture of man and the universe is not the reality but is a *mistranslation*. Accordingly, he demonstrates that correction and healing come about by spiritual *retranslation*. When the mistaken concept is viewed in the light of God's unvarying conceiving, that misconception is translated back into its original perfection in Spirit. The outcome is what human sense calls a healing, or the resolution of a problem.

The Christian Scientist is familiar with this scientific translation, operating in his experience in two phases. First, it gives him the spiritual understanding of God, and of what man really is as the God-idea. Second, it causes the mortal misconception of man and the universe to yield, to be corrected by degrees, so that the immortal and perfect idea stands forth as the only true conception of being. Nothing has changed in reality; nothing is destroyed; but a momentous and powerful translation has taken place in human consciousness – and consequently in life. This process constitutes human experience.

The life-problem which we are required to work out is that of *the mortal concept*. When misconstrued through material sense, man appears to be separated from his divine source, isolated, confined to a corporeal body, subject to birth and death and vulnerable to accident and disease. His separation from his spiritual origin, God, eventuates in his division from his fellow man. All his problems, – mental, bodily and social, – arise from the supposed 'fall' from his divine status, for to break away from the divine Principle of being would result in breakdowns all along the line. To attempt to heal his ills piecemeal, therefore, on the level of replacing a discordant mortal with a harmonious one, is of no real avail. It is not mortal man that is wrong, but the concept of man as mortal. A radical reappraisal of the concept is demanded, a return to the pristine spiritual conception which in Science he never left. It is only by working out from this summit, as our starting point, that we can effectively arrive at it in practice. The 'out from' and the 'return to' comprise the two phases of scientific translation, which is the theme of this book.

On the surface, it appears that Christian Science is dedicated to healing sickness and resolving problems, – which indeed it does. However, it can resolve mortal mind's misconceptions only because it first makes the true nature of Mind and the universe

understandable to human thought.

Everywhere in her writings Mary Baker Eddy pays equal attention to these two complementary functions of Science, – the revelatory and the corrective, – but she is careful as to the order in which they are stated. First must be the outward flow from God, and only second comes the restoration to God. For instance, in the article “One Cause and Effect” in *Miscellaneous Writings*, on page 22 we read, “Christian Science translates Mind, God, to mortals.” Then on page 25 is its corollary: “Science, understood, translates matter into Mind, . . .” There we have it: Christian Science operates by translating the absolute nature of Mind, God, into the temporary language of mortals, where God can be understood; this same understanding of God then translates what had been mistakenly thought to be matter and mortals back into the spiritual idea. This reinstatement is the great purpose of Christian Science.

The potential of this promise is almost beyond human imagining. That God can actually be *understood* as the spiritually scientific Principle of all being is surely the Comforter, or divine Science, promised by Christ Jesus. To understand what God is, will be to understand what man really is, and therefore humanity will find itself based on divinity and not on mortality. Mankind will thus have the means to be free of its fears, its ills, and its fratricidal divisions. The human concept will be entirely translated. As we read in Romans (9:26), “And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.”

Of such importance is this concept of scientific translation that the Christian Science textbook, *Science and Health with Key to the Scriptures*, sets it out systematically in a table, on pages 115 – 116. Because this present volume is an exploration of that statement, and of its meaning and implications, we cannot do better than turn to it at once and observe it carefully.

#### SCIENTIFIC TRANSLATION OF IMMORTAL MIND

GOD: Divine Principle, Life, Truth, Love,  
Soul, Spirit, Mind.

Divine  
synonyms

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MAN: God's spiritual idea, individual, perfect, eternal.	Divine image
IDEA: An image in Mind; the immediate object of understanding. – <i>Webster</i> .	Divine reflection

### SCIENTIFIC TRANSLATION OF MORTAL MIND

#### *First Degree: Depravity.*

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

#### *Second Degree: Evil beliefs disappearing.*

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.      Transitional qualities

#### *Third Degree: Understanding.*

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

### Divinity and Humanity

We shall be studying in subsequent chapters every term employed here in the text, and numerous examples of translation in practice, but in this present brief survey certain points call for attention.

At the outset we notice that the translation of immortal Mind to the understanding of humanity (Scientific Translation of Immortal Mind) translates the false mortal mind view (Scientific Translation of Mortal Mind). The power which sets it all in motion lies in the fundamental truth of *God*, and *man* as His *idea*. The premise from which Christian Science works is that God can be understood as the divine Principle through a range of capitalized synonymous terms, and that His image, man, is His own spiritual idea or reflec-

tion of Himself. God, man and idea are all characterized in the marginal headings as *divine*. We are thus presented with one compound truth, the integration of Principle and its idea.

This declaration of divinity immediately sets to work in the human understanding to correct and translate the false conception of humanity, so redeeming it from mortality. Three degrees of awareness mark the stages. In the First Degree, the depraved *physical* conception is shown to be *unreality*, resulting in the Second Degree in *evil beliefs disappearing*. Humanity is being liberated from the myth of animal origins and from a purely physical status. The *transitional moral qualities* are the symptom of this release. The transformation of consciousness continues, however, till the *spiritual* is *understood* to be the *reality* of being. We recognize this *understanding* as our original starting-point in the first translation, where God, Mind, understands man to be His own idea. Accordingly, the text continues, "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as Spiritual  
universe to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be, – all-inclusive."

The last being first and the first last confirms that the whole process is a cycle, – a concept which will be explored in a later chapter. The understanding which God bestows (the understanding of our divinity), at which we appear to arrive in the end, has been at work from the beginning. The Third Degree spells out this understanding as seven spiritual qualities which, as we shall see, represent the seven synonymous terms for God. Thus we both start from and conclude with divine understanding. Never do we begin from outside, from the mortal concept. The primal spiritual understanding shines upon this false conception, penetrates its darkness, and the human concept is in transition. Humanity is seen to be made up not of animal qualities (First Degree), but rather of morality (Second Degree). At length, the translation is complete and humanity understands its divinity (Third Degree). Man knows himself to be nothing less than wisdom, purity, spiritual understanding, spiritual power, love, health and holiness. In terms of the cycle, this means that God's

understanding (as in the first translation) has so translated human consciousness that humanity now understands itself to be of the nature of God. As thought travels full circle the problem is resolved.

We see the beautiful simplicity of the dual translation in the life-work of Christ Jesus. He stated, "I am the light of the world," and immediately healed the man born blind. He said, "I am the bread of life," and fed the five thousand. He declared, "I am the resurrection, and the life," and raised Lazarus from the tomb. In each case the statement of man's perfection (first translation) was proved in practice by the parallel correction of the mortal picture (second translation). Christian Science is based on this same balance of Principle and practice.

### One Twofold Translation

A further point one observes is that the two phases of translation are not in fact entitled *first* and *second*, although for convenience this is how they are usually described. They are actually complementary and simultaneous aspects of the same activity: the light comes and the darkness goes in one operation.

Both translations are the single, continuous working of the one Christ-principle. The impulsion of the first spontaneously puts the second into operation. That is to say, the understanding that man is actually the image or idea in Mind begins instantaneously to translate the belief that he is unlike the divine. This twofold translating principle holds good in any field, whether we are considering a sick person, a poor business or a mistake in arithmetic.

The second translation is just as scientific as the first, for the same Christ Science, which is *declaring* the unity of Principle and idea in the first, is *demonstrating* it in the second. Without this disproof of the falsity – the mortal concept – there is no tangible proof that man *is* God's spiritual idea. *Proof* of Truth must involve the *disproof* of error.

Every spiritual worker has experienced this process. What is true and demonstrable on the individual scale must likewise be valid on the world scale. Christian Science sets before mankind an open door, – the assurance that the universal translation of

humanity is feasible. Is it perhaps for this reason that the marginal heading on page 116 is “Spiritual universe”?

## To Begin Rightly is to End Rightly

### Sounding the Keynote

Explaining the proper attitude which the student should have towards the teaching and study of Christian Science, Mrs Eddy makes a remarkable statement: "When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it" (Ess 227). A revelation indeed! The material human mind would expect some lengthy programme of instruction before we could experience our God-being. But Science, working from the premise that we are forever 'there,' is the divine explanation of this being. It cannot make us what we are not already: it can only bring it to light. "We understand best that which begins in ourselves and by education brightens into birth" (My 253:26).

Spiritual education, then, must start from the divine platform of what God is, and what man forever is as His spiritual idea. We are not starting from outside, not building up, as though recovering from a 'fall,' nor are we approaching Science, for merely by *being* we are already involved in the God-experience. True, it seems to be misunderstood and overlaid with false beliefs. It is also true that Christian Science unfolds as a discipline, as an orderly process of revelation, reason, and demonstration through which we understand, spiritually and scientifically, the primal universe of God. Our education thus *appears* to be a learning and a becoming, whereas in reality it is a successive removing of the veils. Even our earliest study, done as we think with the human mind, is actually the divine Mind at work in us. This is the story of the two translations. It translates our striving to 'get there' into a striving to bring it out into expression.

### The New-old Idea

One of the rewards of the search for spiritual truth is that every

new discovery is, in some strange way, also an old familiar friend. Each new revelation is but a bringing to birth of some long-buried aspect of our own true being. What we had thought was us discovering Truth turns out to have been Truth dis-covering itself in us. The two come into happy conjunction. When we realize that our seeking and God's self-revelation are not separate activities, our whole sense of spiritual development is transformed.

Our work in Christian Science can seem a daunting task if we think of it as the unilluminated human mind laboriously learning about God, acquiring knowledge, and eventually reaching the ultimate understanding. This upward view would be only one half of the picture, and a half truth is not true. Like the pin responding to the magnet, we rise up because all the initiative, the inspiration and power is with Truth, pouring itself into consciousness, — *as* our consciousness. This sense that 'I've been here before' makes our progress unlaboured, joyous and fruitful.

The understanding of God, the Christian Science textbook teaches us, "is not the result of scholarly attainments; it is the reality of all things brought to light" (505:26). It is brought to light as calmly as the dawn and as naturally as birth — the birth of our spiritual individuality. Because our divine Principle has a Christ and is always revealing and manifesting itself irresistibly, we experience this marvellous awakening and ascending of thought. Our seeking and striving is the result of this Christ-impulsion. What empowers our efforts and ensures their success is the transcendent fact of "I and my Father are one," for if it were not forever true divinely, it would be idle to embark for it humanly. Metaphysically speaking, then, man is not going anywhere: he's coming from. This attitude is the essential starting-point of the translation story.

### Unfoldment Not Accretion

The textbook teaches us that "Christian Science presents unfoldment, not accretion" (68:27). Instead of trying vainly to spiritualize or develop a mortal, we shall be letting the infinite spiritual facts of God and man unfold so that the misconception of man as a mortal personality begins to yield. For example, when referring to the Christ, John the Baptist said, "He must increase,

but I must decrease.” It will appear, of course, that the mortal is becoming more humane and more spiritual, though in fact what happens is that the layers of ignorance hiding the reality fall away by degrees, and we gain clearer views of what he is eternally. Accretion would be starting from the assumption of incompleteness, to be made good by instruction from outside, whereas unfoldment is leading out — educating — what is already there.

Paul explains in his first letter to the Corinthians (2:16) that it is because “we have the mind of Christ” that we can know “the mind of the Lord.” This “mind of Christ” is that which makes Christ or Truth intelligible to man; the same Mind that is our subject, God, works also in us, dis-covering and explaining what God is. It would be impossible otherwise for the unaided human mind to apprehend spiritual being.

From the human standpoint we might be inclined to say, ‘Divinely, I am; humanly, I become.’ This is how it seems to be if we split up being into separate departments. From the primal split would evolve even more divisions: morally, I ought to be; religiously, I pray to be; mortally, I fail to be, — or, I wish I were, or even, I’m glad I’m not. Thus we shut ourselves out of the kingdom. Yet all the while, that which we try to become is what we are forever in Science. Science unfolds our I AM from the I AM. “The Ego-man is the reflection of the Ego-God” (S & H 281:10). Mortals may mask it behind the disguise of person, but sooner or later that persona must disappear and the divine Ego appear. The mortal doesn’t become divine, but as mortals start to reflect divine being they are no longer mortals. It is in the ‘being’ that we ‘become.’

Thus when we reassure ourselves that we are making some spiritual progress, we need to be clear that we are not describing some actual improvement or development from a mortal basis so much as a revelation, an unfoldment, of our original God-being. It is Spirit evolving in our consciousness in an ‘outwards’ evolution or disclosure, rather than human consciousness evolving ‘upwards’ or ‘towards.’ Whether the biological sense of evolution proceeds in a long, gradual change or by jumps, is therefore irrelevant, for the only kind of evolution applicable in Science is that of unfoldment from fulfilled perfection. (See S & H 69:2-5; 135:9,10; 335:18-20; 551:12-16.)

## The King's Son

In the myths and folklore of mankind, it appears that certain basic themes are found in the traditions of all cultures. While the details vary, the elements of the stories remain constant. One such tale is that of the king's son stolen in infancy from his royal home and brought up by his captors in a far country. Somehow, following his insistent intuition and perhaps aided miraculously by unexpected helpers, he finds his way back to his father's house. On the way he is subjected to certain disciplines, and is required to perform a number of labours before he is eventually restored to his original estate. This story is so widespread that one may presume it to be a universally recognized allegory of the human condition.

Man is by birth and nature a spiritual being, yet he appears to have been kidnapped by mortal conception and imprisoned in a finite, corporeal personality. Nevertheless he retains a faint recollection of his divine origin and immortal nature, and searches consciously or unconsciously for that golden thread that will lead him back home. He comes full circle partly by his own acts and fidelity but primarily because the unbroken life-link speaks in him as an unfailing guide, a self-directing power of good. Nothing can silence the right intuition which guides him safely home.

In this allegory can be discerned two main elements: the unchanging fact of man's true origin, which remains with him throughout like a law of being; and the way back to it, through aided effort. His divine status is constantly echoing in his consciousness, and in response he is progressively translated back into reality.

If for our purpose we suppose Christian Science to be that golden thread, it does indeed lead him back home, but with a difference. It teaches him that he never actually lost his divinity; that his egocentric mortal personality is a misconception; that his captors are impostors; that a world remote from heaven is a misapprehension, for when seen aright his world is heaven experienced. He does not have to go anywhere in space or in time. He returns to his home not through dying, but through spiritual understanding.

Certainly something dies, but it is not man. What perishes is the

finite conception, the material beliefs, the false consciousness which he believed kidnapped him in the first place. By degrees he awakens, the imprisoning shadows grow less dense, and he comes to know himself even as he is known by his Father, the King. He is no longer a stranger but a son. He is reinstated in unity with his source, in practice now and not only in theory. But it must be remembered that he gets back to God only because he first comes forth from God.

In all material processes of learning and discovery, the human mind works from ignorance to knowing, from parts to the whole. The great difference in awakening to the things of God, however, is that when the 'new' truth dawns we realize that we have always known it; something within us leaps with the recognition of what we were before time began. Here we are not working from darkness to light: we are re-discovering something that was never factually lost.

The healing practice of Christian Science works from this same premise of wholeness, and not from the basis of healing a disease that has actually happened, as the following account illustrates. A young boy slammed a door on his finger and severed it, down in the bone. His mother picked up boy and finger and whisked them off to the doctor, who sewed them together, hoping they might knit. In the meantime the grandmother, who is a Christian Scientist, called the author. Together they saw that Truth's everlasting dictum is, "Thou art *made* whole," and that this wholeness and integrity can never be lost. Daily the boy was taken to the doctor, but after several days the dead piece of finger came away with the dressing; everyone was very despondent that neither the doctor's skill nor the grandmother's Christian Science had been effective. But this was the very moment of Truth, for once the attempt to unite severed parts had been abandoned, the divine Principle of wholeness manifested itself. Before the eyes of the family, in a few hours, there grew up a new piece of finger complete and perfect. Gratifying though the healing was, the greatest benefit was the way it exemplified the metaphysical law that unless we start from divine wholeness (first translation), we shall not arrive there by working from outside (second translation).

## Descending and Ascending

The essence of Christian Science is the understanding of God and the true understanding of man as God's expression. For us to begin to understand man as God understands him, transforms our view and consequently our experience. But with what is that 'understanding' achieved? When we make five times five twenty-five, who is doing the making? It must be the principle's own knowledge or science, which likewise works in us. The golden thread whereby we retrace our way to unity with source — whether it be with God, or with music or with the principle of a science — is the same thread by which it has first come to us. The process is one, yet twofold in operation, like the flow and return of an electrical circuit. This concept has been the core of truly spiritual teaching from the most ancient times. The Bible abounds in examples. In Jacob's vision he sees the archetypal ladder set up between heaven and earth, with the angels of God ascending and descending upon it. Or we find Paul describing it in Ephesians 4:8-13: "Now that he ascended, what is it but that he also descended first . . . ? He that descended is the same also that ascended up . . ." If we take as an analogy the hands continually revolving on a clock face, the way they get to twelve o'clock is by starting out from twelve o'clock.

Pre-eminently, Christ Jesus states the principle: "no man hath ascended up to heaven, but he that came down from heaven . . ." (John 3:13). He is speaking on behalf of all humanity as well as for himself, declaring that the ascending way and the descending way are but two phases of the one cycle of being. As though to show that the departure and return happen only in consciousness and that real being remains a steady state, he completes his statement with ". . . even the Son of man which is in heaven." The urge to rise in understanding and achievement would be in vain unless it had been preceded by the fact that we have already 'come down from', that in reality we *are* forever the Christ-idea in its Principle.

This cycle of spiritual translation is entirely different from the conventional religious belief, in which spirit is said actually to become matter at our birth, this matter then having to die in order to release us to become spirit again. In complete contrast to this theory is the cycle of divine metaphysics, which explains away mat-

ter. Here, the 'descent' is the coming of heavenly things into human consciousness, while the 'ascent' is human consciousness gradually recognizing that it is reflection, not mortal counterfeit. Scientific translation, therefore, sheds an entirely different light on the nature of the human.

A very simple illustration of the descent causing the ascent is seen in washing out a bottle under the tap: the clean water pours down, forcing the dirty water up, and before long all the water is equally clean.

### Our Goal and Source One

Our goal is also our source. We carry within us the imprint and code of our destination. We are, so to speak, on a circle, and it does not matter where one gets on to the circle because all points are equally spiritual and equally valid. The important thing is to know that one is on; then all the requisite spiritual education can begin its work in us. The student who says despairingly, 'I'm not there yet,' will never know that he has arrived, because his state of mind keeps him outside. Like an exponential curve he will get nearer and nearer, but because he starts from without, his goal is forever just beyond his reach.

Fortunately for humanity, the way in spiritual Science is not like this. Being is not really linear, it is cyclical. It does not begin, as do academic disciplines, with an unenlightened mortal who has to be gradually instructed in a linear progression towards his goal. Rather, it begins with the fact that "Beloved, now are we the sons of God." Right from the beginning of his awakening, what we call man is already complete with all the divine qualities and characteristics of the God-being which is his goal. He simply seems not to be aware of it, and Christian Science is the orderly method of removing his ignorance; it causes him to make the admission to himself that man is God's own likeness, and consequently it sets him free to master this infinite idea (see S & H 90:24-32). As the poet T.S. Eliot says, in his *Four Quartets*,

"In my beginning is my end . . ." and,  
"In my end is my beginning."

In the Apocryphal Gospel of Thomas we read that the disciples

ask Jesus, "Tell us how our end will be." He replies, "Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death." (The Gospel of Thomas, translated from the Coptic by A Guillaumont & others; Harper; p 13.)

Nowhere is there a clearer or more perfect statement of this cycle of being than in Jesus' statement in John 16:28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." He is speaking to his sad and uncomprehending disciples about his imminent disappearance from their material sight, and this declaration satisfies their puzzled thought. They appear to grasp the truth that he can return to the divine source because he first came from it, which is correct, but perhaps they have personalized and belittled the real meaning. What Jesus is actually saying is that his being partakes of God's Being, that man comes out of God, and to understand this is to 'leave' the worldly sense of a material origin. If he is understood to come from the divine, retaining the divine nature, it must translate the human and so deliver it from the belief that it is mortal. The only way *towards* the translation of the human (second translation) is to work out *from* the divine (first translation).

It seems paradoxical to say that the way to get there is to come forth from it, but a paradox may appear contradictory and nevertheless be true. The way to learn to paint is by painting. The way to swim is to swim. The only way to get to Truth is to come from Truth. We could paraphrase Jesus' great cyclic statement, 'I came forth from the divine Principle of oneness and am come into the world of opposites, into the appearance of dualism. But by adhering to the oneness of being, dualism is resolved or translated and I rest in the Principle.' We do not so much return to the Father as find that we were never actually separated.

While the Christian Scientist loves the spiritual and knows it to be the only power, he is constantly confronted with the problem of evil. How do we account for sin, wars, disasters? What about pain, disease, death? How do we tackle personality defects and poisoned relationships? These are the bogus realities that Christian Science groups together under the terms "animal magnetism" or "mortal mind," and which are classified as error or

misconception. As he comes forth from the principle of his subject, the mathematician, the engineer or the musician is not dismayed when faced by challenges. He instantly retraces his reasoning out from the principle. He sees the problems not as hostile actualities but as what his principle is not, regarding them as opportunities to prove that his science not only exists as pure being but also operates to refute mistakes in its own domain. To him the word 'problem' has no negative overtones but has its original meaning — of being simply some proposition thrown up by his natural progression. As with mathematics, Christian Science is both 'pure' and 'applied,' and these twin aspects are parallel to Jesus' twin declaration, "I came forth from . . . and go to . . ."

This means that to "go to the Father" demands that we prove in practice our oneness with the divine by the disproof of all that seems to stand in the way, — the disproof of twoness. The supposition that there could be an existence detached from the Principle of being takes form in a further supposition called life, substance and intelligence in matter; destroying the fantasy of twoness therefore means causing the discordant material concept to give place to the spiritual reality. Writing of Jesus, Mrs Eddy says, "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (S & H 26:16). Metaphysically speaking, he was bilingual. He translated the absolute ideal into language that humanity can understand, and, using the divine mother tongue, translated humanity out of the dead language of mortality.

### Language 1

This analogy of language is an apt one for the entire subject of spiritual experience and of the resolution of the human problem, for we are dealing not with two substances but with two ways of describing the one realm. Language is the index of thought processes. Either we think of the universe as spiritual or we think of it as material, and we use different tongues accordingly. Both the Bible and *Science and Health* are manuals for teaching us how the language of Soul redeems our universe from the confusions of

sense, — how the language of Spirit replaces that of matter. We find three classes of language clearly distinguished: first there are those ringing statements where we hear God speaking; then there are the lying claims of material sense; thirdly the language of redemption, where the first kind of speech translates the second.

In the Bible, the language of Spirit declares, “Thus saith the Lord . . . I am the first, and I am the last; and beside me there is no God.” “In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” “And God saw every thing that he had made, and, behold, it was very good.” (Isa 44:6; John 1:1; Gen 1:31.)

The same theme of spiritual creator and creation permeates *Science and Health*, where God elucidates His nature as the divine Principle in more scientific terms. Man, together with every ‘thing,’ is declared to be perfect idea in the Mind which is God. Perhaps the most beautiful example we have of this language is on page 252, where Spirit bears testimony of itself: “I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory, — all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.”

From this sublime summit the textbook explains that “For right reasoning there should be but one fact before the thought, namely, spiritual existence.” It spells out “a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration” and that “Principle and its idea is one.” Furthermore it elucidates just what this divine Principle is. (S & H 492:3; 259:11; 465:17. See also S & H 127:4–8; 275:10–12.)

## Language 2

In contrast to this monistic language of God’s Word, there seems to be another language, that of material sense, which conceives of

everything as opposite to the spiritual. It is therefore dual in its expression. God degenerates into good and evil, Life into birth and death, unity into fragmentation and hostility, and the Word into the contradictions of opposites. This language is still referring to the same universe, but because it describes it from a supposed standpoint outside the divine Principle it turns everything upside down, misrepresents the true nature, and thus apparently creates another — a material — universe. As mortals we hardly notice that this is happening, for we seem to be inextricably involved in it. Our very senses are the mechanism of the dream; the dream dreams us.

After presenting the spiritual universe in Genesis 1, the Bible introduces this inverted view with the words, “But there went up a mist from the earth” (Gen 2:6). Reasoning from material grounds, we are indeed mystified and confused. In the mist everything is distorted. Instead of man as the spiritual image and likeness we have a personal sense of God and a corporeal sense of man made of the dust of the ground. In his delusion, this Adam dreams that he is made, not of God’s nature, but of animality. Once he dreams he is separated from his divine Principle, he comes to believe that he is a divided self, Adam and Eve or subject and object. In its brilliant analysis, the Bible then provides this dream with a voice, a talking serpent, whose forked tongue argues for the reality of both good and evil (see Gen 3:1–5; S & H 545:21–30). (The lie that there can be both God and the serpent is the serpent.) Thus man is fooled and set on the wrong track, — until Christ Jesus exposes the deception: “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44). In this manner, side by side with the voice of Truth, the Bible points out the language of lies.

The lie has absolutely no existence except as the supposed negation of the truth. Without the light, there could be no shadow. Therefore *Science and Health*, with divine assurance, explains it as *error*, as *mistranslation*, *misinterpretation* and so on. We read, for example, “Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions

would translate spiritual ideas into material beliefs” (S & H 257:12).

Another characteristic passage is, “Infinite Mind creates and governs all, . . . Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man” (S & H 507:24). Further references: S & H 124:14-31; 126:8-14; 127:23-29; 292:13-2; 399:23-28; 546:9-22.

The language of material sense is really a ‘seems so’ language. From within the mist, everything seems obscured. When we look at the moon with earth’s shadow on it, it seems to be a mere crescent. When we look at man from a viewpoint other than that of his divine Principle, he seems to be a fallible personal mortal. Everything depends on standpoint. The textbook therefore emphasizes the corrective value of such terms as origin, foundation, starting point, or view. “The foundation of evil is laid on a belief in something besides God” (S & H 92:26). “The foundation of mortal discord is a false sense of man’s origin. To begin rightly is to end rightly” (S & H 262:27). “The fundamental error lies in the supposition that man is a material outgrowth . . .” (S & H 171:31). In this last citation is the word ‘supposition.’ If, with the aid of the Concordance, we look up the way the term is used in *Science and Health*, it soon appears that we are onto the true identity of evil. As in geometry, a proposition is proved by setting up its opposite supposition to be disproved. The supposition is neither dismissed airily as nothing, nor grappled with as a powerful entity, but treated as a hypothesis that can be intelligently tested and disproved. Christian Science teaches that evil or mortal mind is the supposition that good is not the sole reality, while matter is this illusion outpictured in solid form. For example, if we look at our world through a piece of blue glass, it colours our outlook and we have a blue world. Both the mortal mind premise, and the matter outcome, are susceptible of being resolved once they are understood as the same misapprehension.

Happily, whatever the lie, it cannot alter the truth or create an alternative universe. Always we are looking at God’s spiritual creation, though in our ignorance we may see it through a material

glass and so misconstrue it as a material world. An Englishman and a Frenchman, even though employing different languages, do not imagine that 'a house' is different from 'une maison.' In the same way the two contrasting descriptions of creation – the one the very antithesis of the other – are actually concerned with the same universe, and the contradiction is resolved by means of spiritual translation. (See S & H 269:14-16; 281:28-30; 120:7-9.)

Christian Scientists can sometimes needlessly make themselves a battle-ground over this issue. For instance, the author was asked to help in the case of a boy who was having mild epileptic fits. He came from a lively Christian Science home, and at the same time was doing well at school in the physical sciences. A conflict was set up in his mind because it seemed to him that science was the antithesis of Science, and this collision produced the fits. When it was explained to him that the two disciplines were but two *languages* for studying the same thing, the conflict was resolved and he was healed. The young man is now a professional scientist and at the same time an earnest student of Christian Science.

### Language 3

In her little book *Christian Healing* (p 7) Mrs Eddy writes, " 'The new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification." Man and the universe is always the original spiritual idea of Mind; the truth about matter is always Spirit. "Matter is substance in error, Spirit is substance in Truth" (Ret 57:17). "Matter is a misstatement of Mind" (Mis 174:2). By employing this "new tongue" thought is freed to re-translate the mistaken, material, sense of things back into the divine reality. Our work is therefore the re-translation of the mistranslation. So we move into the third category of language as used in the two textbooks, the language of redemption.

Surging through the Bible like an irresistible tide is the conviction of the supremacy of Truth over error, of right over wrong, of Life over death. The idiom of liberation, of healing, of

restoration, of resurrection, of salvation, is found in every book. It is the majestic story of the Christ-power to take away "the sin of the world" (John 1:29), – that is, the error that man and his world originate in mortality.

The last twenty-five glorious chapters of the prophet Isaiah resound with the triumphant tone of God restoring to humanity its almost-forgotten divinity. Be comforted, for the conflict is no more. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them," (42:16). "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (43:1). The prophet Zephaniah says, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (3:9); this means that humanity rediscovers its original language.

In the Gospels we see this marvellous promise fulfilled resolutely and faithfully by Christ Jesus, demonstrating on the individual scale the solution to the Life-problem. He speaks the language of proof. He obliterates sin, heals the sick, overcomes death and restores lost Israel. Exemplified in him we see 'Language 1' replacing 'Language 2' by means of 'Language 3.' That is to say, we see exemplified the impact of the first translation upon the mortal dream, and the consequent healing and translation of the human concept (second translation).

"Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world. His earthly mission was to translate substance into its original meaning, Mind. He walked upon the waves; he turned the water into wine; he healed the sick and the sinner; he raised the dead, and rolled away the stone from the door of his own tomb." Mrs Eddy concludes this trenchant explanation of Jesus' work by relating it to us: "... Life and Truth were the way that gave us, through a human person, a spiritual revelation of man's possible earthly development" (Mis 74:13). If it was true and feasible for Jesus, individually, it must be equally demonstrable for mankind generically. To depict this possibility is the divine purpose of the

book of Revelation, which culminates in the vision of a new heaven and a new earth, meaning that from a new sense of God comes a new conception of man. The Revelator illustrates this state by the holy city, “coming down from God out of heaven” (Rev 21:2), in which humanity dwells in foursquare divine harmony. Sickness, sin and death are no more.

When we turn to *Science and Health* for this third class of language, we find that Mrs Eddy connects this “new tongue” with *demonstration*. “God’s essential language is spoken of in the last chapter of Mark’s Gospel as the new tongue, the spiritual meaning of which is attained through ‘signs following’” (117:10).

It is plain that this tongue is not so much a spoken language or a theoretical explanation as the practical redemption of the whole human condition from mortality. It is a language that can be properly ‘spoken’ only through life-practice. Every page of the textbook is concerned with this language of healing, not only for the sake of human well-being, but as our evidence that the problem of dualism is being resolved. Through healing and restoration we demonstrate that we are really thinking and talking in ‘Language 1,’ – our original spiritual mother tongue, – and no longer in the forked tongue of ‘Language 2.’

Making great absolute statements about the perfection of being is very appealing to the human mind, but unless the declarations are carried through to where they change the human condition we are living on ‘cloud nine’ – a cloud without rain. Christian Science does indeed teach that “Nothing is real and eternal . . . but God and His idea. Evil has no reality . . . but is simply a belief, an illusion of material sense” (S & H 71:1). Such an idealistic theology, however, would be meaningless in human experience unless it could be translated into practice, which brings us to the last step in the process, where the ‘medicine’ of Christian Science validates its ‘theology.’

“My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science.

“Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great

fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached" (S & H 108:30).

For further study see:

S & H	52: 19-23	S & H	492: 17-28	Mis	45: 21-9
	522: 3-11		269: 3-8		346: 6-21
			340: 4-29	My	357: 22-25

### Retranslating the Mistranslation

Why translation? Why not reversal? Why not the destruction of error? Why not the application of divine law to the problem? The answer surely is clear: the error is not a thing in itself, not self-existent. It is but the truth misstated. There never were two realities. 'Mortal man' is spiritual man misunderstood; he's not another man. The only satisfactory answer to a mistranslation is to translate it correctly.

The textbook gives us the underlying reason for adopting this divine technique for problem-solving. Writing of the revelation to St John of a new heaven and a new earth, Mrs Eddy tells us "... that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material" (S & H 573:6). Note that it is only the vision that is material, not the heavens and earth themselves. Nothing has to be done to them. They need no treatment; but we do need to 'treat' or translate the human consciousness so that it is found to be the illumined one which God bestows. In this divine light, there is no problem. The whole translation process takes place within our own consciousness.

A fellow-student of Christian Science told the writer of an experience that illustrates the point. She and her husband owned some hotel property on the Texas coast. Over the radio there came a warning, hurricane imminent. At the time she was too busy with some domestic nursing to be able to take any precautions, but the voice said to her, 'Wind! Go and look up wind.' Immediately she paused in her task, fetched the textbook, and read from the "Glossary," "WIND. That which indicates the

might of omnipotence and the movements of God's spiritual government, encompassing all things." 'Wind,' she said out loud, 'If you are wind, that is what you are. If you aren't that, you aren't anything.' The hurricane came, and swept through the town, but not a particle of their property was damaged. She had handled the situation not by denying it or by reversing it, but by *translating* it scientifically, – by knowing what wind is, in its original spiritual meaning.

The illustration shows that in Christian Science we do not try to translate the material sense back into reality by starting out from the misconception. Reasoning from matter is illegitimate. We cannot reason intelligently from a mistake. For instance, it would be grotesque to attempt to gain the true idea of man or of body by reading from the corporeal personality. Is there some kind of spiritual stomach behind the physical organ? We have to abandon the material premise and reason out afresh from revelation. It has to be 'new speak.' Sometimes Mind tells us directly, by inspiration; sometimes we find the idea we need in the Bible or in *Science and Health*, the textbooks for the "pure language" promised by Zephaniah.

Trying to perceive the healing idea by reasoning from the basis of the problem would be like trying to work in the second translation only, without the prior inspiration and understanding of the first translation. Although we appear to come to it last, the language of Spirit is in fact mankind's original tongue (see *Mis* 188:3–19). So, in the practice of Christian Science, we do not laboriously have to translate the mortal concept piecemeal, mistake after mistake. Instead we can immerse our thought in the spiritual language; its vocabulary, its grammar and structures are the actualities that replace and heal the false sense, as we saw with the wind.

An instructive parallel is to be seen in the methods employed in teaching a foreign language. The traditional approach involved translating from the grammar and vocabulary of one's own language into that of the other. The result would frequently be a stilted, literal English-French, for example, and not the fluent, idiomatic language spoken in France. In recent years the old 'grammar/translation' method has been giving way to the direct method, in which the learner is plunged into hearing and speaking

the new tongue without relying on the structures of the old. Like a child, he uses it in real-life situations. From the very beginning he is learning the new language, not merely learning about it. Once some fluency is attained, he can study the rules of grammar and syntax that lie behind, so that he understands what it is that he is doing.

The educational system of Christian Science employs the same approach as that of the direct method in language teaching. It is total exposure to the things of God. The student rapidly discovers that this 'God-speak' is his rightful 'man-speak' also; a spiritual view and vocabulary and idiom quickly become natural. More gradually he will realize that this inspirational "new tongue" – or new-old tongue, – has clearly-defined system and structure, rules and laws. The direct method illustrates starting from the first translation, while the 'grammar/translation' method would be like working from the second translation as one's starting-point.

Plunging into the experience of the new language, thinking and talking and living it, one is overwhelmed to find the true meaning of ideas. Man, substance, mind, body, life, and a thousand other familiar terms are found to mean something far more substantial, divine and grand than our previous conception of them. As we perceive what they really mean as vital spiritual concepts, we can no longer work from what we used to think they were. For many Christian Scientists, body is a four-letter word. Yet once we have seen that *mind* can only be the divine Mind or intelligence of the universe, or that *body* must properly mean the embodiment of all God's activities and functions, how could we ever go back and reason from the mortal misconception of the terms?

The beauty of studying *Science and Health* is that, like the direct method in language teaching, it fills our thought with the realities of our being without reference to the 'old language' of mortality. For instance, we find ourselves reading about intelligence governing everything, about action and movement and control, about vision, inspiration, feeling and functioning, about power, and ability, and progress. They are all ideas which we associate with body. These spiritual concepts *are* body, the body of God, and therefore our authentic body. In a thousand ways, the textbook is teaching us what body really is through the 'anatomy' and 'physiology' of the body of being. By entertaining these ideas, acc-

epting and loving them, they immediately begin to alter our mistaken – corporeal – concept of body. From having thought of it as a mere object of sense, we realize that it actually represents mental and spiritual functions. As a result, even our present physical sense of body becomes freer and more active; it becomes our servant instead of our master. Then consciousness awakens further, beyond simply changing our thought about it, to understanding the spiritual facts of being. Even the improved and healthy belief must yield to the spiritual ultimate, – that body is really Godlike identity, the instrument of divine selfhood. ‘Man is My own subjective spiritual conception of Myself,’ says Spirit; ‘the harmoniously functioning co-ordinated universe is My body, of which each individual is a reflection in miniature.’

Naturally it could be objected that when the Bible speaks, for instance, of “the right hand of the Lord,” or “the breath of the Almighty,” such phrases are but figures of speech, metaphors arrived at from the physical body. From a material standpoint this argument would be reasonable. But Christian Science explains that it is no more logical to reason from matter than it is to reason from a mistake in arithmetic. The language of Spirit, as in *Science and Health*, gives us the original spiritual ideas. It seems that material sense has stolen the terms and reproduced them materially. Material sense treats language like an occupied country, taking over its institutions for the purpose of enslaving the people. Life is then misrepresented as organic, as the span between birth and death, and substance as that which can be weighed and counted.

Christian Science redeems the whole universe of ideas from the bogus language of materialism by means of scientific translation, and reinstates the spiritual sense as the real meaning. Mrs Eddy explains it precisely when she writes that “... every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.

“The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences” (Mis 60:27).

The Bible and the Christian Science textbook between them furnish these “verities priceless, eternal, and just at hand,” sometimes actually employing the same word as the material counterfeit, such as body, home, nature or universe, so that a direct conversion is achieved.

The purpose of Science is to explain the noumenon and phenomenon of being. It reveals that the noumenon is God, the divine Principle, and that the phenomenon is Principle’s own self-expression or spiritual idea. Inevitably, therefore, Science operates to translate the mistaken notion that the noumenon is material energy, or chance, and that the phenomenal universe is material. By degrees it demonstrates that man and the universe are indestructible, harmonious, and spiritual.

What does this mean in practical terms? For a simple example, everyone knows what it is to translate a negative experience into a blessing. We all can translate our stumbling-blocks into stepping-stones. Jesus translated the crown of thorns into the victor’s crown, – the crown of twelve stars. The Christ translated Saul from a persecutor into Paul, the champion of Christianity. In like manner, Christian Science translates the basis of life from mortal, material premises to the divine platform of spiritual fact and function.

## Reduction to System

### Gracious Preparation

This chapter is an introduction to Christian Science in its Science and system, for the reason that translation is an integral part of that system and is best explained from within the scientific framework. In its beginnings, Christian Science appeared to be an inspired healing faith, and yet, Mrs Eddy knew, there was a Science behind its healing. Gradually, through revelation, reason, and demonstration, the elements of this Science became plain to her and were incorporated in the textbook, and today we are aware of their order and structure as the Science of being. Translation is the systematic method by which this Science operates.

However, before Mrs Eddy could write the text of the translations on paper, her necessity was to discover that she had already experienced them in life. Similarly, before we can fully appreciate the two pages of translation in the textbook, it is vital that we too make this discovery, and this present chapter seeks to take the reader through it, metaphysically, alongside the Discoverer. Then we shall understand that we are not studying those pages out of context, but that we are 'homing in' on the central issue of both Christian Science and our own life-experience.

Our text is found in the sixth chapter, "Science, Theology, Medicine," on pages 115 and 116. In the first few pages Mrs Eddy touches on the spiritual footsteps that led to her discovery and to the writing of the textbook in which that discovery is reduced to system. The chapter begins, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (107:1).

Anyone acquainted with the story of her life might think that the years of preparation had been far from gracious. Her early years were marked by poor health; within a year of her first marriage her husband had died, leaving her impecunious and with a baby to care for. Soon she even lost possession of her child. With no home of her own, she moved from place to place and was sometimes evicted from the lodgings where she was engaged in her researches, – for what was beginning to form in her thought was something so revolutionary that it offended the conventional human mind. Nevertheless, what seemed like great misfortunes were, in effect, the birthpains of her discovery. As the human sense of substance and harmony was taken from her, the spiritual reality was being perceived, – so enabling it to be experienced humanly once again but on a safer, divine, basis. Thus her years of trial were truly years of gracious preparation. “The loss of material objects of affection sunders the dominant ties of earth and points to heaven,” she later wrote regarding this period in her autobiography, *Retrospection and Introspection*. Her interests and affections were being divinely energized and directed along two distinct but related lines.

The first was a life-long love for God, now deepening into a great spiritual insight as to the real meaning of the Bible. She had long been sceptical about the religious doctrines of her time, and hungered for a diviner sense of the fundamental Christian concepts, – a spiritual understanding of God. Now, disenchanted with the mortal sense of life, she was gaining a quickened realization of God as the actual Life of man. She came to understand that God was not a Person in the commonly accepted theological sense, but the divine Principle of all true being. This Principle is essentially Life, Truth, and Love, and is at the same time the very substance and Mind of the universe. Consequently the universe is not inanimate matter but is the spiritual ‘body’ or experience of the living God. Diligent study of the Scriptures confirmed these revelations, and she made voluminous notes on the Bible which eventually found their way into *Science and Health* as the theology of Christian Science.

The second line of development, parallel to the first and continuing through all these years, was a keen interest in non-medical methods of healing. Medicine in the nineteenth century was very

crude; even where apparently effective it was obvious that while it may have removed the symptoms it didn't change the man. She came to realize, over a hundred years before it became respectable to do so, that it was a person's belief and not the drug that governed the action of material medicine (see Ret 33). Her researches took her from homeopathy, through hydropony, personal magnetism and faith in gifted healers, to the point where it was proved that healing was an activity of mind. But she could not stop there, for mental healing on a material basis was no more satisfactory than drugging, – indeed, more fraught with danger. She was urged onwards to “know more of the unmixed, unerring source, in order to gain the Science of Mind, the All-in-all of Spirit, in which matter is obsolete” (Ret 34:2) – and not only matter, but also the materially human mind which must be translated into a pure transparency for divine Mind.

This line of development reached a convincing climax in her dramatic and immediate recovery from an injury caused by an accident, as she records in *Miscellaneous Writings* 24 and in *Retrospection and Introspection* 24. She recounts that the spontaneous healing was ‘the falling apple’ that led her to the discovery of “the Science of divine metaphysical healing.”

The true state of being is integral wholeness; the erroneous sense is fragmentation. Sickness, – of mind, of body, or in relationships, – always represents a break-up of the primal wholeness somewhere in thought. True healing is always the recovery of this unbreakable unity. The twin elements, – the spiritual understanding of God and the healing effect of that understanding, – came together in her experience in 1866 as the Science of Christianity. In these two themes we have the two main strands of *Science and Health*. They are also identical with the scientific translations. The “Scientific Translation of Immortal Mind” is concerned with understanding what God is and consequently what His idea, man, is. The second, the “Scientific Translation of Mortal Mind,” is healing and redemptive of the human concept of man. Through its three degrees it analyses as erroneous the beliefs that constitute the physical and make the body sick, reveals the mental-moral-relationship qualities that signalize the healing, and finally spells out the purely spiritual nature of the man who never was and never can be sick or discordant.

## The Sixth Chapter

As this translation function is understood, it begins to explain why its textual presentation had to be placed in the chapter "Science, Theology, Medicine." The revelation that came to Mary Baker Eddy was that in reality there is nothing but the divine One, expressing itself and maintaining itself. Stated more relatively, the *Science* of God's being with its systematic laws is a true *theology*, for it relates God to man as Principle and idea, and is also a divine *medicine*, correcting and healing the material sense of man. (See S & H 118:13-25.) The chapter is thus a treatise on how the divine Science, Theology, and Medicine, operating through spiritual laws, leaven and translate the entire mortal thought and heal humanity.

This was the discovery that came to Mrs Eddy with the impact of revelation, which enabled her to accomplish her remarkable early healings. Accordingly for a long time this chapter, now the sixth, was the first one in the book. It was the premise from which she herself could work naturally, but she found that her students could not attain it with the same facility; the problem was how to communicate to the unilluminated human mind things that were obvious to the inspired thought. Her greatest difficulty was to raise their thought to her spiritually mental altitude where the light of God flooded consciousness and, without a process or an argument, scattered the illusion. They had not experienced those years of gracious preparation whereby the 'I' had been purged of self and become a direct transparency. It seems that she realized that *telling* people is not the equivalent of actually giving them *the experience*, and so by rearranging the chapters in their present order she provided the necessary educational framework. These first five chapters now represent for every student the years of God's gracious preparation.

The real treasures of divine Science are not accessible on the surface but are buried, like the treasure hidden in the field in Jesus' parable. They are buried by design, to promote spiritual growth; in penetrating the depths the student himself is changed, reformed, transfigured, because the end of all true spiritual education is not the filling of the student with facts, but the quickening of spiritual sense.

Everything must begin with the God-induced desire to know

God as He really is, through the opening of the heart and a willingness to have our standpoint changed (Prayer). This brings us to the realization that we are not apart from God but are part of God, at-one with the divine, as Jesus showed. He exemplified this at-one-ment by the sacrifice of a separate material sense of man and body (Atonement and Eucharist). The outcome is that humanity, discerned truly, is wedded to divinity and is progressively lifted out of the mortal sense of creation (Marriage). Thus Principle is seen to operate directly, as its own idea. "Christian Science versus Spiritualism" explains that the real is Spirit, expressed *as* spirituality and not *through* a medium called a person when alive and a spirit when dead. As it is understood that all that is happening is God, the mask of personal sense is removed. The root of evil is the erroneous belief that both good and evil work through personality in oneself and in others. Freed from this influence, man, reflecting God's government, is self-governed (Animal Magnetism Unmasked). So the nature of the true 'I' is uncovered and Christian Science is discovered as the divine laws of Life, Truth, and Love in self-operation, leavening and translating the whole of human thought (Science, Theology, Medicine). \*

In these inspiring chapters the divine facts and the human response are so interwoven that they bring about spiritual growth in the student as he studies the letter and imbibes the spirit. At a single reading, no one understands very much, but by pondering the ideas and letting them shape his thoughts, attitudes and relationships, they bring him into accord with the Science of being. It is a matter of spiritualizing values and life, not of building up knowledge. Christian Science makes the individual peck open his ego-shell of separate selfhood, to find the eternal Ego as the unity of God and His idea, man (see S & H 314:5). Whether we are aware of it or not, in living our way through the textbook we are discovering true humanhood.

\* For further light on the structure and meaning of the chapters, attention is drawn to *Civilization Lieth Foursquare* by W. G. Brown; *The Structure of the Christian Science Textbook* by M. Kappeler; and *The Divine Design of Science and Health* by J. L. Sinton.

## An Educational System

Whenever mention is made of 'the human,' we find that we have to make a quick calculation. Do we mean the mortal as in the First Degree, or do we mean the divine-in-expression, like the Third Degree? Or something in between, such as the Second Degree? Many Christian Scientists have their fixed conception; some locate the human firmly in the mortal, while others would place it in the Second Degree. Yet the fact is that the textbook uses the term carefully in all three categories, showing us thereby that the concept has to be constantly translated from what it is not to what it truly is. Because 'the human' spans all three degrees of the second translation, our apprehension of what it means is continually rising. If our sense of it is stuck in a certain opinion, it shuts the mind to what the textbook is actually saying about the human, and we are hindered in our ability to demonstrate Christian Science. The mission of Christian Science is to demonstrate that the human is the pure reflection of the divine, that it is not mortality, and is thus "absolved from death and the grave" (My 218:14). How can this be done unless our conception of the human be translated? And how can the human, which is phenomenon, be translated unless we first understand its noumenon? There can be no solution to humanity's problems on a purely human basis.

To this end Mrs Eddy had to frame an educational system that would teach what God really is, – and therefore what man really is. It was also designed to spiritualize the student's thought, for as the student is spiritually transformed, less and less is he a person outside, objectively approaching reality; more and more does he find himself to be the very workings, – the experience, – of reality itself. The "Scientific Translation of Immortal Mind" works in him as the complementary "Scientific Translation of Mortal Mind." Thus he finds that the educational system of Christian Science is not only systematic instruction in the absolute laws of being but is also experiential, self-demonstrating, and permeating his life.

The chapter "Science, Theology, Medicine," where the translation table is found, contains also the arresting statement, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live"

(146:31). In her own thought the discovery that Mrs Eddy denominated Christian Science was clearly *a system*. By means of it God could be understood, and this understanding then became divine Mind-healing. The Science and system to which divine metaphysics is reduced must lie in a clear explanation of God as the noumenon, and in the textbook this is done through three groups of specially capitalized terms.

### The Capitalized Terms: 1: 'The Seven'

The names employed in answer to the question, "What is God?" comprise the first category of these terms. They are found on almost every page. Although at first glance they appear to be haphazard, investigation proves that they are in fact used most systematically. An analogy would be the appearance of a sheet of music, where all sorts of notes are strung together on the staves. If one had not been taught the system of notation, they might appear chaotic; but once the idea of scales, keys and note-values is clear, the science as well as the art of music become accessible. In a similar way, these capitalized terms are woven into the text throughout the book. Then Mrs Eddy gives us on page 465 the tonic scale, or fundamental spiritual order, when she defines God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." She also tells us that these terms are *synonymous*, meaning that they all refer to the same divine One in its wholeness while each portrays a different aspect. It is on the understanding of these synonymous capitalized terms for God that the system of Christian Science rests, — on the synonyms each with its own characteristic ideas, on the various orders of the synonyms, and on their combinations which denote specific offices.

### The Three Classes of Uncapitalized Terms

In his journey through the textbook the student has already discovered the dominant role of the upper case (capitalized) terms, and, just as important, at the same time he notices how each synonym is associated with a recognizable range of ideas and characteristics printed in lower case. For example, he finds, con-

sistently employed with Mind, ideas such as origin, causation, action, law, intelligence, wisdom. Then he notices that certain negative words also appear in the context of Mind, where Mind handles mortal mind, mesmerism, minds many, brain, ignorance, intelligence in matter, and so forth. In addition, he also observes a third class of words, intermediate between the negatives and the positives, rather as 'dawn' comes between 'night' and 'day.' Belonging to this class are words such as thought, enlightenment, medicine, healing, and so on. All these concepts come under the heading of Mind. In this manner, with scientific precision and consummate spiritual art, each synonymous term for God is employed with its own specific range of ideas. It is a rewarding experience to research them systematically.

We see then that the great number of uncapitalized concepts found throughout the textbook each have their 'home key' under one particular synonym, and that they are classified roughly either as ideas, or as thoughts, or as illusions. (See S & H 462:23,24; 249:12,13.) More accurately, they are *ideas*, *symbols*, and *counterfeits*; an example would be intelligence, mind, and brain. This shows that the synonyms in the textbook have, from the beginning, set in motion the translation process, for what are counterfeit, symbol, and idea but the three degrees of the second translation, entitled "Unreality," "Transitional qualities," and "Reality"?

### The Capitalized Terms: 2: 'The Four'

In addition to the seven synonymous terms for God, there is another category of capitalized words used throughout the textbook, — the four terms Word, Christ, Christianity, and Science. These, too, lie at the core of the system to which divine Mind has now reduced metaphysics. Whereas the seven synonymous terms represent the fundamental 'elements,' these four represent the functioning of those elements as they combine and work together. In any subject, one learns first the basic numerals, and afterwards begins to calculate and compute with them. So, too, in Christian Science the individual "numerals of infinity" ('the seven') become power as "the divine infinite calculus" ('the four'). (See S & H 520:10-15.)

The four terms are found throughout the book, their function usually being quite clear from the context. They have obvious parallels in ordinary experience, where the four attitudes of *seeking*, *finding*, *using* and *being* are commonly used. But their definitive meaning and purpose is found in the chapter on "The Apocalypse" where the foursquare Holy City is described. "The four sides of our city are the Word, Christ, Christianity, and divine Science; . . . 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; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony" (S & H 575:17).

The Word, God's own statement of Himself, has the office of revelation, of initiation, of bringing order and of teaching the power of idea. The Christ brings a distinctive emphasis of divine impulsion, of Truth making itself specific and trenchant, of causing man to respond to his divinity. Christianity, "which is the outcome of the divine Principle of the Christ-idea in Christian history" (577:16), brings healing, redemption, demonstration, and has the office of uniting and universalizing. Science, in which all is one grand concord, interprets divine being as one harmonious, integrated omniaction. The four sides are described as "equal." Although spelled out separately here, these four divine offices each reflect and enhance one other, for a city, after all, is a compound idea and all its activities and services are correlated one with another.

Examination of the textbook shows that 'the four' also, along with 'the seven,' refute and resolve their supposed opposites. Materialism, dualism, separatism and agnosticism are translated by the workings of the Word, Christ, Christianity and Science. The Word, for example, by revealing to us that God is All-in-all, translates the habit of thinking and reasoning from material premises. The Christ, by bringing the divine One into consciousness, translates the belief in a power opposed to God. Christianity, by demonstrating the interdependence of everything in Love's plan, translates the lies of discord and disruption. Science, by interpreting the harmonious workings of the Supreme Being, trans-

lates the belief that being cannot be known or explained.

Again, the fourfold city typifies the divine state of being, dependent upon no material organization. Therefore it translates both the cycle of mortal birth, growth, maturity and decay, and the material calculus of matter, electricity, animal nature, and organic life, and shows them to be counterfeits of "the city of our God," which is *our* city, in which we live and move and have our being without fragmentation or decay.

### The Capitalized Terms: 3: "Science"

There is a third and final class of capitalized terms completing the basis of the divine system. This third category comprises the main uses of the term "Science," with which the textbook abounds. There is the all-embracing term **Science** itself; there is **divine Science**, which is employed in the context of divine oneness, in which God and man are one; and there is **Christian Science**, usually found in the context of Science as applied to humanity. Christian Science *is* divine Science, reduced to understanding and to practice (see S & H 471:29-31). Consequently it is sometimes described as **absolute Christian Science** (for it is always absolute, never conditional), and sometimes simply Christian Science. Science means God's understanding of His own being; divine Science means the unity of divine being as it emanates from God; absolute Christian Science means divine being understood in its diverse categories and laws, while Christian Science is the practice or application of it in human consciousness. The term Science alone indicates all categories, even as *God* indicates all seven synonyms.

The two main terms are divine Science and Christian Science, which are of special interest to us here because, between them, they underlie the two translations. The standpoint of God and man one, as divine Principle and divine idea, is divine Science; this is identical with the first translation. The outcome of that standpoint is Christian Science, correcting the mortal misconception and redeeming the human; here we see the second translation.

We should note that Christian Science does not 'apply' the ab-

solite facts to some situation supposed to lie outside God; rather, its office is to gather back the whole universe into God. It 'heals' what is wrong by demonstrating that in God there really is nothing to be healed. There is not another area to which Truth has to be applied, and it is the correction of that belief that comprises Christian Science healing. A slight shift of the wording can radically alter the true sense. For example, it is commonly said that 'Christian Science is the application to the human,' as though the human were an objective reality in its own right. What the textbook actually says is that "the term Christian Science relates especially to Science as applied to humanity" (127:15). This is a very different matter, for the implication is that we may apply the *term* Christian Science to humanity. Humanity is very far from being the same thing as the mortal concept; indeed the mission of Christian Science is to redeem humanity from the mortal by demonstrating what it really is. Just as Jacob was redeemed by being renamed Israel, and the children of Israel in turn were redeemed by being renamed Christian, so humanity itself is "to be brought back through great tribulation, to be renamed in Christian Science" (309:20). 'Bringing back' is the special office of Christian Science, and in it we see the workings of the second translation. 'Out from' and 'back to' characterize divine Science and Christian Science respectively, alias the two phases of translation.

The textbook specifically defines the different aspects of 'Science' as "synonymous" (see 127:9-16); that is, they are the same in essence though multiform in office. Indeed, 'offices' is the ideal word, for it is the one Science though perceived as functioning in different ways. Divine Science is not higher than Christian Science; Christian Science is not in some way inferior to divine Science. The materially human mind thinks in terms of space and time; it is important that we do not transfer to spiritual things these dimensional conceptions of mortal thought, or else we shall be unable to resolve the hierarchical structures of human society which keep man in bondage. Let us rather work out from the divine principle of synonymity and see what *that* achieves in human relationships!

So, whether we are contemplating the seven terms for God, or the four sides of the city-calculus, or the different offices of Science, we are involved with synonyms. Enormous in its saving

scope, the principle of synonymity means the principle of diversity in unity. It alone is the answer to fragmentation, whether we are thinking of divisions in society or of the world being blown to bits.

These observations on the three categories of capitalized terms, which comprise the core of the Science and system of Christian Science, focus on the critical relation of the capitalized terms to their uncapitalized expression. As 'capital' comes from the Latin *caput* meaning a head, these three sets of capitalized terms represent the Godhead, while their positive uncapitalized ideas signify the God-body. Putting it in Mrs Eddy's phrase, all focus on the "divine correspondence of noumenon and phenomenon," or Principle and its idea. The entire textbook could be regarded as a treatise on this topic. But we noticed that whereas the capitalized terms are unquestionably always God, the uncapitalized terms associated with them in the text are not always God's expression. Sometimes they seem to be the very opposite, and so call for a process of translation. In that case, we reason not from material objects or mortal beliefs but from the divine noumenon, from what God is. In the text of the two translations, we find this point borne out by the fact that the capitalized terms all appear in the first, while none but uncapitalized appear in the second. As the divine capitals pour their *revelation* into consciousness (first translation), *demonstration* happens in the uncapitalized area in the second.

### Scientific Method

From the start the most striking thing about Mary Baker Eddy's revelation was her absolute conviction that what she had discovered was *Science* (always given a capital S because it is *God's* self-knowledge). Many seers before her had proclaimed the certainty of the spiritual oneness of God and man; many healers before her had recognized the mental nature of disease and of its cure. She alone, it seems, realized that the two themes, brought together as one, constitute a practical divine Science. She tells us, "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing,

and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (S & H 109:16).

Realizing as she did that the system she had discovered was spiritual Science, it became possible to use scientific method both in its teaching and in its practice. As commonly understood, scientific method is inductive, reasoning from numerous material observations towards a general principle. Here we are brought up against the question, How, in spiritual things, can one deploy scientific method when traditionally it rests upon the measurement of matter? The answer is that the divinely scientific method starts not from observation but from revelation. Scientific as to method and terminology, it is spiritual in subject and purpose. It is primarily deductive, deducing the universe from its revealed Principle, God. “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.’ I employ this awe-filled word in both a divine and human sense” (No 9:25). The distinction can be set out in four steps:

*scientific method in the sciences:*

(1) observation (2) hypothesis (3) testing (4) law

*scientific method in Science:*

(1) revelation (2) translation (3) demonstration (4) interpretation.

In the physical sciences, the first step is to obtain information from accurately measured *observations* under controlled conditions; second, these observations suggest a possible explanation, so a *hypothesis* (2) is put forward – postulated – for *testing* (step 3). Fourth, if the hypothesis is confirmed incontrovertibly by tests, it is accepted as fact and is dignified by the name of a *law* or a theory. If not confirmed, then back to the laboratory.

The Science of Spirit also is amenable to scientific method, even though its data are spiritual ideas and not observations from matter. Instead, the first step – that of seeking information – is to be open to *revelation*, to hear God speak in His own logic. Second, a Christ function *translates* and reasons this general Truth into specific truths, enforcing their acceptance in consciousness. Third, there is self-operative proof or spontaneous *demonstration* (though the individual may think of it as himself making a demonstration).

The fourth step is that Science explains and *interprets* itself as law – as the forever operation of the law of God. (Again, as with the physical sciences, if the initial assumption is not at first confirmed in proof, the Scientist must go back to his starting point and acquaint himself better with the great First Cause.)

What distinguishes the Christian Scientist from the physical scientist is the way each regards the phenomena before him. In the view of Christian Science, the noumenon is God, the Supreme Being, while all phenomena are the expression of God's being; "All is infinite Mind and its infinite manifestation" (S & H 468:10). All the material sciences, however, begin with the assumption that the objects being observed are actually material. The scientist studies the phenomena of God's universe without knowing that the noumenon is Spirit. To material sense everything seems a matter phenomenon, of which the real noumenon remains a mystery, like the grin without the Cheshire cat. What is called matter could be defined, then, as phenomenon without its proper noumenon. When the noumenon is understood, its phenomenon is no longer thought to be matter but is seen to be spiritual ideas.

### The Spirit and the Letter

If this system is so crucial to the understanding of Christian Science, the reader may ask, why did Mrs Eddy not extract its elements and lay them out openly on the page? Would it not have been helpful for us? Undoubtedly she knew precisely what she was doing in burying it within the flow of the text. Indeed, her editor of the *Christian Science Journal* at one time did prepare an article on these vital fundamentals, but she refused to let him publish it, writing to him, "I have erased your verities . . . The textbooks contain it all, but so arranged as to require growth before it is spoken by those who have not grown to it" (Coll 184).

Christian Science reveals both the spiritual *meaning* of the universe and the scientific *means* by which it can be understood and demonstrated. Human thought tends to focus on one at the expense of the other. With the discovery of the Science and system inherent in *Science and Health* (often referred to, perhaps improperly, as 'the pure Science of Christian Science') it becomes

even more of a temptation for the human mind to try to separate the two by becoming absorbed in the technology of the means.

Of course, in reality the spirit cannot be divorced from the letter. The spirit, the meaning, without the scientific means, could become formless mysticism, while the letter, the means, without the spiritual meaning, would be merely mental categories and structures, and would require something else to be applied to. If we have the two separated we don't have either. For this reason both the Bible and *Science and Health* keep them woven together, as the divine purpose requires our developing understanding of the system to be kept always within a spiritual framework. We could never really learn the elements of love, for instance, except within the context of loving relationships.

We find that Mrs Eddy was very concerned about the inherent dangers facing the over-enthusiastic student. She records on *Miscellany* 246 how she closed her College "in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character." It is having spirit and letter one, the meaning *and* the means, that enables us to demonstrate scientifically the healing power. So the technicalities of Science, – the capitalized terms, the translation process and so on, – can be understood spiritually only within the context of spiritualized life-experience.

## “Scientific Translation of Immortal Mind”

### “Him Declare I Unto You”

When we ask the first translation for a simple statement of what it is saying, it replies, ‘Him declare I unto you. I, God, am making clear My being to you, man. Through My own Science I expound what I am; and in what I am I cause you to find your being.’

Being has a Christ, and as a result the divine Principle unfolds itself with power and clarity into human consciousness, translating itself in terms of its idea or manifestation. As we might put it, God pours the riches of His being into human hearts and lives; divine Science interprets this outpouring by explaining that His riches *are* our lives.

It was because of this “Scientific Translation of Immortal Mind” that Jesus could declare, “He that hath seen me hath seen the Father” (John 14:9), for he knew that whoever comprehends the nature and quality of the Christ-man has begun to understand God. Jesus had actually to embody, to incarnate, the divine precepts in order to teach them and exemplify them. So the invisible Principle was made visible in the life and character of Christ Jesus. But it is not only in divine things that this translation process holds good; there are countless examples from ordinary life. An artist, for instance, exemplifies his subjective vision in visible form; a scientist takes a theoretical discovery and renders it practical as some new invention; a woman translates her ideal of home into a manifestation of grace and harmony. And all because the universal Christ-principle is urging itself upon human thought, elucidating itself through and as its idea.

As we turn now to the text of the first translation to study the definitions of God and man, we need to remind ourselves of the purpose of our careful analysis. It is that we shall so understand these “words of life” as freshly springing forth with ever-new meaning from their source, that they will always be alive with inspiration for us, and never become a tedious repetition of familiar truths.

In the paragraph immediately preceding the "Scientific Translation of Immortal Mind" on page 115 of *Science and Health*, we notice that Mrs Eddy tells us how difficult it is to express metaphysical concepts in material terms. In fact this is the very task that the textbook so decisively achieves. Mrs Eddy moulded the English language into an incomparably effective vehicle for the thought of Christian Science, balancing the absolute Science of its statement with the art of living it.

#### SCIENTIFIC TRANSLATION OF IMMORTAL MIND

GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.	Divine synonyms
MAN: God's spiritual idea, individual, perfect, eternal.	Divine image
IDEA: An image in Mind; the immediate object of understanding. – <i>Webster</i> .	Divine reflection

The first thing to understand about these three items is that they are referring not to three separate states of being but to one. The text portrays God in His self-existence, self-expressed as His own idea called man, – this idea, image or reflection, being Mind's own immediate understanding of itself. In Science there is never anything going on but God forever imaging forth His intrinsic nature or idea, rather as the sun constantly radiates its being as energy and light.

Perhaps the best illustration of the relationship of these three is on page 465 of *Science and Health*: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being . . ." Being, then, is the absolute oneness of Principle and its idea, – *is* one. This twin concept is what is expressed in the first two items of the "Scientific Translation of Immortal Mind," namely, GOD and MAN. The third term, IDEA, defined as "Divine reflection," also has its counterpart on page 466, where our quotation continues, "...and His reflection is man and the universe." Thus, while on the page the items GOD, MAN, and IDEA are printed in a column, what the text actually implies is that they are wrapped up together. Each is defined as divine, meaning that

all three are to be viewed from Principle, Life, Truth, Love. GOD stands for what the Principle *is*; MAN stands for its essential expression or image; and IDEA stands for the fact that man and the universe are not outside but are reflex, – are found *in* their divine Principle. The three are spelled out as three solely for the purposes of understanding. Analysis must always be complemented by synthesis else it is destructive of the primal unity.

## GOD

Here we have God defined through the full sequence of the seven capitalized synonymous terms, the first occasion in the textbook where they all appear together. Moreover, they are arranged in an order different from the more familiar one referred to earlier. That so-called *Word order* of the terms, – Mind, Spirit, Soul, Principle, Life, Truth, Love, – comes as the answer to the question, “What is God?” (p 465), and it represents the basic, or teaching, order. But here on page 115 the sequence is different because the purpose is different. Whereas the Word order is found late in the book, recapitulating in an orderly way all that the student has learned about God, this sequence on page 115 represents the divine impulsion which brings about that understanding. It is therefore known as the *Christ order*, for the Christ is that office of God which sends the divine message into human consciousness. For the same reason, the sequence begins with the word “Divine,” as do the three marginal headings; the whole keynote is ‘forth from God.’

Let us consider for a moment the general subject of synonyms and the vital purpose they serve in Christian Science. Synonyms must refer to the same thing and yet vary as to shades of meaning. Within limits they may be used interchangeably, like ship and vessel, but to interchange them indiscriminately is inaccurate and would lead to misunderstandings. In any particular context, one is more appropriate than the other. Their value lies in their very differences, for through differentiation thought can progress, expand, reason and calculate. Were they identical, such ordered reasoning would not be possible. A man may be at once a citizen, an engineer, a son, a husband, a father, an athlete, and a poet. We

would select the aspect needed according to the requirements of the context, yet all his other characteristics would be inherent and not excluded. So it is with the seven synonymous terms for God: each refers not to one part but to the whole of God, and emphasizes a specific quality of that whole. As we study the way the textbook carefully employs the synonyms, we gain not only a rounded sense of God but also an accurate tool for understanding reality and for handling unreality.

What is this particular sequence of the synonyms telling us? Just as the message of a sentence lies in the relationships of the words, so the arrangement of the synonyms conveys the clear spiritual logic. **Principle** is declaring that the only thing ever going on is the infinite One, absolutely and unconditionally expressing itself, in the sense of Being being. It is the only power, the only authority, the only factor, knowing no opposite. What is this divine One? In essence, it is Life, Truth, and Love, the triply divine Principle, – the being of all being, the substance and form of all being, and the purpose of all being. In other terms we describe this triad as Father, Son and Mother, – God as Father, Son and Mother to Himself. **Life** is the eternal continuity, the timelessness and spontaneity of being. **Truth** is the divine ideal, the form or character or measure of being. **Love** holds the ideal to be ever at the point of perfection and fulfilment. The office of **Soul** – which is central to the Christ order – is to show that the divine ideal is no mere abstraction, but is defined and made tangible to spiritual sense. It translates the absolute into relative terms, rather like the gate whereby pure mathematics is at the same time applied mathematics. Thus the Christ translation brings the irrefutable logic of **Spirit**, in which the reality of good is understood to be supreme. Finally **Mind** manifests this substance of good as the All-in-all, as the power of idea. “Mind manifests all that exists in the infinitude of Truth” (S & H 258:15) and brings the specific truth to every plane of thought.

To recapitulate: the absolute authority of the divine One is forever operating as right and as harmony (Principle); it is the unconditional flow of Life, ceaselessly renewing itself; it is the incorruptible character of Truth, and it is the perfection of being, self-contained in Love. Soul translates this divine ideal by resurrecting spiritual sense; it is brought to birth or to realization

through the language and order of Spirit; and Mind manifests the Christ-idea with intelligence and precision. All seven steps are happening at once, not one after another.

Through ideas such as these we glimpse how the textbook gives meaning to the Christ order of the synonymous terms, stating its message in an absolute way. But remembering that the "Glossary" defines Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error," this same sevenfold sequence may also be read in a more relative sense. For example, divine Principle disallows any other power; Life being indivisible cannot be broken up into lives, or into birth and death; Truth's wholeness knows no error, but corrects and heals; in the universal solvent of Love all problems are forever solved; Soul, conferring immortal and sinless identity, reverses whatever the material senses have misconstrued; the understanding of Spirit as the only true substance therefore corrects the false and reveals evil to be an illusion. Thus everything is seen as subject to the law of omnipotent Mind and is no longer believed to be mindless matter. In quietly pondering the divine nature it is always legitimate to consider both the absolute and the relative aspects, because the Christ-principle is infinitely adaptable in usage although unalterable in itself.

We noted that in the whole of the translations text all the capitalized terms are found in the first translation and none are in the second. This means that all that is ever going on is Principle, Life, Truth, Love, Soul, Spirit, Mind; in our work we are not demonstrating health or justice or a home but Life, Truth, and Love, – although inevitably the effect is visible in terms of health and circumstance, as consciousness is changed by degrees.

**MAN:** God's spiritual idea, individual, perfect, eternal. Divine image

As we know in Science that man is the expression of God's being, – and we have just been told what God's being is, – we are now to understand that all these dynamic ideas and qualities which characterize God *are man*. The concept 'God' requires the concept 'man,' for they are complementary. Without His expression God would be unknowable, like a black hole. Mind "must be un-

derstood through the idea which expresses it" (S & H 467:30), and this bonded unity is the very essence of the "Scientific Translation of Immortal Mind."

Man is an omnibus name, the generic term for all that expresses God. He is not an object outside, but is the emanation, the Godness, the man-ifestation of His being; God's own self-revelation is His spiritual idea. As we noted, God's essential being, represented by the capitalized synonymous terms, is the God-head, while God's expressed being, represented by the positive uncapitalized ideas, is the God-body. As the body gives expression to the head, so man is the activity, the implementation, of Principle, Life, Truth, Love, Soul, Spirit, Mind. No wonder that the textbook consistently refers to man as "the spiritual idea" in contradistinction to the corporeal, mortal concept! Right here, then, at the beginning of the text, the radical translation of man is already assumed. That which has yet to be experienced humanly, in God is forever done. Because man *is* the pre-existent spiritual idea, we will inevitably work out in practice the entire problem of being.

### "God's spiritual idea ..."

The dictionaries tell us a very interesting thing about the derivation of the word 'idea.' Apparently its roots in the Greek are *idein*, to see, and *oida*, to know. (From the same roots derive also our words guide, vision, wise, and many others.) When we come to know an idea, we declare that we 'see' it. In the language of Genesis, "God saw every thing that he had made, and, behold, it was very good" (1:31), – because every 'thing' exists forever in the divine Mind as spiritual idea. Material forms, at best, can give us only the faintest sense of the grandeur of what God sees His universe to be.

'Man' is so often used as synonymous with 'mortal' that one is apt to forget it is a wholly translatable commodity, along with a host of other concepts. It might be thought misleading to use the same term, man, both for what he is as spiritual idea and for what he is not as a mortal; but to do otherwise would presume that there are two opposed realities, rather than a true and a false *sense* of the same thing. Man may be a mortal according to material

belief, but he is the immortal idea of God in spiritual understanding. "Man reflects infinity, and this reflection is the true idea of God. God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. . . . We know no more of man as the true divine image and likeness, than we know of God" (S & H 258:11).

God expresses *in* man: there is no problem over this "in" when man is understood as reflection. In the reflection, which has no substance or being of its own, we see the original. Perhaps we may say that God expresses *as* man, not for him or through him, for according to this expanded view the expression of God's being *is* man. In practical everyday terms, too, our man is the reflection of our God, – that is, the man we experience reflects our understanding of God. Hence the value of the order here, – God, man, idea.

As we daily ponder the nature of God defined through His synonyms, there is inevitably brought to birth in us a more Godlike nature and character. It is awakened in the mind, kindled in the heart, and incarnated in life, but spiritual sense alone reveals it as our primal and eternal being, impelling itself into expression. What is the nature of man being presented to us in this first translation? As the idea of **Principle**, man's nature is to be in accord with his Principle, not concerned with human rights and wrongs, personal justice or injustice, but happily obedient to the one divine will. His 'personality' is to be the Principled idea, sent out and governed by the One, and always working for the whole. As the idea of **Life**, man's nature is spontaneous, lively, unlaboured, because God-fathered and God-sustained. His individuality is the one indivisible Life individually experienced. As the idea of **Truth**, man's nature is Christlikeness, maturity, wholeness, enjoying dominion, self-complete and free from defects. As the idea of **Love**, man's nature is universal in its bigness and warmth, relaxed, fearless, full of encouragement. As the idea of **Soul**, man's nature embodies both the manhood and the womanhood of God's creating, is unselfish, sinless, free from temptation and condemnation, cannot be offended or hurt. As the idea of **Spirit**, man's nature is spiritual, single in its affections, not split into good and evil impulses, but reflecting the good everywhere. As the idea of **Mind**, man's nature is to have unlimited intelligence, in-

spiration, insight and perspicacity, and to find the Mind of Christ common to all men.

In the flow of this Christ sequence, then, we may declare that Principle is my only person, Life is my heritage and individuality, Truth is my character, Love is my origin and destiny, Soul is my selfhood and temperament, Spirit is my nature, and Mind my disposition and mentality. Christ has translated the nature of God into the very character and substance of man. The student of Christian Science knows that in this orderly way of spiritual discipline, based on the synonymous terms, he can be taught of God how to enlarge consciousness and give birth to what he is. Moreover, through this systematic affirmation of his God-being he is preventing the opposite illusions from becoming established in himself. Regarding this characterization of man as the God-idea, we have a helpful illustration in the scientific naming of plants and animals in the natural sciences: always the genus is given a capital letter and the species a letter in lower case, as in *Rosa canina* or *Felix domesticus*. Hence 'God's man' or 'Principle's idea' describe the divine genus or kind and its specific expression.

“... **individual** ...”

A strong characteristic of the Christ is that in bringing the things of God within the compass of human thought, it reduces the general to the particular; it individualizes the divine appearing so that each specific need is met. Hence the importance of the next term, individual.

From the date of its first appearance in the textbook, this second line of the first translation used to read, “MAN: God's universal idea, individual, perfect, eternal.” It continued in this form until 1907, when “spiritual” replaced “universal,” as we have it now. We should not assume that “God's universal idea” was wrong, but that the context requires “individual” to stand emphasized. In anyone's enthralling researches into the depths of God, there might be a tendency to seek some mystical union with the universal One, and in the desire to drop the mortal ego there is a danger of discarding what individuality really is. So, at the very time of her making this textual change, we find Mrs Eddy writing to a

correspondent, "In Science, we learn that man is not absorbed in the divine nature, but is absolved by it. Man is free from the flesh and is individual in consciousness – in Mind, not in matter" (My 119:7). The same point is beautifully made in *Science and Health*: "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance" (259:1. See also 265:10–15; No 25:19–21).

Webster tells us that the root of the word individual is the Latin *in*, not, and *dividua*, a widow; that is, our being remains constantly wedded to its divine origin. If the generic idea, man, is indivisible from its source, each specific idea must be inseparable from every other idea, diverse though they all are. The proverb, "United we stand, divided we fall," derives from this law of indivisibility, for if the continuity of Life depends upon all being being one with Being, then exhaustion and death would be the inevitable result of division and isolation. Not unaware was Mrs Eddy when she declared that the *Christian Science Monitor* was "to spread undivided the Science that operates unspent" (My 353:16). How enriching and life-preserving it is, therefore, to realize that our individual missions are inseparable parts of one stupendous whole, underlining the fact that the individual needs to be motivated by love for both God and man!

Strictly speaking, spiritual man is individual, but not *an* individual. He is undivided in quality and essence from his noumenon, God. As in the case of the individual sunbeam, however, if he could be divided from his source he would instantly cease to have any being at all. God is individual; the one divine Being is not divisible into millions of separate beings, or God into gods; rather is each little 'one' the individualized expression of the infinite One. True, each one is whole, distinct and precious in his individuality, but this is because he is a unique manifestation of the infinite itself. So spiritual individuality is not really a matter of persons expressing God in their own inimitable manner but is found in God's nature expressing itself in ways never duplicated. (See also S & H 555:27–32; No 10:27–7; Pul 4:7–19.)

The study of all Mrs Eddy's references to the term proves to be most instructive – and often surprising, if our thought has previously accepted ready-made narrow classifications. For in-

stance, we read that Christian Science “honors conscious human individuality by showing God as its source” (Un 25:16); yes, *human!*

“... perfect ...”

God’s work is already done, and done to perfection. No matter what, to our human sense, may yet have to be worked out, we shall accomplish it because “perfection is the order of celestial being” (S & H 337:17). From the simple example of a jigsaw puzzle, we know that even when everything may seem chaotic and frustrating, the perfect picture already exists and will be reproduced as we work from the standpoint of the finished whole. “The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, – perfect God and perfect man, – as the basis of thought and demonstration” (S & H 259:11. See also Matt 5:48).

The premise of the first translation is that “God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. . . .” (see S & H 470:21–31). This same logic continues, of course, as the dynamic that works (perfects) throughout the three degrees of the second translation, so demonstrating the original premise. (See also S & H 302:19–24; 414:26–31; 428:22,23.)

As the God-idea, then, man is complete with every God-quality, is fully developed and mature, and conforms to the absolute standard of excellence. As such, he cannot be an imperfect mortal, having to evolve towards divinity, for “Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained” (S & H 476:13). A mortal was never *man*, much less perfect.

“... eternal.”

For time-based mortals, eternity is difficult to conceive; it even sounds boring, as though it were time going on and on endlessly. Not so, says the dictionary; it is the inherent quality of being wholly free from time, free from beginning, ending, or duration,

knowing neither past nor future. (See Eccl 3:14,15.) Whatever we perceive through spiritual sense, even now, is a glimpse of time-free reality, as old as God and yet ever fresh and new. Eternity is nothing to do with prolonging life, or with carrying our present sense of existence into a mode that has no end: it is an entirely new dimension where spontaneity reigns. Everything is simultaneous, coexistent and ever-present. "Life is not eternally prolonged; life is forever spontaneously self-renewed" (Coll 235).

Thus we have man defined here as eternal, which would be impossible unless he were understood as the God-idea. "He has been forever in the eternal Mind, God" (S & H 336:12); "To him belongs eternal Life" because "he reflects eternal Life" (258:26), says the textbook of the Science of being. It is as though this eternal idea, man, is here on a visit to a realm where everyone else believes in time and is governed by it, yet he himself is not affected by it. Right where mortal thought reckons in terms of events in time, spiritual consciousness sees the workings of timeless ideas. This truth empowered Jesus to break mortality's conditions for our arrival and our departure. "His three days' work in the sepulchre set the seal of eternity on time" (S & H 44:7). A more modest demonstration of the same fact was required of the students in Mrs Eddy's home when they were expected to type letters in an 'impossibly' short time, or the church directors who had to get their church built inside an 'unreasonable' deadline, and succeeded. In these instances she was encouraging them to prove that right activity does not take time but is part of the nowness of eternity, and that doing things by human competence rather than by inspiration can be gross materialism subtly disguised as normality. Time is a massive coffin-nail, whereas "eternal" resurrects us here and now.

**IDEA: An image in Mind; the immediate object of understanding.** – *Webster.*

Divine reflection

### Divine reflection

The third term in the "Scientific Translation of Immortal Mind", – idea, – is, as we have seen, not so much a third ingredient as an elucidation of the relationship between God and man. The

special element introduced by this line of text is the heading, "Divine reflection." To reflect means to bend back, and so to define man as reflection is a way of saying that Mind's own idea is not somewhere external to God but is *in Mind*. It is God reflecting on Himself, similar to beauty being in the eye of the beholder.

The philosophical concept of reflection may not have been original to Mrs Eddy, but it is a central model in Christian Science and a very important one to understand. We need to distinguish between the common usage of the term, when the reflection seems to be an image in a mirror, and the metaphysical meaning, which is a *reflex image*.

For example, if you look at your face in a mirror, your eye is focussed not on the glass but on the image – which is in your own eye. You can test this by looking at a mirror through the viewfinder of a camera: focus on the surface of the glass, and your reflection is out of focus, and vice versa. If you measure it you will find that the distance from yourself to your reflection is *twice* the distance from yourself to the glass. This shows that the image is not on the glass but in the eye of the beholder. There is never anything in or on the glass: the mirror serves merely to bend back the rays of light to their source; the outgoing ray and the incoming ray follow the same line. What does all this mean? It means that *man is not the mirror*; he is the reflection itself. The essential point is that man is not a *reflector* in the way that the moon is a reflector of the sun's light, for that would make him a separate object with a being of his own. Instead, he is the *reflecting*, the very activity of God beholding His image everywhere.

There is a statement in *Science and Health* that puts the idea in a telling way: "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (240:10). What it reflects! Could this be a misprint for 'what reflects it'? Not at all; if we substitute the word 'expresses' for 'reflects' we catch the essential meaning. Principle is expressing or reflecting itself everywhere as its own universe, including man. In other words, man is what God beholds in Mind's eye; the entire universe is contained within the viewpoint of the divine One who is doing the viewing. Of course, we are not really at liberty to exchange one word of the textbook for another, as it is written with the most meticulous regard for words. In the end, only the term *reflection*

can give us this sense of the image being *in Mind*. It comes forth from the Father and returns to the Father.

The textbook reminds us, "Few persons comprehend what Christian Science means by the word *reflection*" (301:5). The choice of "persons" here must be deliberate; for mortal man is egocentric, and by reasoning from a personal basis we would imagine man as the mirror, a personal reflector, and we should be wrong. What Christian Science means is that we must reason out from God, and as we do this we are reflection. Only as we are reflection and not reflector can we be resurrected from the mortal concept.

We come to the heart of the matter in another well-known passage, the paragraph on page 515 entitled "Reflected likeness." "Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection." *The mirror is divine Science*, which represents the divine viewpoint. Divine Principle, God, looks into the mirror of divine Science, so to speak, and what He sees there is Himself. Yet our text says, "and call man the reflection." In divine Science, therefore, we see man as God's own reflection. (See also S & H 300:28-4.)

The mirror analogy can be very helpful in resolving the inborn belief in separate being. It helps us to understand that as there is no corporeality or substance in the mirrored form, man is not subject to birth, growth, maturity, or decay (see S & H 305:5-30). As reflection, man is of the quality of God, spontaneous, whole, effortless, harmonious. 'Therefore,' says the Christian Scientist, 'speaking relatively, I reflect intelligence,' – or ability, or energy, as the case may be. Jesus said, "The Son 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).

There are many other valuable references to reflection in the Bible and in *Science and Health* which will richly repay study in one's own time. Our purpose here is simply to focus on the salient points of the two translations, – points which inevitably have ramifications all through these textbooks because translation is the central function of Christian Science.

“... image ...”

When a reflection is brought to a focus it forms an image. Image suggests idea that is definite and exact, which cannot be separated from or be unlike its parent. The Bible gives us the double term “image and likeness,” and *Science and Health* frequently couples “image” with “idea,” meaning that Mind holds all its ideas to have unchangeable identity. We find, for example, that “creation is the infinite image or idea emanating from this Mind;” that “This Mind forms ideas, its own images;” that “Immortal man was and is God’s image or idea, even the infinite expression of infinite Mind;” and that “In divine Science, man is the true image of God.” (S & H 256:32; 511:1; 336:9; 259:6.)

Just as idea needs its parent Mind in order to be, so Mind needs its image in order to be manifested. Creative Mind images itself forth as its own likeness. “God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle” (S & H 303:25). Mind, then, cannot be an emptiness but is teeming with the infinite ideas, images, which express it. (See also S & H 259:15-21; 475:13,14.)

“... immediate ...”

Immediate is a term rich with meanings. The primary sense is having no intermediary. That is, there is nothing in between God and His idea, no separation, no medium, no gap of time or of space. Mind knows, and what Mind knows is its own idea, directly and immediately.

Time and space are the two dimensions which make up mortal experience. Time is the equivalent of mortal mind, which is error in duration, while space, represented by matter, is error in substance. The lie is that once upon a time man fell from God, and was imprisoned in materiality; yet right where we are, here and now, the directly connected relationship of Principle and idea is the demonstrable fact. No time elapses between you raising your arm and your reflection doing the same. In the Gospel healings

there was no delay between Jesus' command and the patient's response; "immediately the fever left her, and she ministered unto them" we read in Mark.

It is recorded that a student in Mrs Eddy's home once performed some service for which Mrs Eddy thanked her rather generously. The student, intent on being super-impersonal, remonstrated, 'Mother, you shouldn't thank me, you should thank God.' To which she received the memorable reply, 'I had never thought of you as separate.' Because of this direct relationship, this immediacy, the divine works without the mediumship of a person. It makes no difference whether one seems to be good or bad, well or ill, experienced or a beginner, Principle will operate unconditionally. Naturally, in doing so it will change and transform us, but we ourselves are not the medium. Principle does its own thing, *as* its idea, and therefore there can be no interference, no misunderstanding. "Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (S & H 332:32. See also 561:22-25).

"... object ..."

Because the idea is an image *in* Mind, it is clearly the immediate object of Mind's understanding. In Science, then, 'object' cannot be something external and separate. Webster says, "Philosophically, object is only one term in the subject-object relation, that is, it is never considered apart from some relation to a subject."

Let us put that into the language of the mirror analogy. The subject in front of the mirror beholds its own reflection, or object, yet that object has no independent existence, for it is *in*, or held subjective to, its subject or origin. If we were to take away subject (Mind), there would be no object (idea). Here we see the immense meaning and value of the "Scientific Translation of Immortal Mind," because it pre-empts the notion that the universe is full of objects that are not answerable to a divine subject, – objects to which we often object and then try to alter. The man who went to the cinema and pulled a gun and shot the villain he saw on the screen is an example of how mortal mind tries to deal with objects

it finds objectionable. Mortal sense, being ignorant of the spiritual noumenon or subject, imagines all phenomena to be material objects, but "Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*" (S & H 114:29).

To return then to the true sense of object: the textbook illustrates it with, "divine Love cannot be deprived of its manifestation, or object;" or again with, "Love never loses sight of loveliness. Its halo rests upon its object" (304:10; 248:3). While divine Love's object is its own self-expression, human love has an object outside itself. What appear to us as objects are really the externalized yet subjective states of God's understanding, for in God's universe everything is subjective to Him. If we fail to identify things correctly as spiritual ideas, they will appear to us to be material objects. Matter is, so to speak, simply spiritual ideas not fed back into Spirit, misidentified. "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, – wanderers from the parent Mind, strangers in a tangled wilderness" (S & H 507:7). When identified properly, however, every object is seen as the reflection of its subject, and we find ourselves agreeing with the philosopher Schelling, who (according to Webster) defined identity as "reality at its deepest level, at which subject and object are one."

Our perennial example throughout life is 'the human.' To human sense, 'the human' seems at first to be an object in its own right; but through the translating effect of divine Science this misapprehension drops away, and the divine sense shows the true human to be subjective to the divine. Jesus' humanity derived not from mortality but from the Christ divinity (see S & H 25:31).

**"... understanding."**

From the start, in pondering the deep import of these terms in the first translation, the emphasis has been on the final word, understanding. Here we have the term that links subject and object, or Principle and idea. Understanding is the 'medium' by which God and man are found one, as it is only through spiritual understanding that we can know even as also we are known. (See

I Cor 13:12). Would it not be impossible for us to understand reality with a mind that did not come from the same source? The very faculty whereby God knows His own idea is, by reflection, the same faculty whereby we come to understand God. This explains the same word 'understanding' appearing here in the first translation and then again at the end of the second when the circuit is completed. Hence that which *stands under* is also that which *understands*.

In academic language this interaction of two forces is called synergism. For example, theology speaks of human effort cooperating with divine grace to bring about regeneration. But in Science we have only one prime factor. Divine Science operates *as* enlightened understanding to bring about enlightened understanding.

"Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final" we read on page 506 of *Science and Health*. Although many spiritual ideas are in fact qualities of God, it is surprising – and significant – that understanding is the only one specifically declared to be so. Understanding is indeed the key idea in the textbook, for Science both provides it and requires it. In English at least, the phrase "the understanding of God" has the happy peculiarity of making sense in two ways. The first would be God's property, His own self-understanding, while the second indicates man's reflected understanding of Him. The first answers to divine Science, and the second to Christian Science, or to the first and second translations respectively.

### Maintaining the Right View

How can we best summarize the message of the "Scientific Translation of Immortal Mind"? In essence it is the oneness of being. "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts" (S & H 114:10). In this oneness, the idea is the reflex image of the Mind that conceives it; "man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis" (Mis 186:19). He is that which is God-actuated, God-lived, God-formed, God-maintained, God-selfed, God-natured, God-

minded, – held as His image.

“The relations of God and man, 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 470:32). The operative word is “holds,” for the image in Mind is held at the point of focus, never blurred, distorted or lost. Man “cannot get out of the focal distance of infinity” (Mis 79:14; see also No 17:17–21).

When our eyesight is not focussed, in our imagination we can see many things that are not really there. Likewise, when we fail to behold man as divine image, held in Mind’s focus, there is nothing but distortion, which in our ignorance we may believe to be another reality such as sick and discordant mortals. Jesus’ way of dealing with the situation was to behold man “in Science,” – a method that does not attempt to deal with the distortion as such, but consists in getting back to the original God-view. It was this correct view which healed the sick then and still does so today. (See S & H 476:32–4.)

The first translation, then, has given us a clear statement of both noumenon and phenomenon. These rather awkward Greek terms are exceedingly useful in the vocabulary of Christian Science: phenomenon is the thing seen, or the appearance; noumenon is the thing not seen that gives rise to the appearance. As already noted, in the language of Christian Science, noumenon is God, and phenomenon is His expression. “God, good, is self-existent and self-expressed” (S & H 213:9). But in the language of mortal belief, where Mind is not acknowledged, the noumenon seems to be mortal mind and the phenomenon appears to be matter.

All material sciences begin with the assumption that the objects being observed are actually material. Mortal mind and matter are one in error, exactly as divine Mind and idea are one in truth. Clearly, then, the problem lies in the claim of mortal mind to be another mind, or noumenon, with matter its phenomenon. Christian Science defines both noumenon and phenomenon divinely, explaining that as Spirit is noumenon, phenomena must really be spiritual in nature; there can be no discrepancy between them. “The universe, like man, is to be interpreted by Science

from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (S & H 124:14).

Our survey of the first translation leaves us with the image, the phenomenon, forever held at the point of focus; it is reflected within the noumenon, divine Mind. Although spiritual sense tells us that this must be the eternal fact, mortal sense would have us believe that man and the universe are external to God and quite ungodlike. How can we account for this misrepresentation in such a way that the mistaken view can be retranslated, as in the second translation? The textbook supplies the clue in the term *deflection*.

Writing of the Genesis story of creation, in which the spiritual view is followed by the material version, Mrs Eddy describes the Adamic picture as "the history of the untrue image of God . . . This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man . . ." (S & H 502:9). If true *reflection* is found only in the viewpoint of the original, *deflection* would be the view from an imaginary standpoint outside the divine subject, – outside reality, in fact. When we see the situation in Science, from God's viewpoint, it is no longer deflection but reflection, and we can see what the distorted image was meant to represent.

Metaphysicians are sometimes surprised to find within themselves a reluctance to face and analyse the claims of error; it is so much pleasanter simply to contemplate the things of God. Yet, because the Christian Scientist is dedicated to the resolving of opposites, he must intelligently tackle the supposition, or evil will boast itself above good. (See S & H 450:15–19; 538:17–22; 555:6–15; Mis 222:29–5.)

"The belief that man has any other substance, or mind, is not spiritual and breaks the First Commandment, Thou shalt have one God, one Mind. Mortal man seems to himself to be material substance, while man is 'image' (idea). Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down" (S & H 301:20; see also 111:14–18; 200:16–19). The function of the second translation is to reinvert the picture, to

translate a *mortal* mind. The revelation that there are not two worlds empowers us to understand that what had looked like a material one (a deflection) is in fact reflection, and immediately salvation becomes possible in practice. It is always from the viewpoint of revelation that demonstration takes place.

## From Principle to Practice

### Incarnation and Resurrection

When our thought moves now into the second translation, we do not abandon the standpoint of the first and start again from the mortal mistake, because the standpoint of the second translation is that of the first. If it were not the same, there could be no scientific translation of mortal mind and its dream products. We are still maintaining the 'out from' view; the Christian Scientist never leaves the Principle of divine unity and harmony, whether he is computing the absolute truths of God and man or applying those truths to the resolving of some human problem. We are always on a circular tour, 'out from' and 'returning to' without a break. In the analogy of the escalator, the power that carries us upwards, visibly, is the same power that brings the steps, unseen, down to us, in one continuous process.

The two phases of translation correspond respectively to the two cardinal themes of traditional Christian teaching, which are *the incarnation* and *the resurrection*. Regarding the incarnation, Christian Scientists do not share the conventional interpretation that God literally took on flesh and became physical man, – for Spirit cannot become its opposite, matter, – but they accept the metaphysical truth that God is made manifest through man. The invisible was made visible in the life and character of which Christ Jesus was the embodiment, so that he presented a humanhood which was the incarnation of divinity and was not a product of mortality. In this sense the incarnation is the equivalent of the first translation. The same necessity rests upon us: the incarnation makes us *be* the things we are talking about, – or rather, it shows that the divine ideas comprise our actual being. Christian Science puts great importance on the ideal being not only understood but also embodied and seen; "without a correct sense of its highest visible idea, we can never understand the divine Principle" (S & H 560:18).

The very moment we accept that man is truly the manifestation

(alias 'incarnation') of Mind, a resurrection begins to take place in consciousness, gradually lifting us out of the womb-tomb concept of life. In the case of Jesus, it enabled him to break the mortal spell by overcoming death. The kind of body represented by the incarnation idea is not of mortal origin or substance; so resurrection, in its turn, is not really a dead body raised, as it appears to be: it is a raised understanding of body, – a spiritual apprehension of body as that which was never imprisoned in matter in the first place. To the unilluminated thought of the disciples, our Master rose from the grave, but in his own ascending thought, Life had never been dead and buried, – or even born. (See S & H 509:4–8; 305:31–6; 45:13–15; 593:9–11; Un 62:18–26.) This resurrection process, then, corresponds closely to the second translation; even the three days in the sepulchre suggest its three degrees.

### Revelation and Demonstration

In the eloquent account of Jesus' healing of the man born blind, John tells the tale with such spiritual grasp that the details of the two translations are graphically illustrated. (The reader may wish to have the Bible open, at the Gospel of John, chapters 8 and 9.) As so often in the Gospel healings the order is first the teaching, then – without a break – the demonstration. "I am the light of the world" (8:12 and 9:5) is followed immediately by the healing of the blind man. It is not only a healing of physical blindness but the bringing of a new moral clear-sightedness and reborn spiritual vision. Let us briefly trace this example from life, because it is important to see that the starting-point of the healing (the second translation) is not when Jesus is confronted with the physical situation but springs from the first translation, with its revelation of the God-facts.

In chapter 8, Jesus is declaring his oneness with the Father, daring even to use the "I am." He tells the people, "I am the light of the world . . . I know whence I came . . . I am not alone, but I and the Father that sent me . . . I am from above . . . I am not of this world . . . I do nothing of myself; but as my Father hath taught me, I speak these things . . . Ye shall know the truth, and the truth shall make you free . . . I proceeded forth and came from

God . . . Before Abraham was, I am" (8:12-59). These glorious declarations self-evidently reflect the attitude of the first translation. Simultaneously they are uncovering the mistaken belief that we are born of mortality, - "of your father the devil" (8:44). Thus the truth throws up its supposed opposite in order to heal it (in chapter 9).

To insist that one originates in mortal parents is to be blind from birth, - blind to the reality of spiritual origin. It is irrelevant whether the 'fault' is with one's parents or with oneself; Jesus bypasses the argument, for he is about to transcend it by demonstration. To the Christ-consciousness the blindness is not so much an incurable condition, for which there is blame, as an opportunity to prove man's innocence of this 'original sin' (9:1-5). Thus the second translation begins, flowing straight on from the first. As though to repudiate contemptuously the belief that vision is entirely physical (First Degree), Jesus spits on the ground and puts the resulting clay on the man's eyes, bidding him wash in the pool of Siloam, the name of which means Sent. That is, Be sent out from the all-seeing Father, as I am (see 8:16, 18, 23, 42); don't believe that you evolve from the dust of the ground, crawling blindly towards God. The man obeys, and his eyesight is restored. Now a healing at the organic level is wonderful in itself, but John is intent on showing us the steps of the moral regeneration (Second Degree) that underlies the physical recovery. Accordingly, verses 8 to 34 of chapter 9 portray the development of discernment and intellectual honesty in the man, - and moral courage and humour too. The Christ is opening his eyes to the divine law that made his healing possible, for law it was, not a personal miracle-worker. While Jesus' enemies are arguing that a man who heals on the sabbath must be a sinner and "not of God," we are shown the man's growing awareness that nothing less than the God-power could open the eyes of one born blind. He comes to recognize that "if this man were not of God, he could do nothing" (9:33).

Finally, our evangelist requires us to understand the spiritual reality of the situation; consequently verses 35-38 represent the Third Degree, the coincidence of the divine and the human: Jesus asks him, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, . . .? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." That is to

say, the ideal whom you have perceived spiritually is the actual identity of the man you are looking at. It is by the divine light that is within you that you can see the glory which lies round about you. The eternal light of the world (first translation) removes the blindfold of believing that life and sight originate physically, gives true insight and perspicacity, and restores the original spiritual vision (second translation).

Our natural interest in healings tends to focus on analysing the origin of the discord and tracing its disappearance, whereas this account in John's Gospel reminds us that the spiritual dynamic lies outside what can be seen, in the invisible Christ-power of the first translation. "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S & H 466:28).

### Life Experience

A very pertinent point emerges from these Gospel healings, and that is that the vital "Scientific Translation of Mortal Mind" can only happen in life. It cannot be done in theory, by listening to others, or reading books – or by writing them. The statements of Truth bear fruit only as our lives are changed; the absolutes of the first translation are validated when we let them live us and transform us in the second, otherwise we have a merely theoretical understanding, which is valueless. "Science is . . . the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives" (Mis 172:16). It "comes to our recognition only as our natures are changed by its silent influence" (No 1:4). The way of Science therefore is also the way of life, because we *live* our way out of the physical, through the moral and into the spiritual. So while the emphasis of the first translation is *Science*, that of the second is *Christianity*; the work is done *by* the absolute and impersonal facts of Science but it is done *in* the area of qualities, judgments, relationships, – that is, in the values of Christianity. In working out the dream of being egotistic mortals, we have to grapple with personal feelings, emotions and behaviour every minute of the day. Such Christianization is frequently uncomfortable, but it is the only means by which the sublime truths of God and man are proved not

to be mere abstractions. (See '02 6:15-22; Mis 116:11-24.)

The purpose of the second translation could be defined in Mrs Eddy's words, as "bringing the qualities of Spirit into subjection to Spirit" (Mis 201:5). What this means is that its function is not the destruction of something, but the gathering back of life's values and functions into their true and original nature. The keynote, then, is redemption, or restoration – of that which was never lost in reality. Clearly this work of resolving human character is no less scientific than that of understanding God, for it is the same Science which is operating. (See Mis 359:23-26.)

Although the truths of Science have to be incorporated in life in order to be properly understood, it is not so much that we live them as that they live us. Always the initiative lies with Truth, and the human response follows as inevitably as one's shadow, causing us to adopt the divine and lay off the mortal, often unconsciously. "Eternal Truth is changing the universe" (S & H 255:1), and therefore "the world feels the alterative effect of truth through every pore" (224:2). Our progress, – that is, our unfoldment, – may be fast or slow, dramatic or uneventful, according to our willingness to respond to the Science of being and be changed by it; but being changed we surely are, and in all directions at once. While Science reveals reality systematically, it is comprehensive in the way we experience it; it unites all periods in the divine design, and therefore transcends time. A beginner may have a truer grasp of these essentials than the established professional, as Mrs Eddy made plain in her last published message to the field (see My 241:10 – 242:14). If we think of development in a linear way, we make ourselves hostages to time; we imagine, perhaps, that 'we've got beyond' a certain phase, and by so doing we ensure that our present stage also will become obsolete and have to give way to yet another. Thus each phase of our experience is robbed of its value and joy; we are forever reaching for the promised land but never being there. Discouragement creeps in if we try to measure our progress by some lineal yardstick like a series of examinations, needlessly. So let us refuse to be intimidated by mortally-based thought patterns! "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here . . ." (Un 11:24).

### Parallel Translations

If we set out the complementary offices of the two translations in a table, we shall not lose sight of the overall perspective when we plunge into the details of the three degrees. Clearly, these examples are not all exact equivalents of each other, but they serve to illustrate the two emphases.

First Translation	Second Translation
“Mind presents the idea of God” (503:20)	“and thought accepts the divine infinite calculus” (520:14)
divine Science	Christian Science
the Christ	the Jesus
“The divine manifestation of God,	which comes to the flesh to destroy incarnate error” (583:10)
I came forth from the Father	I go to the Father
Truth revealed: teaching proof being	Truth demonstrated: healing disproof doing
real appears	unreal disappears
noumenon revealed	phenomenon understood
the capitalized terms	the uncapitalized terms
descending	ascending
Gen 1:1 and S & H 502:22-5	Gen 1:2 and S & H 503:6-17
Gen 1:1 - 2:3	remainder of Bible

There are innumerable further examples of these pairs throughout the Bible and *Science and Health*; sometimes they come in the form of characters such as Elias and Moses (Mark 9:2-8; S & H 585:9-14; 592:11-15); or they may come as the two halves of a single sentence: “For it is God which worketh in you both to will and to do of his good pleasure” (Phil 2:13; see also S & H 172:12-14). From the textbook comes a familiar pair: “Angels are pure thoughts from God . . .” (298:28), balanced by, “My angels are exalted thoughts [which] guide to the divine Principle of all good” (299:7). There are also the two kinds of demonstration:

Principle forever demonstrating itself regardless, and us embodying and demonstrating the divine power (see S & H 192:19-24; 109:4-10). Finally, the two standpoints are those of *womanhood* and of *manhood*. Metaphysically speaking, woman starts from the centre within and brings it out into expression, while man appears to start from the outside and works his way to the centre. As the poet Robert Graves puts it, 'Man does; woman is.' They are the complementary halves of the same thing.

What is so illuminating, – and heartening, – about these instances is their range, from great sweeps of history to two simple words, confirming that translation is indeed the *modus operandi* of Christian Science in the totality of existence. We can never find ourselves outside its scope and operation, because it functions in life, *as human life*. Mrs Eddy reminds us of this when she is asked if she believes in translation (see Mis 67:24). This explains why every word in the second translation relates to common life-experience, and leads us to see that the purpose of the "Scientific Translation of Mortal Mind" is to enable us to demonstrate, here and now, that this life is not separate from God.

### 'In Proportion As'

In proportion as we love and understand the spiritual, the mortal concept is less real to us, less obtrusive, more of a servant. In the ratio of one's spiritual growth it is densely opaque, or translucent, or completely transparent. (See S & H 295:16-24.) The textbook has many striking references to "in the ratio of," "in proportion as," or "in the degree that." For instance, we find, "... that the real, ideal man appears in proportion as the false and material disappears." "In the degree that man becomes spiritually minded he becomes Godlike." Or, "In proportion as mortals approximate the understanding of Christian Science, they take hold of harmony, and material incumbrance disappears." (S & H 69:9; No 38:17; see also S & H 209:16-24; 258:19-24; 368:22-24; 397:17-22; etc.)

There is something very wise and comforting in the way the translations operate so gently and kindly. The 'appears/disappears' equation is always in balance, like the two cars on a

cliff railway; as the one descends, the other ascends. The new birth in Spirit goes on hourly; it cannot be forced or hurried, – nor delayed, in truth, – but is a continuous proportionate exchange. Anyone who has watched a caterpillar or a snake changing its skin knows that it is the growth of the new that puts off the old. The first translation alone would give us beautiful statements but leave a mortal world quite untouched and unresolved by Truth; to try to have the second without the first would condemn man forever to till the soil of human self-improvement.

“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). A laudable aim, one would think, and yet tilling the soil is always depreciated in Science. The explanation appears in the next sentence: “Man, created by God, was given dominion over the whole earth.” Mortals are being contrasted with man. Because man in the first translation reflects God’s dominion, in the second he progressively exercises this power over the belief that he is a mortal. No one would claim that it is an easy task, attended as it sometimes is by agonizing self-appraisal, self-doubt and even despair, but the end result is sure because the starting-point is not in the soil but in God.

### The Three Degrees

On the surface, the three degrees of the “Scientific Translation of Mortal Mind” are easily recognized as the familiar physical, moral and spiritual dimensions of human life. But while, to material sense, each is apparently real in its own right, spiritual sense reveals them as gradations of awareness rather than as three realms of being.

One may be tempted to characterize the degrees as bad, better, and best; but this would be misleading, because Science is not concerned essentially with value judgments such as good versus bad or right versus wrong, which so obsess human thought. The classifications in which the Scientist deals are real and unreal, or true and false.

Let us set the degrees out in columns, and consider some examples.

<i>First Degree</i>	<i>Second Degree</i>	<i>Third Degree</i>
Depravity	Evil beliefs disappearing	Understanding
Physical Unreality	Moral Transitional qualities	Spiritual Reality
mortality	humanity	divinity
mortal mind	human mind	divine mind
counterfeit	symbol	the actuality
the material	the mental	the metaphysical
illusion	thought	idea
belief	faith	understanding
opaque	translucent	clear transparency
self-love	self-abnegation	spiritual selfhood
corporeality	body	identity
lack	supply	abundance
subjection	tilling the soil	dominion
Egypt	wilderness	promised land
hell	world	heaven
Cain	Abel	Seth
Adam	Jesus	Christ Jesus
Ham	Shem	Japheth
Judas	John the Baptist	Christ Jesus

*Equivalent steps which illustrate the same three phases of awakening understanding:*

“And the earth was without form, and void; . . . evening firmament separates	And the spirit of God moved upon the face of the waters. morning firmament of understanding	And God said, Let there be light: and there was light.” day firmament unites
repentance disproving matter	baptism improving the human (apparently)	regeneration proving Spirit

We can recognize in the three degrees the three classes of uncapitalized terms which, as we observed on page 34, permeate the textbook. Under the impulsion of the "Scientific Translation of Immortal Mind," human consciousness makes a step-by-step transition from falsity to truth.

One always needs to be cautious with these allocations because often they should be regarded as a sliding scale and not as fixities. The conventional categories of mortal, human and divine are convenient as a beginning, but they are not watertight divisions. 'The human,' for instance, refuses to fit neatly into a narrow classification for although it is, rightly, focussed in the Second Degree, in practice it spans all three. Under the impact of divinity, the mortally human is being exchanged for the divinely human, as we can see with the experience of Jesus. He exemplified the truth that humanhood is not Adamic but is Christ-generated. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor 15:22). Adam represents the human forgetting his original nature and dreaming that he is something else, whereas Jesus typifies the human conscious of his divine nature, or Christ. Adam therefore is *counterfeit* man, while Jesus is the *symbol* through which can be seen the Christ *actuality*.

It is not only 'the human' that is found to be constantly translated. Frequently the textbook treats 'mortals' in the same way, usually regarding them as a dead loss but sometimes as redeemable. "Mortals, . . . Take divine Science" (559:19), for instance, would seem incongruous if we approached the book with a preconceived sense of three separate and mutually exclusive realms. How inspiring it is, though, to discover that even the mortal, as we might say, is constantly in transition! (For other positive references to 'mortals,' see S & H 85:23,24; 227:3-13; 228:11-19; 262:7,8; 306:25-29; 316:3-7; 327:17-21; 469:17-20.)

'Thought,' also, must be used with care, for it is all too easy to assume that it is a neutral sort of term, neither one thing nor the other. Thoughts that are merely a reaction to the illusions of the First Degree, - non-violence, for instance, - indeed lack power. But those same thoughts, if understood to derive from the spiritual reality of the Third Degree, are a potent moral and spiritual force. In the textbook, therefore, 'thoughts' are clearly differentiated according to their origin, and are found plentifully in all three

degrees; the Concordance lists mortal thoughts, God's thoughts, as well as those in between.

'The material, the mental, the metaphysical' is a set calling for comment, because although it is valid from a materially human viewpoint it is questionable in metaphysics. In Christian Science, all three degrees are mental in nature anyway, and the entire translation process is worked out mentally. Moreover, there is a danger in substituting 'mental' in order to avoid using 'moral,' because unless the mental has a moral content it is still First Degree.

'Egypt, wilderness, promised land' traces the transition made by the children of Israel. It reminds us that the wilderness (where the law of God was given to them in the form of the moral law) is a region which has to be entered and traversed by all spiritual seekers, but which must not be unduly loitered in nor mistaken for the goal. Only when the law is embodied subjectively are we able to enter the promised land.

That last set has a parallel in 'Judas, John the Baptist, Christ Jesus,' in that John lived and baptized in the wilderness. John preached by the wayside, while Christ Jesus was the way. Of him Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt 11:11). If we believe that we originate in mortal conception and have to work our way towards the spiritual, John's splendid morality is the limit to our achievement, whereas the least understanding of our spiritual status (Third Degree) would give to the 'body' of our experience a 'head' that cannot be lost. Realizing this, John himself said of Christ Jesus, "He that cometh after me is preferred before me: for he was before me. He that cometh from heaven is above all" (John 1:15; 3:31).

Lastly, we could focus on Adam's three sons, 'Cain, Abel, Seth.' The Bible writers portray these stages with such precise spiritual insight that we recognize their familiarity with the translation idea. Appropriately, Cain means to strike, violence, or acquisition; Abel means transitory; while Seth means substituted. Cain, type of the First Degree, rises up against his brother Abel and slays him. Our sympathy tends to be all with Abel, but it is just as erroneous to let oneself be killed as it is to kill. While Cain is the doer, Abel is the done-to, and because the human sense of good does not

know the divine source that sanctions it, human good succumbs to human evil. It is error to believe that man is a victim so, in the story, Adam and Eve start again with Seth, substituting for the physical and the humanly moral a spiritual sense of humanity; later in the Bible, Jesus is born of the line of Seth, type of spiritual regeneration. Like Abel, it seems that the innocent Jesus is killed by Cain, but whereas Abel's murder is final, Jesus' death is swallowed up in his resurrection, for he knows that his life and humanhood originate not in the physical First Degree but in the spiritual Third Degree and is therefore indestructible. Wherefore the blood of Jesus "speaketh better things than that of Abel" as we read in Hebrews 12:24. (See also No 33-38.)

We see the whole story epitomized in the "Glossary" definition of Jesus: "The highest human corporeal concept of the divine idea [of the first translation], rebuking and destroying error [First Degree] and bringing to light man's immortality [Third Degree]" (S & H 589).

In every one of these examples the crucial requirement is that we understand the divine origin (Third Degree) of humanity (Second Degree), so liberating it from the mortal concept (First Degree). On this note of resurrection, then, let us leave our overview of the "Scientific Translation of Mortal Mind," and proceed to the analysis.

## “Scientific Translation of Mortal Mind”

### First Degree

Unsought, unasked, like Francis Thompson’s “Hound of Heaven,” the mighty truths of divine Science bear down continuously upon human consciousness and will not be denied. The light and truth of the Christ-impulsion works patiently and powerfully within us, breaking the dream of life separate from God, and inexorably transforming our thought, our relationships, our values. More irresistible than the power of the sun evaporating the morning mist, it penetrates the darkest corners of false belief, analysing, uncovering and annihilating the false testimony of the physical senses (see Ret 30:10). If it does this without our permission, how much better will it be if we welcome and co-operate with it! Let us then be willing to have the enslaving beliefs broken up, to change, and to be changed, as the reality replaces the dream. Ezekiel voiced it for us: “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (21:27).

The “it” that must be translated is what the textbook calls “error.” “A knowledge of error and of its operations must precede that understanding of Truth which destroys error” (252:8). Once a situation is perceived to be error, we can handle it, since errors, by reversal, serve as waymarks to the one Mind. Hence the marginal heading for the First Degree is “Unreality.” (See S & H 267:19–25; Mis 299:2,3.)

#### *First Degree: Depravity.*

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

## Depravity

If depravity really meant the ultimate wickedness, we should have an actuality, a situation that could not be translated. Happily, the dictionaries reveal that the root meaning of the word is distortion or crookedness, suggesting the deflection which requires to be viewed correctly. As we read earlier, "... material sense ... presents an inverted image of Mind and substance with everything turned upside down" (S & H 301:25). A nightmare can be exceedingly frightening even though we know it has no objective reality. So we should be enormously heartened to remember that all evil, however ugly it may appear, has no more reality for the Christian Scientist than the grotesque images in a distorting mirror. The 'distortion' or 'depravity' of the physical, then, arises only because thought is not working from God, Spirit, as the All-in-all, and, like the original mist in Genesis, it seems to produce further shadowy objects.

## Physical

At first sight it is curious that this collection of unrealities is labelled Physical, when nearly all are but negative thoughts and emotions rather than brains, hearts and legs, yet how right and inevitable it is that the First Degree begins with the revelation that material things are material thoughts. On this *metaphysical* keynote, the "Scientific Translation of Mortal Mind" is, so to speak, off to a flying start.

The "beliefs of mortal mind ... affirm that life, substance, and intelligence are material, instead of spiritual. These false beliefs and their products constitute the flesh" (S & H 274:19). They are the physical views that seem to make the body into physique instead of what it is in truth, – metaphysique. The body is no more physique than the workings of arithmetic are physical, but a physically-oriented mentality believes it to be so, and pays the penalty. Mortals tend to store in the basement such a load of hurts, disappointments, fears and feelings of inadequacy that it is small wonder these emotional scars surface from time to time in physical disorders. This subconscious mortal mind is what, in

belief, holds us as mortals whether we are sick or well, and it is only the revelation of our Christ-identity as in the first translation that can flush it out.

Is it possible to determine what is the spiritual counterfact of which the physical is the counterfeit? Yes, it is. The textbook tells us a great many times that the root error is the belief that life, substance and intelligence can be material. If they are not physical, what are they? They must be the activity of Life itself, the substance of Spirit, the functioning of Mind. The error is in thinking that these vital ideas can exist apart from their capitalized origin; the body has to be rescued from the belief that it is ours and not God's. It is *we* who miscall it muscles and so forth; all that Mind knows of it is omni-action. Then, as the textbook says, the divine Mind directly cares for the human body (see S & H 62:20-26) – not seeing it as a physical concept.

The physical represents what is built up cell by cell or belief by belief (see Un 35:26-3). That which is built up empirically can therefore be destroyed, – hence “death” coming as the climax of the First Degree sequence. The build-up is illustrated in the long list of errors attributed to “Adam” in the “Glossary.” The physical is therefore the counterfeit of Truth, or reality, in its integral wholeness, which never was composed of parts brought together or built up from separate truths. The unit of Truth is wholeness itself, implying that every single aspect of Truth is not simply a part of it but reflects the whole of it, in miniature. A good example is the hologram, a type of photographic image on a plate which can be made to reproduce the original in three dimensions: the relevant feature is that if the plate is broken into pieces, every small piece reproduces the whole picture.

As we turn now to study this ‘physical degree’ we note how Mrs Eddy’s arrangement of its fourteen terms enables us to revise the distortion and regain the true view. The list comprises: evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. Without wishing to impose an arbitrary structure upon the sequence, it is possible to discern in the first seven the causative beliefs and in the second seven their effects. Or, looking at it more closely, the first seven seem to represent the primary errors of belief; then come three through which these seven errors would

resist exposure; finally, the quartet of sin, sickness, disease, and death suggest error's own calculus for its self-destruction. Be this as it may, the terms are interesting and revealing enough in their own right.

### evil beliefs

For many years this term was not present in the list; then, in 1902, as though to ensure that no one could imagine the errors to be real, they were prefaced with "evil beliefs." The word *belief* is used hundreds of times in the book as one of the important analytical tools of Christian Science, showing that while mortal mind believes much, it knows nothing and understands still less.

It is striking that this list of unrealities begins with beliefs which are not merely false but *evil*, the precise opposite of good, the quality of God. Compared with 'bad' or with 'error,' 'evil' has a more sinister sense, implying the intention to harm or corrupt. The First Degree therefore has to open by exposing this deadly (if ultimately futile) purpose of mortal mind. Christ Jesus came to destroy the works of the devil – to rob evil of its vaunted power.

The root evil belief is that there could be more than one Mind or origin. To persuade us to believe that mortal mind actually exists and operates as one's own mind is its malicious design and most subtle lie. "Evil still affirms itself to be mind, and declares that there is more than one intelligence or God" (S & H 307:7). Significantly, then, 'evil beliefs' is plural, whereas 'understanding,' naturally is in the singular. That which in God is singular becomes plural as sense. "Whatever diverges from the one divine Mind, or God, – or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings, – is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin . . .

"All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God. Whatever else claims to be mind, or consciousness, is untrue. The sun sends forth light, but not suns; so God reflects Himself, or Mind, but does not

subdivide Mind, or good, into minds, good and evil” (Ret 56:5).

Further references: S & H 186:32-2; 191:4-7; 266:25-27; 469:25-30; 544:13-20; Mis 332:29-9; 195:31-13.

## passions and appetites

Once one accepts the primary evil beliefs, the next natural step would be to indulge them and develop their fruits. “The appetites and passions, . . . follow in the train of this error of a belief in intelligent matter” (S & H 526:11). It is as though we are tracing the order of the days of creation through the negatives instead of through God’s ideas. While the light of the first day is followed by the firmament of the second, separating the true from the false, here passions and appetites would simply perpetuate the primary evil beliefs instead of cleansing us from them. Mortal man is mesmerized into a course that will be his self-destruction, as we know from experience when we allow some small error to become large and personal, instead of nipping it in the bud. (See Mis 107:14-31; Mis 355:12-20; S & H 404:3-16.)

Interestingly, angst, anger, anxiety, anguish and angina all come from the same root – the Latin *angere*, to strangle. We are wise if we de-personalize these emotions and so choke them before they strangle us. While we may, foolishly, give house-room to these unwanted guests, we didn’t manufacture them and they are really no part of us. “The serpent beguiled me, and I did eat” (Gen 3:13) was Eve’s excellent way of admitting her fault while not burdening herself with the guilt. To trace every error back to animal magnetism is the one proper use of the ‘conspiracy theory’ in trying to account for shortcomings, whether they be ours or others’.

Further references: S & H 63:5-11; 327:1-7; 405:1-11; 407:6-20; 569:11-16; Mis 356:5-9.

## fear

If the primal evil belief is that of being separate from God, resulting in minds many, all at variance with one another; and if

this error is then nourished and developed through animal passions, the conclusion would inevitably be that mortals have a selfhood of their own, isolated, insecure, and ruled by *fear*. Fear is mortality's selfhood.

A selfhood apart from God means fear for ourselves. 'My' body, 'my' supply, 'my' home, dominates mortals' thought and shapes their actions, because mortals believe that they are cut off from their infinite divine source and have to labour and fight for survival. "Fear was the first manifestation of the error of material sense" (S & H 532:26), and conversely, security and confidence are primary manifestations of spiritual sense. Fear loses its hold as we understand that all 'our' possessions and functions are generic. 'My' is swallowed up in 'the,' – in the one life, vision, heart, and substance. We can give up the sense of personal ownership as we realize that we own nothing; all is God's. The more consecratedly we return everything to source the more surely it is given back again to us – by reflection, not by possession. Jesus didn't fear to repudiate "my life," "my mother" or "my will." By being totally willing to surrender that possessive 'my' he was not bereft but had freer access to real substance than ever before.

Not only 'our' faculties and possessions, but we ourselves are God's, meaning that our identity is found in being God's own reflected image. Not appreciating this secure spiritual identity, a mortal believes himself to be an independent being or entity, – an imaginary but vulnerable fear-filled selfhood. "Mortal existence has no real entity, but saith 'It is I'" (S & H 250:6).

Defining man as understood in Christian Science, the textbook declares him as "that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (475:19). That rather pathetic little animal, a 'he who,' is redeemed and translated into the dignity of a 'that which.'

The momentary or acute fears that we suffer are of no consequence; they are not as debilitating as chronic ones (see S & H 246:32-2). In any case, even though in belief fear is the procuring cause of all sickness, we need not be afraid that our fears are causative, for they have not the power of truth. We begin to handle fear, then, by the understanding that God's reflection cannot be

prised apart from Him.

Further references: S & H 477:26-2; Mis 183:24,25; Ret 61:3-20; Un 20:1-22.

## depraved will

The 'evil beliefs' of mortal minds, nourished on 'passions and appetites' and focussed in a self-centred 'fear,' have no divine sanction, no holy Principle, but only a bogus entity whose driving power is the next term, 'depraved will.' It is classified as 'depraved' because it is twisted away from the divine will and has become personal.

Will, in the sense of resolve and determination to abide by the divine Principle, is a quality greatly to be desired, so that "Thy will [may] be done in earth, as it is in heaven." But will, when 'depraved,' is clearly "the motive-power of error" (S & H 597:20). Mortals are egotists, animated by 'I want' and blind to the good of the whole, and so become motivated by personal ambition and domination. Everyone knows how it is possible to get one's own way through personal wilfulness and manipulation, but such success is at the cost of the universal harmony, like forcing a piece of a jig-saw puzzle into the wrong place. Even Jesus, conscious as he was of living and working in accord with the divine will, had to remind himself, "not my will, but thine, be done" (Luke 22:42).

The Christian Scientist has to be constantly alert that he is not governed by his human sense of right and trapped into working personally. "The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure" (S & H 445:24). From her early experience and that of her students Mrs Eddy found that human will is identical with animal magnetism, which can be used either ignorantly or maliciously. In our ignorance, we may feel it right to try to bring about some specific outcome in human affairs, as though God doesn't know exactly what He should be doing; wisdom eventually teaches us to work out from the scientific facts alone, and let the Christ take care of the particulars.

In its malicious aspect animal magnetism, or depraved will, would claim to be able to interfere with man's divine right of self-government. Our sure defence against malpractice is in handling personal sense. Man is not a person, swayed by good or evil thoughts; he is the impersonal idea of the changeless Principle, subordinate alone to his Maker and proof against interference. His "oneness with God [is] a unity which sin recognizes as its most potent and deadly enemy" (Un 54:15). As we remove person from our consciousness and withdraw into Principle, malpractice has no target. Naturally, the indulgence of malpractice, – that is, personal practice, – robs us of the ability to practise from Principle (see S & H 106:6–14).

Writing of Paul's disregard of material troubles and persecutions, Mrs Eddy makes a penetrating observation on depraved will. She says, "The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit" (Mis 201:3). It is the primitive will, that would steal Spirit's qualities and possess them personally, which constitutes the mortal.

Further references: Dan 4:35; John 5:30; S & H 192:11–16; 329:21–23; 451:19–6; 597:20–26; Mis 288:6–15.

### self-justification

Self-justification, the fifth in this list of unrealities, is that which would try to give life and perpetuity to the error. The lie originates in itself, believes in itself, talks about itself, and persuades us to bear witness to it, – to justify it. Mortal mind resorts to self-justification when it wants to prop up something that wouldn't stand on its own. If we have done something true and good we never need to justify it with words, for it lives in its own right; it has life in itself. "Such acts bear their own justification, and are under the protection of the Most High" (S & H 436:13). However, for those occasions when we have done the right thing but from a personal basis, we sometimes find we want to justify ourselves. Personal righteousness, it seems, calls for personal justification.

In the fundamental order of the synonymous terms, Principle is followed by Life. This means that every act truly based on Principle has an inherent quality of life. If we know what gives it validity, it requires no justification by words of ours. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10). Jesus was content to let his life be its own justification, even when that life might have been saved by explanation. "Jesus *'opened not his mouth,'*" says the textbook approvingly, in italics (564:18). (See also Isa 53:7; Mark 13:31; S & H 350:11-15; Mis 99:19-25; '02 16:21-27.)

One of the things we all have to learn is to accept rebukes with good grace, an attitude that promotes spiritual growth. For instance, Mrs Eddy said that if in a class she found fault with a student who argued back and couldn't accept the rebuke, she would classify that student as unteachable. A far more difficult test of spiritual maturity is to take without complaint a situation that seems very unjust and for which there is no explanation forthcoming at the time, and yet not resort to self-justification; this is indeed the proof that we are letting life vindicate itself and are actually laying down the mortal. Like the hero in "The Magic Flute," we have to suffer it out, and we can, because we know that there is purpose, and that the Principle is Love, and that its purpose is to relieve us of personal sense and self-righteousness.

This fifth unreality was not included in the list for many years; it first appeared in 1907. Intriguingly, we find that Mrs Eddy said to Adam Dickey at about that time, "If you heal yourself of self-justification you will lift yourself into the kingdom of heaven" (Coll 177).

Further references: Isa 54:17; John 5:31,32,36,37; 7:16-18; 12:24,25; S & H 167:32-3; 242:15-20.

## pride

Refusing to lay down the mortal ego, self-justification is the attempt to go on being the 'me' in whom we have such pride. These

seven errors unfolding in parallel with the days of creation confirm that 'pride' is the self-esteem of mortal manhood, the opposite of man made in the image and likeness. He likes to believe that he is a phenomenon in his own right, underived from God. "Ye shall be as gods," was the serpent's lying proposition (Gen 3:5), whereas in truth man is 'as God.' Therein we take a proper pride and find a healthy sense of self-respect.

"Bruise the head of this serpent, as Truth and 'the woman' are doing in Christian Science, and it stings your heel, rears its crest proudly, and goes on saying, 'Am I not myself? Am I not mind and matter, person and thing?' We should answer: 'Yes! you are indeed yourself, and need most of all to be rid of this self, for it is very far from God's likeness.'

"The egotist must come down and learn, in humility, that God never made evil. An evil ego, and his assumed power, are falsities" (Un 45:3).

Error claims to make its man mortal, an independent operator who says, "By the strength of my hand I have done it, and by my wisdom" (Isa 10:13). Pride therefore drives men to mad ambition and to ruthless competitiveness. It is all very well to be a high achiever so long as it doesn't rupture the compound idea man. In the sixth day, the man of Truth is characterized by wholeness, by brotherhood, by the spirit of interdependence, whereas the sixth unreality is stamped by 'who shall be greatest?' As always, what starts out as an individual or private error soon overflows into the collective or public domain, affecting one's relationships, as the next term reveals.

Further references:

Matt	18: 1-5	I John	2: 16	Mis	184: 14-25
John	5: 19	S & H	539: 10-12		356: 22-25
Gal	6: 3		541: 14-26	Un	39: 14-19

## envy

Egocentric pride leads naturally (or should it be unnaturally?) to envy, "desiring this man's gift and that man's scope." Envy is defined as discontent at the possession by another of what one would like for oneself. It is tinged with resentment, because of the

belief that qualities and achievements are personally owned by some and not by others. As the seventh of these unrealities, it is clearly the inversion of that Love which is “impartial and universal in its adaptation and bestowals” (S & H 13:2).

In the Science of being, one man’s good is all men’s good. No one has better access to the source than anyone else; what is possible for one is possible for all. “God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him – that reflect Love” (Mis 150:25). This universal availability of good is the healing for envy. As the prodigal’s father said to his jealous brother, “Son, thou art ever with me, and all that I have is thine” (Luke 15:31).

With every ‘thing,’ every quality and value, there is only one of it; it belongs to Love and therefore to everyone. It cannot be quantified, or possessed except by reflection – “God giving all and man having all that God gives” (My 5:9). No one owns substance, patience or spiritual sense, for instance; but we *are* these qualities, as we can all discover when we draw on them and use them.

Further references: Matt 20:20–28; S & H 206:15–18; 518:13–23; Mis 18:24–1.

## deceit, hatred, revenge

The first seven items in the list of “Unreality” counterfeit the great facts of Mind, Spirit, Soul, Principle, Life, Truth and Love. Starting from the supposition of being outside God, error begins with minds many, minds of our own; that belief is fed and developed through passions and appetites until the self is buried in fear. This self is actuated by self-will, at variance with others; what gives it life is self-justification; it then has the inflated dimensions of pride at being the greatest, – but this confidence is undermined by envy of others. Like Cain, the mortal misconception excludes itself from the presence of God (see S & H 542:27–16).

Now we come to the three terms, deceit, hatred, revenge, which describe how untruth would try to avoid the penetrating Christ-light of the first translation. Christian Science comes “as one intelligence, analyzing, uncovering, and annihilating the false

testimony of the physical senses,” the error of existence as something less than God (see Ret 30:10–16). The only chance that error has of avoiding exposure is to disguise itself as truth, as we see depicted in the Bible by the symbol of the talking serpent. Deceit, hatred and revenge therefore illustrate evil’s calculated resistance to analysis, uncovering and annihilation. Deceit is intended to avoid detection; then it would hate the truth that uncovers it; lastly it would revenge itself upon its destroyer. “The wisdom of a serpent is to hide itself. The wisdom of God, as revealed in Christian Science, brings the serpent out of its hole, handles it, and takes away its sting” (Mis 210:11).

**Deceit:** Christian Science says, “You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being” (S & H 403:14). Mortal existence is the sevenfold lie we have just been considering; being a state of self-deception it presents itself innocently to thought, seeming to operate as our own mind. The serpent didn’t attack Eve, or even frighten her: all it did was talk. Thus, like a ‘fifth column,’ material sense would infiltrate and capture the citadel from within, causing us to think, ‘I feel ill,’ or ‘I resent so-and-so.’ It deceives us into thinking that matter or people ‘out there’ are the problem, and tries to hide from us the saving truth that everything is subjective to consciousness.

“The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

“I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy” (S & H 252:15). The moment we realize that a false claim is false, we are on our way to complete victory. In this connection it is helpful to know that the root of our word ‘hell’ is ‘that which is hidden.’ When it is no longer hidden, what is it? The counter to ‘deceit,’ then, is constant analysis and “mental anatomy” (see S & H 462:20–24), asking ourselves whether our thoughts are divine or human in origin. One might almost define the Christian Scientist as one who is *undeceived*.

Further references: S & H 186:28–31; 447:20–27; 451:23–26; My 211:9–11; Mis 108:11–15; 109:8–15.

**Hatred:** While deceit is the serpent's way of avoiding detection, hatred is its reaction to Truth uncovering its deceitfulness. "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God" said Jesus to the hostile mortal mind (John 8:40). It "would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie ['deceit'] and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself . . ." (S & H 542:2) and it betrays itself as untruth through hatred of the Truth that exposes it.

"Jesus said, quoting a line from the Psalms, 'They hated me without a cause.' The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea" (S & H 564:26). Encountering hatred can be very disconcerting, even astounding, though at the same time we should be quietly reassured, for were we not bearing witness to Truth evil would remain undisturbed. Truth and Love know nothing about error and hate while yet bringing them to the surface to be seen as impotent. Both Truth and the error are entirely impersonal, and we cannot be harmed if we know that man is neither hater nor hated; we need only retire into God, where we are hidden with Truth in divine Love and where malice is nonexistent. "Human hate has no legitimate mandate and no kingdom" (see S & H 454:4-13; 325:16-19).

Making error a reality and rebuking it personally invites retaliation; it turns the lie on us, often angrily. Persons in error usually know it, and are going to be defensive about it if attacked. But if we let Truth uncover it as untruth, as impossible in God, the situation is defused and everyone can be blessed. Sometimes it seems that our mere presence is a rebuke to another and provokes hatred; or we may dislike someone who has unconsciously put his finger on a fault which we have not yet faced up to and resolved: our self-dislike is projected onto him instead. (See John 3:19-21.) These observations show that hatred has a clear connection with the uncovering activity of Truth.

Further references: John 15:18,19; Rom 8:7; S & H 92:21-31; 317:6-15; 563:1-565:5; Mis 209:32-3.

**Revenge:** Through deceit, evil would resist being analysed; through hatred, it reacts to being uncovered; now we see sin's attempted revenge on its destroyer (see S & H 48:10-16). The beauty of the text is that what looks so fearsome is but the process by which evil destroys itself.

The sublimest example is seen in Jesus' life-work, for in proving the actuality of man's being, as indestructible idea in the divine Mind, he had to disprove the claim of mortal mind to make its man mortal. He assumed the burden of disproof. Jesus exposed its whole claim by letting it try to revenge itself upon its destroyer, and in doing so he let it nullify itself. First, he analysed it as a liar. Then he uncovered its nature and purpose as a murderer. How was he to disprove this lying claim? Certainly not by avoiding 'death' nor by coming down from the cross. He did it by allowing evil to fulfil its claim upon his person, revenging itself upon him through the crucifixion. But, behold, at the resurrection there was no dead body as evidence of a murder. Thus "Error, urged to its final limits, is self-destroyed" (S & H 476:6), and 'revenge' is shown to be synonymous with self-destruction. The magnitude of Jesus' work means that all humanity is liberated into newness of life, no longer needing to believe the liar and his lie.

In terms of our own experience, what we learn from this is that *not* retaliating, *not* revenging oneself, is essential in Science. Fighting evil acknowledges its claim to power, and revenge compounds that error. "To avenge an imaginary or an actual wrong, is suicidal" (Mis 129:8), whereas *being* the God-idea, in the divine presence, allows evil to blow itself out.

Further references:

Matt	16: 21	S & H	286: 27-30	Un	46: 28-2
S & H	186: 17-20		569: 25		58: 15-17

### sin, sickness, disease, death

The unreality of existence separate from God is set out as fourteen errors. The first seven in the sequence appear to be the primitive lies; then, through the next three, they would try to avoid being exposed as unreal and impotent; finally, in this last four, we see how their false claim destroys itself. As a consequence, humanity *can* be free from sin, sickness, disease and death, -

*humanity*, that is, – and not only spiritual man (who is forever free). Such a state seems at first a contradiction in terms, and would be hard to visualize, – perhaps impossible, – unless we had been given the example of Jesus in the period between the resurrection and the ascension when he “presented his *material* body absolved from death and the grave” (My 218:13). Because this demonstration has once been made, says Christian Science, it becomes possible, ideally, for every man to conquer sin, disease and death, while still being visible to those beholding him here (see S & H 317:16–23).

Sin, sickness, disease and death represent the fourfold material calculus, from which the Christ translation progressively absolves us. These four suggest the unreal opposite of the fourfold spiritual calculus of the Word, Christ, Christianity and Science, which comprises:

(1) true origin, (2) consistent expression, (3) universal reflection, (4) harmonious being.

The counterfeit has to be:

(1) false premise, (2) inherent conflict, (3) ruptured relationships, (4) self-dissolution.

To illustrate: Mrs Eddy writes that “Error versus Truth [is] first, a supposition; second, a false belief; third, suffering; fourth, death” (Mis 332:22). So our quartet of terms is mortality’s calculus of operation, concluding the cycle of “dust to dust.”\*

**Sin** is deviation from the way of Life, starting out not from the divine Mind as origin but from the mistaken belief that mind is in matter and is capable of evil. Sin indicates having a mind of one’s own at variance with God, and is thus the primary element of self-destruction. (See S & H 310:24; 311:9–12; 405:19–32; Ret 67:6–12.)

**Sickness** is the result of having two factors in conflict, such as positive and negative, me and him, right and wrong, desire and frustration. While the Christ is one coherent manifestation, healthy and sound all through, the mortal belief is that there are contradictions and opposites, like a warm room and a cold draught, or a calm person and an irritating influence; this belief in disturbance *is* sickness. Compared with disease, sickness appears to be more superficial, more of a temporary lapse from harmony. (See Matt 8:14,15; S & H 229:28–31; 408:1,2.)

\*The author’s book on *The Sermon on the Mount* deals at length with the divine infinite calculus.

**Disease**, on the other hand, signifies a more ingrained, a more habitual, departure from reality. Some mistaken belief such as heredity or fear has been taken in, entertained and embodied subjectively, so that it affects the relations of the members of one's body or of one's world (which reflect each other). The belief about disease is that it incapacitates an organ, alias a function, and if one member suffers all are affected. In Christianity man is one compound whole in which everything works harmoniously together, each fulfilling its proper function and reflecting all other elements in a balanced way. Of course, disease has no more reality in God than any other error, but it may be helpful to observe that whereas sickness can often be simply dismissed, disease may have to be lived out of, requiring regeneration. (See S & H 411:22-26; Ret 34:17-21.)

**Death**, obviously, is the lie about scientific being in its unbroken flow. Nothing dies except the false belief of existence separate from God; to conceive of oneself as a mortal is the death state. He that overcometh the first death, – the belief that one has been born into mortality, – shall not be hurt at the second death, – the fear of having to die out of it. Nobody actually experiences death as finality; mortals often say that they are going to die, but no one says, 'I am dead.' There will certainly be a change in our mode of being, but it will be an awakening and not a cessation.

The concept of death is not confined to termination. In the "Glossary" definition, for instance, we read that it is *fretting*: "that which frets itself free from one belief only to be fettered by another" (584:13). Feelings of hostility or of isolation, – anything in fact which divides Life into separated parts, – are death beliefs. Seemingly minor errors are not so innocent after all, for whatever cuts off life from Life is literally a capital offence.

The escape from mortality is not by death: we *live* our way out of it. As we come to understand that life and its body are not material objects but are subjective to the divine noumenon, we shall eventually go through 'death' and not leave a corpse. This may seem far-fetched to our present apprehension, and yet, according to the Bible, it has already been accomplished by Enoch, Elijah and Jesus. Short of that achievement, many individuals make the transition by passing on, which is very different from dying. The writer was attending to an elderly but acutely

spiritually-minded Christian Scientist who seemed, at that time, as if she might not last the night. As he tucked her up she said, "If in the morning I have gone on and you should find this old shell in the chair, it will just show how densely material *you* are!" She did in fact, recover. (See also Coll 262.)

Further references: I Cor 15:26, 53-57; Rev 2:11; S & H 39:13-17; 136:29-7; 309:24-32; 427:13-23.

### First Degree: Conclusion

By attaching the label 'physical' to a group of terms that are simply negative mental concepts, the textbook shows us that translation is well begun. The solidly material sense is already analysed as no more than beliefs of mortal mind. "Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept" (S & H 177:10).

We are not personally responsible for the existence of these beliefs, as they are "supposititiously self-created," and they constitute the mortal 'us,' but we are responsible for accepting or rejecting them. Only as we consciously handle and translate them are we no longer their victims. Then we are neither bowed down with a burdened sense, nor can we feel free of them on the basis of personal self-righteousness (see Ret 67:18-25).

Any sequence of errors starts from nothing and ends in nothing. Whether Mrs Eddy intended her order of these terms to have some spiritual significance we don't know; there is a certain logic in tracing them as, first the premise of ignorance, then its operation, and finally its consequence. The deep sleep of ignorance is pierced by the light of Truth from the "Scientific Translation of Immortal Mind," and this First Degree analysis is the result. Mortals start to awaken from the Adam-dream. "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears" (S & H 96:15), and we have examined some of those phases.

Further references: S & H 22:6,7; 215:15-21; 223:25-31; 476:6-20.

## Second Degree

“When false human beliefs learn even a little of their own falsity, they begin to disappear” (S & H 252:7). Their falsity has begun to be apparent because we have been looking at error from the viewpoint of Truth and have not taken it at its own face value. There now lies before us an improved concept, – “Evil beliefs disappearing.”

To mortal sense, humanity appears to be evolving upwards from the physical, through the moral, and hopefully is heading for the spiritual. But when we perceive the situation in spiritual sense, the direction is reversed, for “the last shall be first, and the first last.” Starting out from the Third Degree, the reality of spiritual man as God’s image begins to neutralize the physical concept of man (First Degree), resulting in “Transitional qualities.” We therefore have a choice as to how we view the Second Degree: it appears either as an improvement on mortality, as a moral state desirable for itself; or it is seen to be the evidence of the spiritual dissolving the mortal. The mist doesn’t get better but becomes less; it is we who characterize the resultant visibility as improved moral qualities.

Our assessment of this degree has to be finely balanced, for the moral is both ineffectual and vital. On the one hand, humanly moral values will, of themselves, never achieve the kingdom; on the other, the things of Science operate as a spiritual and moral force, so that morality is the ‘working dress’ of spirituality. It is essential for humanity to understand how we derive our moral values: do we arrive at them ‘from beneath’ or ‘from above’? Of necessity, then, everything said in this section will hinge upon this question, differentiating between the conventionally moral and the spiritually moral, – that is, between the mortally human and the divinely human.

*Second Degree: Evil beliefs disappearing.*

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional qualities

## Evil beliefs disappearing

At one time this caption read, "Evil disappearing," but it was altered at the same time that those First Degree errors were exposed as evil *beliefs*. As we saw, even "death," the last belief, lost something of its actuality, leaving us with a transfiguration. There is a Shakespeare sonnet which finishes,

So shalt thou feed on Death, that feeds on men,

And Death once dead, there's no more dying then.

We may say, therefore, that this Second Degree has a tone of resurrection about it. In accordance with Jesus' promise, we shall not taste of death; the "transitional qualities" indicate that consciousness is already making the transit from the First Degree without dying. Moreover, each one of these moral qualities is itself being resurrected or translated, as we shall see.

If the evil beliefs disappear simply because human beings behave better, such improvement can easily be reversed, as the sad history of mankind illustrates. Turning bad mortals into good ones is but a cosmetic change that leaves the real problem untouched, for the subterranean error is animal magnetism's claim to make its man mortal. A radically different view is called for if goodness in human experience is not to be forever threatened by human bad. Evil beliefs disappear solely because the spiritual facts of Science are working in consciousness, and our concept of man is being translated. Because of this, goodness is apparent in man, – but it is by no means good on a human or material basis, for good is not in elements which are not spiritual. (See S & H 492:7–12; 275:17–19; 309:18,19.)

Confirmation of the fact that human worth is the reflection or outcome of the spiritual facts of the first translation is found in the Bible, where in both the Old and the New Testaments this relationship is 'commanded.' The Ten Commandments (Exod 20), traditionally given to Moses on two tables of stone, comprise first our duty to God and then our duty to man. Again, when Jesus is asked, "Which is the great commandment in the law?" he gives a twofold answer. The first is, "Thou shalt love the Lord thy God with all thy heart . . . And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt 22:36). Clearly we have here the first and the second translations, – the latter focussed at the point

of the Second Degree. The lesson is that it is the loving understanding of God that provides the loving understanding of man.

Mrs Eddy shows how this spiritual grace is what constitutes goodness in man, whether we are consciously making an effort to improve ourselves or not: "This action of the divine energy, even if not acknowledged, has come to be seen as diffusing richest blessings. This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Mis 166:26). We may not even be aware of this leavening work of Truth, yet it is going on anyway. "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science" (S & H 78:28). Thus the Second Degree is seen to be the workings of the Third, transposing human values from positive evil and negative good to negative evil and positive good.

Instead of judging our world from the basis of 'What's wrong?' we assess it from the viewpoint of 'What's right?' The human sense of good is all too often merely anti-First Degree, and this explains why good people frequently seem to suffer unjustly: their principle is a divided one, in which good and evil are equally real. In proportion as we understand that all real goodness is God and therefore invulnerable, our right efforts are undergirded by the ideas of the Third Degree, overflowing into every area of our experience and translating our present sense of values. The caption "Evil beliefs disappearing" shows that this degree is a stage and not a state of being.

## Moral

Morality by itself has little power; moral goodness, without the sanction of spiritual reality behind it, cannot redeem man. The woman bowed together, whom Jesus healed, "could in no wise lift up herself" (Luke 13:11), and neither can we when we are bowed down by a sense of personal failure, guilt or condemnation. But

when touched by the Christ, humanity is transfigured: we straighten up, finding a divine dominion. Moral qualities, then, are not ends in themselves but are the confirmation that the human is in transition. “That which is born of the Spirit is spirit” (John 3:6): if we are consciously coming forth from the spiritual facts, we shall experience a spiritually-based morality that has power. Whenever the textbook lists the physical, the moral, and the spiritual in the same passage, we find the moral and the spiritual allied together in contrast to the physical. (See S & H 62:4-7; 124:3-10; 170:3,4; 197:11-15; 370:18-22; 375:17-20; 381:8-12; 460:8.)

We could liken morality in its lower sense to the human running on battery power, while morality flowing from the spiritual Third Degree is the human plugged in to the mains. For a time, the two performances seem indistinguishable, but not for long. Morality ‘from beneath’ tries hard to improve the mortal, and, needless to say, this has its place; but morality ‘from above’ is Science itself working changes in personal character (see S & H 238:3), – changing our concept of what human character is. Then, when our Second Degree is based on the Third, there is no disparity between the spiritual facts and the human character (see My 246:10-18).

While a scientist is governed by laws, a Christian is concerned with ethics. A *Christian Scientist*, however, sees the *ethics* of life as flowing from the *laws* of being. According to the textbook chapter “Teaching Christian Science,” he discovers a divinely “scientific system of ethics.” Conforming “to God’s requirements” he finds the divine laws operating in him as ethical human behaviour (see S & H 444:31-1; 464:27-29). This is a very different kind of morality from personal goodness, which makes us sanctimonious when it works and guilty when we fail.

### The Moral, not ‘Merely the Moral’

From this perspective, ethics are all part of Science, not outside it or beneath it. We realize that the moral cannot be discounted as of little importance, for it is in fact the *Christian* requirements of

*divine Science* (see S & H 234:31-13). Not that the sincere Scientist is inclined to dismiss the moral, but he does not usually see it as working from within the spiritual, feeling that it operates on another level; however valid this may be for personally-based morality, it is certainly not true for the divinely moral. There is no such thing as a Christian Scientist so advanced that the ethics and the Christian morality do not matter, for there are not two independent realms. The criterion of whether we really understand Science is that it heals and Christianizes us; the purpose of the teaching is that the human shall be found as reflection of the divine, and not something detached called a mortal.

The textbook abounds with passages where the moral seems to be given equal force with the spiritual: "The intellectual, the moral, the spiritual, - yea, the image of infinite Mind . . ." "Moral and spiritual might belong to Spirit . . ." "In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them." "God is Truth, and the forces of Truth are moral and spiritual . . ." "All true Science represents a moral and spiritual force . . ." (See S & H 171:17-22; 192:17-19; 483:8-12; Un 35:13-18; Rud 4:10,11. See also S & H 235:7-13; 448:19-23; Mis 257:6-10; My 252:24-29.)

It is because Science regards the moral as the workings of the spiritual, and not as 'just the moral,' that the textbook insists we pay attention to moral factors in the healing practice: "... every broken moral law should be taken into account ..." for "a moral offence is indeed the worst of diseases." "A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics." (See S & H 392:4,5; 395:30-1; Mis 264:18-31. See also S & H 366:3-7; 418:26,27 & MH; 419:1-7.) Broken moral laws are not truly healed simply by altering our behaviour, but by entertaining the appropriate spiritual facts (ideas) which contain within themselves both the requisite morality and the power to bring it out in life.

### Second Degree as Symbol

As we noticed, the three degrees should be seen as counterfeit, symbol and reality. The transitional moral qualities are really symbols of the spiritual realities of the Third Degree, but if we

were to mistake them for actualities in their own right we should at once have made them counterfeit. The same goes for a whole range of second-degree concepts such as 'human' or 'world' or 'body.' The key to distinguishing between counterfeit and symbol is that the latter is always translatable. We can readily read back from a symbol to the idea it represents as it makes no pretence to being the thing itself, whereas the carnal mind's hope is that we shall accept its counterfeit concepts as realities. Man as mortal is counterfeit; man as human is symbol; man as divine is reality. When the human is reflecting the divine it is truly symbol, otherwise it is counterfeit. All the time, therefore, we are living at the hinge of translation, looking upon everything in human experience either as something valid in itself or as a transparency for God's being. The window ought to be full of light even though it is not the source.

Naturally when we say that a thing is symbolic we don't necessarily mean that it doesn't really exist. The great events described in the Gospels, for instance, undoubtedly happened literally, but their validity and importance lie in their symbolic value. What was Jesus illustrating when the water was turned into wine at the marriage feast at Cana? Does not the marriage itself symbolize the wedding of the human and the divine? In that case, can the human be a static, uninspired thing like water in pots? Must it not be, in reality, inspiring and sacramental, – the symbol of 'the Christ-spirit'? The water did not have to be poured away before the pots were refilled with wine, but in the pouring out the water was found to be wine. This is a symbolic way of saying that we do not have to discard the human before we can taste the divine inspiration, because it is not in the vessels but in the using that life is found to be the flow of God. In sharing and living these moral qualities of the Second Degree, our sense of the human is transfused with spiritual meaning and becomes a living symbol.

A particular characteristic of these transitional qualities reveals their divine purpose: whereas the First Degree errors are mostly individual, focussed on the mortal ego, the emphasis throughout the Second Degree is on the collective, on qualities which become operative in a relationship. As everyone knows, living with one's mortal self is hard enough, but to achieve really harmonious relationships with others calls for a measure of demonstration.

Only by the divine means do we make the transition from sense to Soul, because we are required now not only to overcome bad with good but to handle and translate human good itself.

In considering these eight qualities, each will be discussed first in its material and then in its spiritual sense, so that the human as an improved mortality yields to the human as the demonstration of divinity.

## humanity

Humanity, representing the step out of ruthless animality, indicates that the true human is coming into the picture. As a quality, humaneness is specially related to treating others with kindness. Kindness, in turn, has its roots in the word 'kin.' We are kind to one another because we are of the same kind. The implication is that we have begun to recognize the interrelatedness of all being, – which is where the Second Degree begins.

To start with the lower sense, humanity can often be doing good to people on the basis of their mortal need. We respond to someone in trouble, but in helping him we may not prevent him slipping into it again; sometimes our well-meant help may actually discourage him from finding the answer within himself. There is also the point that if we are always filled with indignation at the world's wrongs and pity for its innocent victims, we may be helping to perpetuate those errors, and we ourselves risk losing our vision and the spiritual power to help. Naturally we respect and admire the selfless humanitarian people and institutions who are forever taking care of lame ducks; they surely represent the working of the Christ at a specific level; but ideally we would all prefer to help by healing rather than by patching up the human condition. Peter and John responded beautifully to the beggar's call for alms by healing him of his lameness so that he literally stood on his own feet (see Acts 3:1–8).

When she published *Miscellaneous Writings*, which is perhaps the most practical and helpful of all her other writings, Mrs Eddy opened her Preface with this caution: "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting

charity; and the best alms are to show and to enable a man to dispense with alms'” (ix:1).

The quality of humanity, then, is an ambiguous one. Setting aside now the somewhat disparaging sense of it, there comes into view the humanity of Jesus, which flowed from the divinity of the Christ. True humanity begins with the acknowledgement that man has the mind of Christ and is not a helpless mortal. It rests on appreciation for what man is spiritually, rather than on pity for what he is not; thus being humane is quickening and calling forth the individual's own ability, for 'I can' is the son of 'I am.' We shall be kind and helpful still, for we love to help him to help himself, – to avail himself of the power inherent in being the idea of Mind. By throwing upon mortals the truer reflection of God, Jesus lifted their lives higher than their poor thought-models would allow (see S & H 259:7–11). This was a spiritual endeavour to bless others, to liberate the human race from all its miserable imprisoning beliefs. Surely it is this divine sense of humanity that underlies all the grand humane achievements of noble men and women down the ages, and which empowers every little effort to help one's neighbour?

Frequently it is said, when people have misunderstood each other or made mistakes, that there has been a lack of communication. On the surface, this may be true. But the real problem is not lack of personal communication, – mind with mind, – so much as lack of communion, for when all commune with the one Mind they therefore communicate with each other. To help one another to achieve this communion is the “higher humanity” which unites “all interests in the one divinity” (See S & H 571:19–21).

When Mark records Jesus healing Peter's wife's mother of a fever, it says that “he came and took her by the hand, and lifted her up” (1:29–31). Perhaps our reaction might have been to fetch her another blanket. Both acts would be classed as humane; the lower sense of humanity regards the human need; the higher sense, the idea which meets that need. In this contrast we perceive how all the Second Degree qualities are in constant transition.

Further references: S & H 365:7–14; 407:6–16; Mis 184:29–1; My 179:21–23; 287:15– 288:20.

## honesty

We get a clue to the purpose of this term when we note that even a wicked man can be honest about his wickedness. As a moral quality, however, the lower sense of honesty is *not* stealing, cheating or telling lies. If not of a very high order, this aspect is certainly a transition from the “deceit” of the First Degree. But to desist from lying and refrain from stealing, simply as an external morality, is not going to take us very far. “Fear of punishment never made man truly honest” (S & H 327:22). People can appear to be honest and yet retain the desire to transgress. The conventional sense of honesty is double, as it rests not on the singleness of Spirit but on good *and* evil. While this is better than dishonesty, it doesn’t stand the strain, and when the temptation is strong enough the mortal succumbs. Newspapers report the exposing of men in positions of trust whose integrity gave way under pressure; or, in times of disaster, even ordinary citizens may have to be prevented by martial law from looting. If then honesty on a personal basis, imposed from without and disciplined by fear, is so unreliable, humanity greatly needs to understand what it really is as a positive spiritual virtue.

Honesty in the higher sense must be different from trying not to be dishonest. It could be likened to our total respect for the principle of arithmetic if we wish to calculate correctly. A whole-hearted love for truth, – for the spiritual status of man, – frees us from seeking personal advantage, which is the root of dishonesty. It gives us a deep sincerity, a steadfast striving for spiritual reality for its own sake. Accepting the great fact that Spirit is the only substance forces us to see that we can’t take self-interest along too, or separate one man’s good from all men’s good. So there develops a purity of motive, a spiritual honesty of purpose, a freedom from self-deception, an openness with others, because we have faced squarely the fundamental issues of being. “Honesty is spiritual power” (S & H 453:16) when we know that we serve only one master, and that Science requires absolute integrity. What it comes down to is intellectual honesty, alias being honest to God and honest with oneself. External, moral honesty will inevitably flow outwards from it into one’s social dealings.

We find the early part of the textbook full of references to this

open, committed sense of the quality: “We never need to despair of an honest heart;” “We should examine ourselves and learn . . . what we honestly are.” We read of “the honest standpoint of fervent desire,” and “if honest [the disciple] will be in earnest from the start,” and so on. Here the term has nothing to do with personal morality but much to do with the integrity of purpose that is kindled in us by Science. (See S & H 8:3,28–30; 13:6; 21:9–14. See also xii:26; 13:14–19; 15:18–20; 272: 3–6; etc.) “I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest . . . in order to have the least understanding of God in divine Science” (Ret 28:9). This kind of unreserved honesty, – no holding back, – arises in us as we respond obediently to Science.

In her writings Mrs Eddy is equally forthright on the need for honest conviction in the healing practice, and gives strong warnings on the effects of dishonesty. She connects honesty, more than any of the other Second Degree qualities, with the requirements of Christian Science practice. How characteristically honest of the author to include these pleas! (See S & H 418:7–11; 446:18–20; Ret 75:20,21; No 2:24–1.)

Once again, then, we observe how the transitional moral qualities must be seen aright. If honesty is merely anti-First Degree, it loses half its value; but when it is understood as whole-hearted dedication to the spiritual, awakened in us *by* the spiritual, it overflows as fair dealing, moral probity and truthfulness. (See Mis 118:6–11.)

## affection

Taking the word in its plural sense, this term is important because it determines the direction of our lives. More perhaps than by their thoughts, humans are ruled by their affections. Through a man’s loves is he directed towards the sensual or towards the spiritual, and is enslaved or liberated accordingly. The affections are the key to human motivation and endeavour in any area, for whatever we love we desire to be at one with. Hence the great need for the Christian Scientist to “transplant the affections from sense to Soul” (S & H 265:32).

The word itself comes from the Latin *ad + facere*, to do, meaning to bring to bear upon. As a human quality based on the mortal, we put our affection onto someone, – and withhold it from others. We do plaster it on sometimes. In its lower sense, then, affection is based on emotion and the human heart, which is the opposite of Soul or spiritual sense. Heart receives a wholly negative definition in the “Glossary,” reflecting the way it is used metaphysically in the Bible: “HEART. Mortal feelings, motives, affections, joys, and sorrows.” At that level, affection is personal, partial, possessive, easily hurt and unstable. The bruises we receive drive us to seek it on higher foundations, to “feed the famished affections” from the divine source (S & H 17:5).

The Concordances reveal that a good proportion of the references to affection are found – not surprisingly – either in the chapter “Marriage,” or in the articles “Wedlock” (Mis 285) and “Prevention and Cure of Divorce” (My 268). While in common experience personal affection can be misplaced and even desolated, it is nevertheless possible to find for every individual a diviner affection that can never be disappointed, which strengthens the human faculty. The more we wed ourselves to God, the more will the spiritual sense of love find its way into our human affection, informing and fuelling the heart.

In the startling little article entitled “Love,” Mrs Eddy writes, “By what strange perversity is the best become the most abused, – either as a quality or as an entity? Mortals misrepresent and miscall affection; they make it what it is not, and doubt what it is. The so-called affection pursuing its victim is a butcher fattening the lamb to slay it . . . No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate (see Mis 249:27 – 250:29). Although this is a pretty devastating description, Mrs Eddy is not being cynical but helpful, for she is constrained by Science to show us how to bring the qualities of Spirit into subjection to Spirit. If the moral qualities are based on the corporeal human they can become their opposite, whereas if they are based on the spiritual they are Emmanuel, God with us. The article goes on to give us the positive side, where the “glorious significance of affection” is designated as “unselfish.” In other words, when affection is unselfed it makes

the transition from sense to Soul.

The "legitimate affection of Soul" (Mis 287:9) gradually makes us realize that we have to love *man* rather than *people*. This larger, supersensual love actually includes the warmth and tenderness of affection as we know it. When "the Christian Scientist loves man more because he loves God most" (Mis 100:26) he loves the divine image which the mortal persona would hide, and so he feels a natural affection for the individual. One always has a special affection for those one has helped in Science, because it would not have been possible to help them without seeing and loving something of their divine individuality.

In the first few pages of the chapter "Christian Science Practice" we observe that the "Christly affection" of Jesus induced in Mary Magdalene repentance and "human affection." The text goes on to draw from this Gospel story a pointed lesson for the healing practice: deficient "human affection" not only indicates lack of "spiritual affection" but also reveals failure to recognize divine Love as the sole source of healing power. (See S & H 362:1 – 367:29.)

Spiritual affection, or love for our common divine identity, acts upon the moral sense and leaves us a quality which is warm and strong, tender and true.

Further references:

S & H 265: 5-9	S & H 65: 7,8,16-19	Mis 276: 19-23
57: 22-30	54: 3,4	Ret 94: 25-28
61: 4-6	589: 19-22	My 268: 8-10

## compassion

As with the term sympathy, compassion literally means to suffer with another, but unlike sympathy it has the additional sense of wanting to take practical steps to help. Compassion, if it be merely pity, simply echoes the misfortune and grieves with the griever. (See S & H 154:24-31.) Through this kind of sympathy we may suffer more than our friend, but the sufferer doesn't want sympathy; he wants practical help.

True compassion is a keen appreciation of the sufferer's problem

and the ability to help him out of it. The Gospels provide the supreme example, for many times it describes Jesus as having compassion on people in some situation and then remedying it. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:40). Again, he has compassion on the multitude when they have nothing to eat, and feeds them not only with the bread of heaven but also with the loaves and fishes (see Matt 15:32-38).

We may take an example from school life: the child doesn't yet know the principle and rules of arithmetic sufficiently to practise them without fault. The teacher on the other hand works from the principle, and therefore understands both the correct practice as well as the child's mistake. In proportion as we know the principle we know the human need. Compassion therefore lies in being able so to interpret the principle that the human need is met accurately. Continuing with a reference from the last section we read, "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (S & H 365:19). Dealing compassionately flows from practising scientifically.

From the Gospels it appears that Jesus' compassion was fired in part by indignation that humanity should be so befooled by the carnal mind, - that anything so spurious should deceive man and victimize him! He expressed his concern for the individual in a caring and practical way, but in a larger sense his entire life-work was compassion for mankind as a whole, exposing and disproving the generic error of mortality. In a parallel manner Mrs Eddy's life-work is a perfect example of compassion. Countless people before her had experienced spiritual healings, but none had sought to find the Science that lay behind them, and write an instructive textbook on the subject. It would have been easy for her to have enjoyed her new-found health and to have left mankind to go on suffering blindly. But compassion would not let her: she had to find the Principle of it and make the Science available to mankind.

Compassion, as a spiritually-derived moral quality, has a strongly

practical flavour. Mrs Eddy once said that the only purpose that would justify a class on Christian Science would be to show the students how to handle animal magnetism. The same point applies to us: once we come to understand the necessity of handling evil, compassion bids us point out to our fellows the pitfalls on the way as well as the positive truths. It is uncompassionate if we know of the dangers and do not forewarn and forearm our friends (see S & H 571:10-14; Mis 114:30-2). Of course, in the final analysis, evil must be found to be nothing, and it is pertinent that the textbook describes this requirement as the *moral* demand (see S & H 92:21-25).

Let us then not be sentimentally sympathetic, but be moved with practical compassion. Indifference and stolidity are not the hallmarks of the Christian Scientist. The longing to prove our Principle will lead us to higher ways of demonstrating compassion, even to helping each man to become his own practitioner.

Further references: Luke 10:29-37; S & H 366:30-9; 460:14-23; 95:6-11; My 224:5-8; Ret 25:3-11.

## hope

Hope always has a sense of the future about it. One definition is "a desire of some good, accompanied with expectation of receiving it." As we commonly use the term, however, it has an air of tentativeness and uncertainty; we hope it won't rain tomorrow; we hope we'll get better soon. Calculating our life-prospects from a material basis postpones divine good and misguides human hope (see S & H 319:5). If disappointed too often, it can become a hopeless hope, - a forlorn state sometimes seen in invalids before Christian Science ignites them with Christ's dynamic word of 'Now!'

Thus, by basing our expectations on material circumstances we weaken the great value of hope. But "when the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (S & H 298:19). The reality which Science announces is not in the future but here and now. "If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit" (S & H 451:16).

Hope, in this sense, is trust and reliance on everpresent divine substance.

So, "in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (S & H 40:32). The Shekinah (Hebrew: that which dwells) was supposed to be a brilliant light enveloped in a cloud, and it was taken to be a visible manifestation of the divine presence actually dwelling here. Plainly the purpose of using the term in this citation is to transfer hope from the future to the present. If hope deferred has led to doubt and discouragement, we are like those "having no hope, and without God in the world" (see Eph 2:12). What is needed is to put God back into the world, and then hope becomes unreserved expectation of present good. This breaks through the time barrier and gives us a reason for our hope. In line with this observation we find that the textbook very frequently employs the word in a Life tone: "rising hope," "upspringing hope," "the higher hope," "exalted hope," "advancing hope," "the highway of hope," are some examples.

A good instance of the contrast between the mortal and the divine sense of hope is found on page 190 of *Science and Health*:

"The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

As for man, his days are as grass:

As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;

And the place thereof shall know it no more.

When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:

I shall be satisfied, when I awake, with Thy likeness.

For with Thee is the fountain of life;

In Thy light shall we see light."

Hope is no longer disappointed when life bubbles up from the ever-new fountain of Life; what we think of as the future is all 'now' to Life; the present Life is still the present in the future. If the previous moral quality, compassion, has been based on the divinely practical Principle of all being, then our hope can be full of confidence in the unlimited possibilities for good.

Further references:

Ret	32: 5-9	S & H	298: 13-20	S & H	446: 20-23
S & H	420: 17,18		531: 8-14	Pul	9: 21-23
			301: 10-16		

## faith

Moving now from hope to the sixth quality, faith, we remember the passage in Hebrews 11:1 which runs, "Now faith is the substance of things hoped for, the evidence of things not seen." The meaning is clearer in the translation by J. B. Phillips: "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see."

While faith is one of the foremost words in the Christian vocabulary, in the language of Christian Science spiritual understanding is given more weight. For this reason faith tends to be somewhat discounted, – and unjustly so, for the majority of references to it in the textbook give it great importance. Indeed, for a long period in the development of the book, faith was placed in *both* the Second and the Third Degrees, as though to say that what had been regarded as 'mere faith,' should be understood as having its roots in spiritual reality itself. It must therefore have a large place in the life of the Christian Scientist and not be regarded as a poor, weak thing. We may say of a question that it arises only because the answer is there; similarly, faith is induced in us by grace. Spiritual being is the free gift of the grace of God, kindling in us the response we call faith. Paul lists faith, meekness and temperance among the fruits – the effects – of the Spirit (see Gal 5:22,23).

By itself, faith is somewhat neutral, like a door, yet we get nowhere without it. Truly it may be said that faith is the door, humility is the way, and spirituality the summit. The door, of itself, achieves nothing, but when open, like the quality of faith, it gives access to the divine power. "Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding" (S & H 298:2). Again, we could describe faith as like a catalyst, – that is, a substance that must be present for a certain chemical reaction to take place but which

does not itself enter into the reaction. The catalyst precipitates or releases a happening, and faith likewise allows the potency of Truth to operate in our lives.

Along with all the other moral qualities, faith has a lower and a higher sense. In the lower sense, where it is akin to belief, it is blind faith in an outside person or power; in the higher it is more like understanding, – faith in an understood Principle. We begin, no doubt, with faith in the veracity of another, but the faith that moves mountains is a conscious inner conviction of the power and dependability of Truth. “Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

“In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one’s welfare to others. Another kind of faith understands divine Love and how to work out one’s ‘own salvation, with fear and trembling.’ ‘Lord, I believe; help thou mine unbelief!’ expresses the helplessness of a blind faith; whereas the injunction, ‘Believe . . . and thou shalt be saved!’ demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God” (S & H 23:16).

The contrast is tellingly drawn there in the two words, *trustfulness* and *trustworthiness*. In the degree that we begin to understand who we are as Truth’s own idea, trusting in another yields to trust in what we know our own true manhood to be. It makes us ask, If faith, in its lower sense, is faith in Jesus, for example, what is the nature of the faith that he himself had? We may find the answer in Matthew’s account (14:22–33) of Jesus walking on the water, treading underfoot the sea of mortal origins and thus making it support his forward footsteps. Peter, with touching and absolute faith in his Lord, begins also to walk upon the water, but his faith is in an objective authority and cannot hold him up. Jesus’ faith, on the other hand, was the subjective consciousness of Truth; it was “the substance of things hoped for.” To Peter, it was still at second-hand; so Jesus said when he caught him, “O thou of little faith, wherefore didst thou doubt?” The last verse of the story reveals the clue: “Then they that were in the ship came and

worshipped him, saying, Of a truth thou art the Son of God.” Faith, at its best, reflects the conviction that man is the Son of God; but short of that understanding, our faith is trust in someone else.

There are, of course, infinite degrees of faith between these extremes, all of them valuable and true. We need faith in our understanding, faith in the truths we utter, faith that God provides for every contingency, faith to take the next step. We should have faith to know that today’s problem is the shadow side of some truth already clear and dear to us; faith to work out patiently what is already solved in God; faith that we cannot be faced with a situation beyond our (reflected) ability. Every function of the system of Science both strengthens our faith and requires faith of us. “The understanding of Truth gives full faith in Truth” (S & H 286:6).

The faithful declaration of Truth will give us increasing faith in good as well as in the impotence of error. An encouraging example is found on page 205 of Collectanea: “There is no fatal mistake; there is no unforgivable wrong; there is no unpardonable sin; there is no permanent injury; there is no incurable disease; there is no such thing as too late.”

Further references:

S & H 12: 1-18	Mis 338: 15,16	S & H 319: 7-12
88: 20-25	My 153: 15-26	430: 6,7
398: 16-31	S & H 368: 14-19	579: 10-14
146: 5-7	582: 1,2	446: 20-23
297: 20-31	547: 23-32	

## meekness

The next transitional moral quality is meekness, which means mild and long-suffering. To be meek, according to material sense, is to be tamely submissive, even spineless, but this doormat mentality is not at all the spiritual sense of the term. Self-depreciation is a false meekness, because it holds onto an unworthy selfhood apart from God. Even personal modesty does not fully represent it either. Meekness is the way through, like the “valley” between the “depression” of self-dislike and the “darkness” of self-

aggrandizement (see S & H 596:20).

To spiritual sense, meekness is freedom from the self-assertive mortal ego. The pride of a mind of my own, a nature contrary to God's, a corporeal selfhood, personal will, mortal life, and independent manhood are all fading out under the blaze of Mind, Spirit, Soul, Principle, Life and Truth. Love takes over as the All-in-all, and man is totally willing to accept Love's allness, and his own God-being within it. "Meekness heightens immortal attributes only by removing the dust that dims them" (Mis 1:18). Thus meekness, which in common usage is a rather passive virtue, in Science represents the completion of translation. No doubt it was for this reason that meekness at one period was listed in the spiritual Third Degree.

As one of the fruits of the Spirit, meekness, in the sense of long-suffering, has an important part to play, because it means that we face our problems with patience and good grace. It is pointless to get upset or indignant or cross about life's difficulties when it is only through facing them dispassionately and calmly that we overcome them. By not bridleing when rebuked, not becoming prickly over seeming unfairness, by forgiving one's enemies and returning good for evil, one discovers – to one's surprise – the spiritual strength inherent in this mild little word. It becomes translated from human self-abasement to surrender to divine Love's purpose.

"Meekness, moderating human desire, inspires wisdom and procures divine power" (Mis 360:1). True meekness, therefore, is to acknowledge that what inspires us to patient endeavour is what God is; we cease our battling and let Love be salvation. This is a required attitude all along the way, the way which made Jesus "the meek demonstrator of good" and shone forth as "his meek interpretation of life" (S & H 49:14; 54:19).

Through that sort of fidelity we make a wonderful discovery: we find that meekness is spiritual strength. Time and again the books couple meekness with might: "In meekness and might, he was found preaching the gospel to the poor" (S & H 30:32). "The great Nazarene, as meek as he was mighty, rebuked . . . hypocrisy" (597:5). "Teach the meekness and might of life 'hid with Christ in God'" (445:11). "The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man, – made him mighty" (Mis 189:8). The sense is that

the mighty spiritual reality of the Third Degree, dissolving the false beliefs of the First, leaves the human with a spiritually-derived, true meekness.

Further references: S & H 33:18-26; Un 4:28-8; Mis 130:27-32; 195:31-1; My 149:5-13.

## temperance

The moral values of the Second Degree are the qualities we need for making the journey from sense to Soul. Having made that statement one needs at once to modify it: the qualities are not themselves the engine for the journey; they simply mark the distance travelled. As we find ourselves to be the embodiment of the Third Degree realities and not of the First Degree errors, these transitional moral qualities will be increasingly evident.

We need to temper our assessment of the moral, so that we give it neither too little nor too much value. We cannot dismiss moral qualities as mere 'do-gooding' if in fact they are evidence of the spiritual; nor can we insist that they are absolute values in themselves. Between these extremes comes one more quality, *temperance*, which provides the necessary balance. Like the eighth note of the octave this term not only completes the sequence but also marks a new beginning.

In its lower aspect temperance is not a very exalted quality if it only indicates keeping the passions under control, important though that is. Restraining our anger or indulging only a little hate are certainly better than unbridled impulses. Interestingly, temperance has largely come to have the particular meaning of total abstinence from alcohol, which is appropriate when we think of the destructive intoxicating power of the evil beliefs of the First Degree. "...Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest" (see Mis 288:26-6).

If "evil cannot be used temperately," our Second Degree qualities are not primarily a more temperate use of the First

Degree, although this is certainly their effect. What look to us like less evil beliefs, controlled passions and appetites, moderated fear, not-so-depraved will, minor self-justification, subdued pride, only occasional envy, and so on, are really evil beliefs disappearing. There is a pertinent definition of the word in one of the dictionaries: "that quality of the human character preparatory to the final abandonment of the animal instinct." Temperance, then, is having a temperate sense of these moral qualities, neither vehemently for them on a moralizing basis, nor dismissing them as unscientific. "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (S & H 485:14), – and the marginal heading here is "Scientific translations."

Temperance says, Don't let your morality be one-sided, either as conventional personal good or as abstract theory. So let us balance our divinity with our humanity, and our human compassion with our spiritual understanding. Let us temper zeal with wisdom, and enthusiasm with discretion. Let us balance our study with our living, our textbook world with our workaday world, our Science with our Christianity.

Temperance must apply with each of the other seven transitional qualities, so that we don't go overboard on any one aspect. Conventional soft-hearted *humanity* has to be tempered with the conviction that man reflects the divine intelligence and ability. Similarly, the higher sense needs to be balanced with the practical, humane touch. *Honesty* has to be a nice blending of single-minded adherence to Spirit and integrity in all our dealings. *Affection* requires that we temper the supra-personal "affection of Soul" with normal tenderness and warmth, and, conversely, human fondness with spiritual love. *Compassion* must temper our keen awareness of the problem with a practical sense of the divine idea meeting the need. *Hope* needs to be balanced between the constant expectancy of good and the conviction that good is eternally flowing. We should temper *faith* so that our trust in the understanding of absolute Truth leads to trust in truth at every level. *Meekness* also requires temperance, so that the submissiveness of the mortal self is balanced by the grandeur of being the God-idea.

Jesus' life-mission is a beautiful example of temperance. He tempered the most absolute declarations with entirely relative statements; he balanced teaching with proof, and deeds with explanation. He tempered the wind to the shorn lamb by wrapping up in parables the Truth he gave to the multitude, while to the disciples he imparted it directly. To one man whom he had healed he might say, "Go, show what great things God hath done unto thee," while another, less robust, he would bid, "Tell no man." In these ways he shows us how to deal with the intemperate 'either/or' challenges, to which the temperate answer is usually, Both. In the Jesus we see the human and divine coincidence.

Mrs Eddy has much to say about temperance in the sense of avoiding extremes, — moderating our desires, being neither too fast nor too slow, or making too much or too little of sin.

Further references:

Mis 205: 31-4	Mis 107: 31-3	Mis 288: 6-15
215: 2,3	117: 22-27	Ret 78: 1-5
353: 3-6	360: 1,2	79: 22-29

A point of interest is that all these citations are from Prose Works, which are dedicated to teaching the ethics of Christian Science, wherein the absolute and the relative work as one. In this sense temperance not only summarizes the other seven moral qualities but also epitomizes the second translation as a whole.

### True Humanhood

Under the transforming power of the Christ Science, the conceptions of mortal, erring thought have been giving way to the divine ideal (see S & H 260:7-12). In this transition, 'the moral' has changed its aspect; like an insect changing from a caterpillar to a chrysalis to a butterfly it yet remains the same individuality. So it is with the moral qualities: in their lower sense they crawl, in their higher form they fly.

As the saying goes, the Second Degree is 'where the action is.' Where else could we experience the translation but here, in human character and life? The operating power is the spiritual idea entertained in consciousness, but the arena where the maverick mor-

tal 'I' is gradually resolved in practice is the area of morals and relationships. (See S & H 272:19-25; 283:24-31.) Everything happens in thought; but the mental does not necessarily touch the spiritual. The only evidence we have that thought is really making the transition is by Christianization of our values, as we have seen throughout this Second Degree.

There is a particularly illuminating example of this true humanhood in the account of the three sons of Noah, – Ham, Shem and Japheth, – who feature in Genesis 9:18-27 and in the "Glossary." Ham means dark or hot, Shem means character, renown, while Japheth means enlargement, expansion, – the three degrees. It is said that Noah was drunk and naked in his tent, and Ham told this to his brothers: he reported the claims of physical origins as if they were bare facts and not false beliefs. Shem and Japheth, unwilling to accept this as reality, "went backward, and covered the nakedness of their father." When Noah awoke and knew what his youngest son had done, he said, "Cursed be Canaan [Ham]; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Notice that Canaan is to be a servant for both the moral and the spiritual, meaning that the physical is not to be self-governing but is to be brought under the dominion of the moral and the spiritual. Notice, too, that the moral is not blessed directly although the spiritual power behind it is, – Blessed be *the Lord God* of Shem; whereas the spiritual has its own direct blessing, – God shall enlarge Japheth. The more we exercise spirituality the more it expands. The point of the story which most concerns us here is that *Japheth shall dwell in the tents of Shem*, meaning that the spiritual "is not a dweller apart in royal solitude" (My 3:13) but is found in the ethics, morals and relationships of life – the tents of Shem – and giving to our experience a divine sanction. Confirmation of this Japheth presence is seen in the way the textbook sometimes uses the word 'human' in a transparent sense. (See S & H 52:24; 200:4; 95:31; 85:4.)

We have seen, then, that the function of the Second Degree is to resurrect our conception of what 'the human' actually is. This has been illustrated by the way we changed our view of the moral qualities. That is, viewed from the physical, morality tends to be a

matter of “Thou shalt not.” Viewed from the spiritual, the moral is “Blessed are ye,” – the spiritual bonus that flows from understanding reality. The effect of the Third Degree on the First is that *understanding* dissolves *evil beliefs* in a moral transformation. The resultant morality is not imposed on us from without, nor full of disapproval, but is the instrument of divine power and grace, with healing in its wings.

Without Japheth living in our consciousness, human nature (Shem) appears to be a product of biological evolution; the primal animal instinct (Ham) then determines individual behaviour, which the moral Shem tries to control. But when we have Japheth, the spiritual, dwelling in the tents of Shem, we are not setting out to replace bad qualities with better ones, nor attempting to establish an impossible world of good and harmonious mortals. Instead, consciousness is illumined, informed and guided in quite a different way, so that ordinary daily life is no longer ordinary but inspired, and human relationships are no longer person adjusting to person but are seen to be Christ’s Christianity in action.

Morality on a human basis (Shem) is the same as humanity on a person basis. Until the Japheth standpoint is adopted it can prevent one from making spiritual progress, because it sets up arbitrary codes of behaviour. Working from the spiritual is not being rigid about morality, – nor lax, either; it allows the spiritual facts to manifest themselves in ways adapted to the need. “God gives you His spiritual ideas [Japheth], and in turn, they give you daily supplies [Shem]” (Mis 307:1). “Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations” (Un 6:4). As this reformation takes place, we discover that we too can say, “The more I understand true humanhood, the more I see it to be sinless, – as ignorant of sin as is the perfect Maker” (Un 49:8).

## Third Degree

A warm recognition, a feeling of coming home, envelops us as we contemplate the Third Degree. This is where we originate and belong; here is the primal estate which we never really left. This degree represents the human mind liberated from the belief that it is human; it is where humanity is found sacred, in an all-inclusive divinity; where, in fact, "true humanhood" is found. The translation cycle is complete.

It is because we have faithfully assimilated and incorporated the teachings of Christian Science that we now come to recognize that this is where we were before. In his great discourse on the bread of life, Jesus urges his followers to eat and drink the Christ teachings, – to embody the Son of man. When they find his teachings hard to swallow he asks them, "What and if ye shall see the Son of man ascend up where he was before?" (See John 6:47-62.)

The Third Degree is thus not a discovery so much as a re-discovery, not an arrival at a destination so much as the realization of our starting-point. The "Scientific Translation of Immortal Mind" unfolds to us the great facts of existence which simultaneously, in the "Scientific Translation of Mortal Mind," expose the claims of materialism as unreal, show the transitional nature of human values, and provide the spiritual understanding of our real being. The three degrees, far from being an improvement from mortal, through moral, to spiritual, are degrees of awareness. The First Degree may be likened to a wall, the Second to a window-pane, and the Third to the light, for while First Degree humanity is opaque, and Second Degree humanity is translucent, Third Degree humanity is not even the glass but is the light itself.

*Third Degree: Understanding.*

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

Reality

## Understanding

The light is not a property of the glass but of the source; similarly, our understanding is not ours but God's. The understanding by means of which we now come to realize spiritual reality is the self-same faculty by which Mind originally knows its own idea as "the immediate object of understanding." Even in a human discipline such as music or engineering, 'our' understanding is actually the mind of those subjects reflected and alive in us.

Let us then gain a spiritual sense of this all-important word 'understanding' and release it from its connection with the brain. The materially human mind is tempted to think that by having Science in neat categories one has understood it, but this is only a small part of the requirement. Spiritual understanding is primarily a free, open, self-surrendering attitude. It is not us capturing the ideas and arranging them, so much as us being grasped by the idea itself. As we noticed, it is "the reality of all things brought to light" (see S & H 505:16-7). Because "understanding is a quality of God" it must be treated with reverence, and not hunted as though it could be forced to give up its spiritual treasures.

The difference between 'the understanding of God' as seen in the first translation and 'the understanding of God' represented by this Third Degree is that the original one is God's own Science or divine self-knowledge, while the last one represents the *means* by which that Science is understood. Throughout the entire translation we have seen the unity of God and His spiritual idea replacing the belief in separate existence, and now in the Third Degree we can understand precisely what had been doing the overcoming. While in the first translation God is expressed as seven capitalized synonymous terms, we now have those terms explained through seven uncapitalized words, *alias* man; (the capitalized are always understood through their uncapitalized nature). That which was first voiced in God's language, so to speak, is now understood in our own. For example, Love is the key to our understanding of God while love is the key to understanding man. As the textbook says, "The spiritual sense of truth must be gained before Truth can be understood" (272:3), — a good description of what has been happening throughout the story. As we saw, the entire teaching of Christian Science and of scientific translation

centres on this understanding of the relationship of the capitalized terms (God, Principle) and their uncapitalized expression (man, idea). From Life, life is correctly understood; and life, understood spiritually, is the reflection of Life. Life and life must be one. The important question being answered is not, 'What is Life?' or even, 'What is life?' but, 'What is life when seen from Life?' The realization now dawns that human experience is actually the divine in uncapitalized form. What we have called 'man' is in fact the understanding of God, where God speaks in our understanding, saying, 'Reality is having Me as your Mind, your Spirit, your Soul, your Principle, your Life, your Truth, your Love.' "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My 160:5).

### Grand Necessity

At one time the caption for this degree was, "Spiritual salvation." Naturally correct, it might possibly have left us with the thought of salvation from something, which is only relatively the case. The present title seems much more spiritually satisfying, as it indicates that in all our work in Science we are not overcoming unreality so much as understanding reality.

"John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, - reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood" (561:16). When the "material and corporeal selfhood disappear," we do not disappear with them. What is left is our spiritual individuality, - the ideas-body comprised of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."

We may know when we have begun to enter upon this Third Degree by the evidence of the Second, because the proof of the spiritual is those "fruits of the Spirit." If those qualities have not become more manifest in our lives, it might suggest that we are

only talking about the spiritual and not understanding it. The textbook tells us that “the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man” (560:13). “*In man*” is the startling phrase. Would we not have expected the grand necessity to be to understand God? Indeed it is; yet we must understand God through the idea which expresses Him, and that idea, which is elaborated in the Third Degree, is man. Therefore, unless we are appreciating one another in this divine sense, we still have a mortal (immoral) sense of body, made up of discordant members and requiring further translation. Happily, though, as we love and understand the transcendent reality of the spiritual, we shall be exhibiting the Second Degree qualities involuntarily.

## Spiritual

It is possible through the material human intellect alone to have a clear mental grasp of the philosophy and teaching of Christian Science and yet not be transformed by it, just as one may have physical healings in Christian Science and not necessarily be regenerated. The only evidence that one has understood the Principle spiritually, and consequently has allowed that Principle to translate one’s very selfhood, is in changed life-attitudes and a diviner quality in human relationships.

Our aim, then, is to find that the “human consciousness, that consciousness which God bestows,” is spiritual, – that is, of Spirit. As God is Spirit and man partakes of His nature, man must be spiritual; in this relation of Spirit (noun) to spiritual (adjective), – of the quantity to its quality, – we glimpse the authentic Third Degree humanity. Taking God, the divine One, to represent quantity, man represents quality, – the mentality of Mind, the character of Truth, and so on. “In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not to God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods” (S & H 93:22).

We should note the important distinction between quality, in

this sense of God-quality, and qualities, such as courage or patience. In the Second Degree we were concerned with qualities rather than with ideas, – the transitional moral values being derivatives or effects but not the actualities. Qualities have no inherent power. In the Third Degree, however, the focus is not on qualities so much as on ideas themselves, – on the power that produces the qualities. While we all cherish and appreciate the finer moral qualities, we realize that they cannot be effectively put on from outside; instead, they manifest themselves when ideas are spiritually understood from within. It is often a temptation in Christian Science work to try to heal by practising qualities. ‘You should be more loving,’ we might say; or ‘I must be less critical.’ But this is dealing only in symptoms, not in causes; it is mental metaphysics on a moral basis and lacks the spiritual power of genuine Science. Christian Science practice involves working with divine ideas, not with personal behaviour; then, as the ideas operate, personal behaviour changes. The purpose of the Third Degree is to teach us the spiritual ideas which are the realities behind the moral qualities, which, in their turn, replace the unreal beliefs of the First Degree.

In metaphysics, everything is of the nature of idea. What are ideas? Are they merely mental notions, images in the mind, units of ideation? According to Christian Science, all ideas worthy of the name are *spiritual* ideas, born of the Spirit; unless seen to come from God, they could be mere inferences drawn from material premises. This leads to the fundamental distinction made in Science between ideas and thoughts. (There are, of course, God’s thoughts, just as there are God’s qualities, and our thoughts, if derived from spiritual ideas, have the authority of those ideas.) In general, ideas would be classed as Third Degree, the direct expression of the capitalized terms, while thoughts would belong to the Second Degree where they could derive either from the spiritual (Third) or from the material (First). Thoughts operate in the realm of opposites; positive thoughts contest against negative; good thoughts replace bad; but ideas, like the light which unwittingly dispels darkness, know only themselves and are not pitted against their unlikeness. While the power of thoughts seems to depend on the intensity with which we entertain them, ideas are the unconditional power of God. The very important conclusion

is that the Christian Scientist works with ideas rather than with thoughts; then he is a spiritual law to himself and is at home in the Third Degree.

## Reality

Mortal mind has now disappeared, and we behold “the new heaven and new earth, which involve the spiritual idea and consciousness of reality” (see S & H 573:13–28).

Perhaps the most useful observation to be made about ‘reality’ is that it defines the primary interest of Christian Science. As we observed in Chapter V, the thought of humans is obsessed with good and bad, right versus wrong, justice or injustice; Science, however, is not essentially concerned with any such value-judgments but simply with *real and unreal*. When we touch the Third Degree standpoint we are released from these contentious moral evaluations, which can be so exhausting. The subtle purpose of the carnal mind is to keep us forever involved in trying to overcome evil with good, persuading us that this is the task of Christian Science. How liberating it is to realize that Science knows nothing whatever about error, and is not in the business of correcting wrongs, even though, to our human sense, it does this very effectively. (See Mis 280:9–17.)

This point explains the threefold function which we noted earlier, – that, through the three degrees, Science analyzes, uncovers and annihilates the false testimony of the physical senses without knowing about it. By ‘annihilation’ the Third Degree doesn’t have to destroy anything: “Reality” merely reduces the error to its original nothingness or “Unreality,” as the marginal headings express it. “Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and – behold the result: evil, uncovered, is self-destroyed. Christian Science never healed a patient without proving with mathematical certainty that error, when found out, is two-thirds destroyed, and the remaining third kills itself” (Mis 209:32).

Some modern theologians, trying to escape from the humanized view of Deity, refer to “the God above God” and “beyond good and evil.” They are confirming that ‘the divine system of

reference,' as employed by Christian Science, holds that nothing but the being of God is reality. So when, in the Third Degree, "mortal mind disappears, and man as God's image appears," man must be understood as the uncapitalized reality of God's being, where he too is wholly apart from assessments of good and bad.

### The Third Degree and the Numerals

The pioneering discovery of the Science and system inherent in *Science and Health*, which reveals the orderly footsteps of spiritual understanding, is associated with the name of one man, John W. Doorly. A graduate of the last Normal Class to be authorized by Mrs Eddy, he was a Christian Science practitioner, lecturer and teacher for over forty years. The story of the way in which he came gradually to identify the elements of the universal Science of being is the story of how we also come to understand them. \* Always aware that spiritual being is one indivisible whole, he realized at an early period that the days of creation at the beginning of the Bible are in a very definite order, – the sequence, as it happens, of all creative spiritual unfoldment. From that early realization of divine order, he came to see that the days of creation are perfectly expressed by the parallel order of these Third Degree terms. It was only later that he understood that this same fundamental arrangement is displayed in the basic sequence of the synonymous terms, when, in answer to the question, What is God? they reveal that God is Mind, Spirit, Soul, Principle, Life, Truth, Love.

We see the same sevenfold reality, therefore, whether in God's being itself, expressed by the capitalized terms, or in the seven ideas or essences of those synonyms here in the Third Degree, or in the picture-language of the Bible where creation unfolds to human thought. We are thus given seven spiritual elements with which to reason divinely, defined in the textbook as "numerals of infinity." "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time" (S & H 520:10). 'The numerals' are sometimes considered to be every one of the specific ideas that

\*The reader is referred to *John W. Doorly and the Scientific Evolution of Christian Science*, by Peggy M. Brook, Foundational Book Co. Ltd., London.

characterize each synonym; this is a useful conception, if a somewhat narrow definition. If, however, we were to take into one whole *all* the ideas, characteristics and qualities of, say, Mind, we should properly describe that compound idea as the numeral or tone of Mind. It would correspond to a colour, which may embrace a vast number of shades and hues but which is nevertheless known generically as 'blue.'

The emphasis which is so important in life-practice is that these numerals "can never be reckoned according to the calendar of time." That is, their divine purpose is to release us from organization and time into the time-free dimension of reality. We do not approach or arrive at them in time: they are everpresent. It looks as if the Christ facts first expose the unreality of the material, and that we then experience the rest of the translation in time; we may even think, 'I'm still only in the First Degree.' But putting spiritual reality into a time programme would make it no longer reality. We should not regard the Third Degree only as happening after the other two; all three degrees are simultaneous.

"These days will appear as mortality disappears" (520:12). They cannot appear to us as spiritual reality excepting as mortality disappears to some extent, and we ourselves are being translated. Mortality disappears in the degree that we cease having material reasons for our health or our circumstances, for example; as we understand that we live and act and function *in spite of* mortality and never because of it, this is Third Degree consciousness.

In chapter IV we observed that the order of the synonyms in the "Scientific Translation of Immortal Mind" is different from the basic order found in the days of creation, and in the order on page 465 of *Science and Health*, and which is implied here in the Third Degree. The first order represents the Christ impulsion reducing the divine nature to the point of Mind or idea, where it can be understood; now, by reflection, the idea (man) understands through what is virtually the reverse order, as though using stairs for descending and ascending.

### Genesis and Translation

The preamble to the days of creation is Genesis 1:1 and 2; these

two verses are the most perfect example of the twofold translation story in its cosmic proportions. “In the beginning God created the heaven and the earth” corresponds to the first translation, where the only fact to be considered is that God is at once divine Principle and divine idea. The sense is even clearer in Rotherham’s translation, popular among early Christian Scientists: “In the beginning God created Himself the heaven and Himself the earth.”

Then comes the equivalent of the second translation: “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Unless the deep things of God are explained by divine Science, they appear to be the face of error (First Degree). Thus the earth, in reality the spiritual idea of heaven, seems to lack form and to be empty of meaning. But only on the surface is it obscure; only by reading from material appearances does it seem to be matter. As we let the Spirit of God move in the depths of understanding, a change appears at the surface (Second Degree); erroneous beliefs begin to disappear and the reality of earth to appear. What is this Spirit of God but the sevenfold understanding of the Third Degree, expressed here in Genesis by the immediately following seven days of creation? By the seventh day “the heavens and the earth were finished.” Because God is now understood, the heavenly nature of earth is understood in its spiritual reality. We must have both in order to understand either. Humanity is found to be pure reflection – not counterfeit – of the divine. Christian Science thus shows us man from the viewpoint of God. This is the central point of the scientific translation. Ignorance of what God is, is now remedied by the Third Degree of understanding, and there is no more darkness.

## wisdom

“So teach us to number our days, that we may apply our hearts unto wisdom” says Psalm 90. Reasoning from the divine basis, starting each day by spiritually pondering the scientific nature of God, is the beginning of wisdom.

“Truth places the cherub wisdom at the gate of understanding

to note the proper guests” (S & H 538:5); the Christ translation makes wisdom the first characteristic of the Third Degree. Wisdom tells us that *we are* the light of the first day, emanating from divine Mind. Right at the gate, therefore, the Scientist knows that he is not using ‘his’ understanding to understand God. “God is not separate from the wisdom He bestows” (S & H 6:5).

Part of the definition of the word is, perception of the best ends and the best means for accomplishing them; that is, it sees the end from the beginning, exactly as the two translations have illustrated. Wisdom, then, is not a matter of us acquiring knowledge from outside (see S & H 196:1-4); it is letting there be the light of the all-knowing Mind; being in rapport with that Mind, and therefore inspired and guided by it subjectively.

It is wisdom to reason from Mind and not from matter; to acknowledge that the all-seeing, all-hearing, all-knowing Mind operates as our mind; to handle the belief that we have a brain-mind to fall back on. It is wisdom to *be* the activity of divine idea, wisdom to recognize that all there is to a ‘material circumstance’ is the manifestation of Mind. It is wisdom in practice to know this for everyone and not to depend on telling people, supposing that they don’t have the mind of Christ; it is wisdom to support one another mentally and spiritually so that each feels the divine authority and self-government within himself.

## **purity**

Such single-mindedness is actually purity, for when wisdom reveals that all is Mind and Mind’s idea there can be only one substance, only one reality. Mind’s creation is perceived to be wholly spiritual because Mind is also Spirit. And if being is really spiritual, it is without an opposite, is not corruptible, and is altogether good. This fact of purity therefore operates to baptize man in the divine nature and so to purify him at every level of experience in the Second and First Degrees.

Purity, being the spiritual view, discloses that the desirable human qualities are the uncapitalized expression of their divine origin and are not a purified version of mortal morality. For example, man’s truth is of Truth, his goodness is of God, his prin-

ciples are of Principle. His being is the direct expression of Being itself and cannot be infected by another substance, mentally, morally or physically. "And every man that hath this hope in him purifieth himself, even as he *is* pure" (I John 3:3).

The symbol of the firmament in the second day of creation gives us a beautifully graded sense of purity. The firmament is first presented as that which separates human conception from Truth; next it is seen as the discernment of spiritual good, as the understanding of what is real and what is unreal; finally it unites understanding to eternal harmony (see S & H 505:4 – 506:14). These three aspects illustrate the way in which the one purity operates in all three degrees, yet without compromising the absolute onliness of Spirit.

"One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity" (S & H 241:23). One meaning of a corner-stone is the capstone of a pyramid, – the model of the whole which, though last to be put in place, must be there from the first to give the dimensions and proportions. This is the sense of the Third Degree, the capstone of the whole translation work. The purity that God requires of us throughout the spiritual building is what He knows us *to be*, first and last.

## spiritual understanding

Of all the needed gifts of grace, the faculty one most desires is spiritual understanding. Without it, we seem to be forever on the outside; with it, all else follows. Paradoxically, we long for it because, in reality, we *are* it; we 'have' spiritual sense because, in Soul, we are its embodiment. Thus we are released from thinking that some have it while others do not.

The essence of this Soul-sense is that the wisdom of Mind and the purity of Spirit are no longer regarded as values we think *about* but they are understood to be subjective, to be our inmost being. The physical or material senses all read from without; they presuppose a subject here and an object there. But "the objects of time and sense disappear in the illumination of spiritual understanding"

(S & H 584:4), where every 'thing' is subjective to God. We come to feel the actuality of spiritual ideas, and so to identify spiritually the universe of God. Accordingly the textbook says, "spiritual sense is a conscious, constant capacity to understand God" (209:31). Through this Soul-sense we find that our identity is the living 'body' of every divine faculty.

Spiritual understanding is the instrument of the all-transforming Soul; it identifies us rightly, unselfs our purpose and transfigures man. Through it we would no longer say that man is spiritual but that the spiritual is man. "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*" (S & H 258:31). We realize that it is not us doing something, but rather that the divine idea is 'doing' us. Then, as with "the seed within itself," unsuspected capacities unfold.

### spiritual power

One such capacity is spiritual power. In the third day the earth brings forth, not by virtue of any power of its own but because it reflects the self-operative nature of its divine Principle. Everyone can make  $3 \times 3 = 9$ , - but only because it is already done in the principle. We have no power to make it anything else. In this we see that 'our' ability to reproduce the God-idea is spiritual and not personal power, because there is never anything operating but Principle. "The Son can do nothing of himself, but what he seeth the Father do." The fourth day expressed this divine government of the universe through the symbols of the solar system, where earth is governed from heaven. Mind's wisdom, Spirit's purity and Soul's spiritual understanding unfold our unity with Principle, which *is* spiritual power. In the Third Degree the personal 'I' is resolved, the original circuit is restored, so to speak, and the power flows. When she was asked how she accomplished a notable healing, Mrs Eddy replied, "I just got Mary out of the way."

An important aspect of spiritual power is that it operates not only to heal the sick but to replace human competence. Doing our work by normal personal ability needs to be translated if we are to realize the divine potential and accomplish our tasks by demonstration, as the Third Degree enables us to do.

## love

This total self-surrender to the divine is represented by the fifth term, love, always referred to as ‘love with a little l.’ With Principle operating as spiritual power, there is no vain sense of personal responsibility for trying to make things work out rightly. We experience relief, and release, and a great gratitude for God. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (I John 3:1). In the fifth day, the birds of soaring new life rise freely in the open firmament, – open because we now understand that there is no barrier between heaven and earth, between Life and life.

The essence of love is that it gives, and it is Life that is the great Giver, giving life freely but not giving us mortality. Reflecting this Life, we too love to lift up the true idea of life and to lay down the mortal sense, both for ourselves and for others. “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father . . . Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you” (John 10:17 & 15:13). We are to share with all humanity the abundant life of Life and surrender all sense of lives personal and divided.

Such love is the precious sap of the tree of life. Unless we love one another we die; we are ‘dead’ if we have severed this life-link that unites all in the one living body of reality.

## health

Health means wholeness, soundness through and through. The wisdom that comes from Mind, the purity that is the nature of Spirit, the spiritual understanding of Soul, the spiritual power of Principle’s operation, the love that expresses Life, the health that Truth gives, and the holiness of Love’s perfection, together represent the wholeness of the indivisible compound idea of God. Although it seems from this sequence that we bring these ideas together piecemeal to form the whole, the nature of Truth is that

being is whole from beginning to end, never built up from separate parts and therefore never liable to break down again into fragments.

“Truth is an alterative in the entire system, and can make it ‘every whit whole’” (S & H 371:30). A whit, a least bit, comes from ‘wight,’ meaning a creature. In the sixth day of creation all the ‘creatures,’ or constituent spiritual qualities such as moral courage, perseverance and patience, are present before the name ‘man’ is given to the totality. He is the expression of all the aspects of God relating and functioning together in one perfect whole, and for this reason health is the sixth term here.

Health in the individual is a microcosm, – a reflection in miniature, – of health in the universal God-idea. It comprises the truth, the whole truth, and nothing but the truth; it maintains a complete complement of all the elements, in due proportion, co-operating in perfect harmony. Health at any level has this strong component of relationship, as we all know from personal experience. The underlying idea is headed in the textbook on page 518 “Assistance in brotherhood.” “God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother’s need and supplieth it, seeking his own in another’s good.”

This spiritual sense of health is illuminated by John W. Doorly’s remark, “We have no Science apart from our brother;” also by Mrs Eddy’s declaration, “When we work together as one, it will be seen as the Son of God” (Coll 82).

## holiness

In its root, holiness is the same word as health, but whereas health is a form or state, holiness is the matrix that forms it; the two are like a nut and its shell. In the first six days we have a creative sense, but in the seventh we see creation from within its conceiving Mother, Love. (See S & H 519:7-11.)

Holiness is spiritual soundness and forever perfection. It is absolute peace, absolute sanctity, the complete counterfact to

worldliness, – but quite unattainable on a personal basis. It represents the whole of being returned to its divine origin; there is no longer any sense of a separate ‘I am;’ it is the tone of Love saying, “Son, thou art ever with me, and all that I have is thine” (Luke 15:31).

Love’s purpose has always been so to resurrect the understanding that holiness or Godlikeness constitutes not only our eternal reality but also the means to experiencing it. “The real man cannot depart from holiness” (S & H 475:28); the journey we have traced in this entire story is a cycle without beginning or end. Through the understanding that every part of life is holy, a continual translation takes place until it is fully demonstrated in practice.

### Spiritual universe

The translation tables are now brought to a conclusion with this paragraph:

“In the third degree mortal mind disappears, and man as God’s image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last,’ so that God and His idea may be to us what divinity really is and must of necessity be, – all-inclusive.” The marginal heading for this paragraph is “Spiritual universe.”

“He that hath seen me hath seen the Father,” said Jesus (John 14:9); he that has understood the man of the Third Degree has understood the “Scientific Translation of Immortal Mind” from which he emanates. Only as we *experience* the Third Degree as our present reality do we know and understand what God is, and come to find mortality progressively swallowed up in immortality. To material sense such a state sounds remote and unattainable, yet this is not so, even humanly. The power that brings about evolution, the animus of civilization, which energizes each individual’s efforts at improvement and brings him success, is the dynamic presence of these divine ideas operating here and now at every level of thought. We are, literally, the living experience of the two translations.

In the infinite One, the perfection of being, man is held forever as the beloved image, the reflecting of the divine nature. Living outwards from that viewpoint, we see the progressive disappearance of the belief that man ever had any separate existence. We trace through three degrees of clarified consciousness how humanity discovers its spiritual origin and yields up the belief that it ever originated materially. As the belief is fading out it becomes transformed, so that what had appeared to be matter is found ultimately to be the manifestation of Mind. Through revelation, reason, practice and demonstration, "God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive." *Man* has never moved, never altered, but consciousness has undergone a revolution.

References for the Third Degree:

John	17: 4-5	S & H	76: 22-31	Peo	1: 1-7
Eph	2: 12-16		205: 32-3	'02	6: 23-4
S & H	45: 16-21		288: 31-4		

## 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:

I came forth from  
the Father ...  
(original)



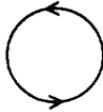
... I go to the  
Father.  
(reflection)

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 practises 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?

Divinity of Christ  
made manifest in  
humanity of Jesus

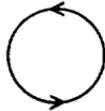


3rd degree: humanity as pure reflection  
2nd degree: humanity in transition  
1st degree: humanity not mortality

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:

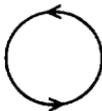
God as  
good (399:1)



3rd degree: goodness itself (275:19)  
2nd degree: good, humanly experienced (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



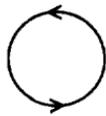
3rd degree: spiritual, immortal life  
2nd degree: life in qualities; Christianization of daily life  
1st degree: not biological life in matter

Super-important in the transitional Second Degree is that the 'my' is relinquished. My life, my living, my supply, my in-

dividuality, 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.

Finally a vital example is body, important because of the great need to translate the concept. There are many terms for expressing *the idea* of God, such as consciousness, universe, world, man, church, and body. All of them, and especially the last, – which has recurred throughout this book, – need to be translated from the Adamic meaning and reinstated in Soul, otherwise we are saying that there is an area where Christian Science does not operate. Body, along with world and people, has to be understood spiritually and not discarded as falsity.

God's 'body' –  
the structure and  
system of Science



3rd degree: compound idea of God  
2nd degree: metaphorical body of  
relationships  
1st degree: corporeal concept unreal

In Science, the 'God-head' is represented by the structure and system of capitalized terms, operating as the 'God-body' or working of those divine facts in the understanding. In accordance with the Third Degree understanding, Christ Jesus' sense of matter and of the body was the opposite of that which mortals entertain. The same body, which to material sense was but corporeality, to his spiritual sense was always the substance and functioning of Mind and therefore was not subject to disease and death. This understanding that body is the living embodiment of the ideas of God acts upon the First Degree misapprehension and exposes its untruth. The first effect is to normalize it and make it a more ser-

viceable symbol. Then it introduces the metaphorical sense of body, as clear-headedness, big-heartedness, seeing eyes, helping hands, forward footsteps and so on. This Second Degree body of functions and relationships is much nearer than is the matter concept to what body really is in the Third Degree, – the compound idea of God, wherein all are members one of another working together as one harmonious and immortal whole. Thus translation proves that our body is Mind governing its own ideas and not mortal mind organizing matter.

### The Bible

From beginning to end, the Bible presents the redemption of humanity from the Adamic sense of origins. The first two verses of Genesis are set out as the nucleus of those two scientific translations 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 fulfil 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. \*

### 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

\*See *From Genesis to Revelation* by W. Gordon Brown, pp 78–87.

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 fulness 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,  
Wherefor, 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.

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: God's universal idea, individual, perfect, eternal.	Divine image.
IDEA: An image in Mind; the immediate object of understanding. – <i>Webster</i> .	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 <i>in</i> : Definition <i>out</i> .
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 <i>in</i> . 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, sickness, disease, death.      evil beliefs, sickness *added*.

*Second Degree*: Evil beliefs disappearing.      beliefs *added*.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.      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, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.      self-justification  
*added*.

SYNONYM	DAY OF CREATION	BIBLE	KEYNOTE
Mind	let there be light	creation	revelation
Spirit	firmament	Noah	understanding
Soul	dry land, seed within itself	patriarchs, Egypt, promised land	propagation
Principle	solar system	the kingdom and the prophets	self-government
Life	abundant life	Christ Jesus (Gospels)	out from
Truth	creation complete	Christian church (Acts, Epistles)	whole form
Love	rest	City foursquare (Revelation)	finished; univers

EDITION OF <i>SCIENCE &amp; HEALTH</i>	DATE	EVOLUTION	FOUNDING MISSION
1st	1875– 1877	1st	Christian Science Mind-healing established. Christian Scientist Association formed.
2nd – 5th	1878– 1883	2nd	1st church organization. Massachusetts Metaphysical College.
6th –15th	1883– 1885	3rd	<i>Christian Science Journal</i> . Other writings begin. Normal Class for teachers. Branch churches.
16th – 48th	1886– 1890	4th	National Christian Scientist Association. College closed. Church dissolved.
50th – 225th	1891– 1901	5th	(1889–1892: 3 years' period of no central organization) 2nd church organization. Mother Church building. <i>Church Manual</i> with estoppels. College reopened.
226th – 418th +	1902– 1907	6th	Total freedom for Branch churches. Concord Branch church. Mother Church Extension.
unnumbered, not copyrighted	1907– 1910	7th	Controlling organic motherhood resolved. <i>Christian Science Monitor</i> .