

**“Take, eat; this is my body”**

**A study of the Fundamentals of the System  
of Scientific Metaphysics denominated  
Christian Science**

**W. GORDON BROWN**

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of Scientific Metaphysics denominated  
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by

W. GORDON BROWN  
author of  
"From Genesis to Revelation"  
"Civilization Lieth Foursquare"  
"The Spiritual Evolution of the  
Christian Science Movement"

"...eat the divine body of this Principle..."  
(S & H 559:25)

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"Thou, son of man...be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and...he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee..."

(Ezekiel 2:8-3:3)

## Abbreviations

### Works by Mary Baker Eddy

S & H ..... Science & Health with Key to the Scriptures  
(MH ..... marginal heading)

Note: When no abbreviation is used with a reference it is always from Science & Health.

Mis ..... Miscellaneous Writings  
Man ..... Manual of The Mother Church  
Chr ..... Christ & Christmas  
Ret ..... Retrospection & Introspection  
Un ..... Unity of Good  
Pul ..... Pulpit & Press  
No ..... No & Yes  
'00 ..... Message to The Mother Church, June, 1900  
'01 ..... Message to The Mother Church, June, 1901  
'02 ..... Message to The Mother Church, June, 1902  
My ..... The First Church of Christ, Scientist, and  
Miscellany

### Books of the Bible

Abbreviations to the books of the Bible are those generally accepted.

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### Dictionaries

Wbr ..... Webster  
F & W ..... Funk & Wagnall  
(fr ..... "from" - derivative root)

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## PREFACE

This book is a course of study in the fundamental ideas of the system of CHRISTIAN SCIENCE. Its purpose is to promote the birth and development of these ideas from within the student's own spiritual loins. In accordance with the root-meaning of "educate" (to lead out, to draw forth) the object of this study is to encourage the student to give birth to Christian Science himself, divinely, and not to superimpose it upon his thought, humanly.

Just as the name "Moses" (the spiritual educator of the children of Israel) means "to draw out," so the study of these fundamentals draws the student's thought away from the darkness of materialism by embedding it deeper and deeper in his divine Principle, God. In proportion as this is done he becomes a "divine student," according to the description Mrs Eddy gives of Jesus on S & H 117:16.

"He that shall come forth out of thine own bowels shall be thine heir," is God's assurance to the seeker, Abraham, in Gen 15. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," says Jesus to his disciples in Luke 17:21. "We understand best that which begins in ourselves and by education brightens into birth," writes Mary Baker Eddy to her students (My 253). Again, we read of the ideal of all spiritual education in Heb 8:10 "...after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: . . . And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

In answer to the question, "What, or who, are your scholars studying this Science?" Mrs Eddy once replied: "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. . . This is not teaching man, but rather is it destroying the teachings of man. . . it is not the words, but the amount of Soul that comes forth to destroy error. The belief called man thinks it learns, forgets, remembers etc. . . this is not Science; therefore, it is the belief of sense in matter, and should be silenced as fast as possible, in which case the All-wisdom would pour in through the understand-

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ing..." ("Essays & Other Footprints" p 226.)

This book is a revision of the one first published by Gordon & Estelle Brown in 1952 under the title, "A Study of the Rudiments of Christian Science." That work, which was a direct outcome of Mr John W. Doorly's revelation of the pure Science of Christian Science, inspired three subsequent books: "From Genesis to Revelation" (1957), "Civilization Lieth Foursquare" (1958), and "The Spiritual Evolution of the Christian Science Movement" (1959). And now it is that the irresistible spiritual order which impelled these three books demands the revision and reprinting of the original foundational study.

The spiritual order and structure underlying the work of 1952 has consistently proved its truth and utility during the intervening years. Students working both alone and in groups have found it has greatly benefited them in their systematic culture of the fundamentals. In cases where study has been disordered and fragmentary, — where individuals have not known how to progress from one stage to the next, — the unfoldment presented in this volume has enabled them to lay their own spiritual foundations. In so doing, the natural evolution of the fundamentals themselves has carried them gently forward.

Again, the order of the original study has recently received important confirmation from the investigation of Mrs Eddy's own founding footsteps as presented in "The Spiritual Evolution of the Christian Science Movement." Here it is shown that the steps by which Mrs Eddy founded Christian Science in the world have their spiritual equivalent in the chapter by chapter unfoldment of the final edition of Science & Health. And now it can be shown that a correlation, no less striking, exists between the developing sequence of chapters and the developing stages of fundamental culture first presented in 1952.

With the original order of presentation unchanged, this revision stresses that the fundamentals of Christian Science are the dynamic spiritual values of the student's own life. It emphasizes that the letter and the spirit are indivisibly one, and that this one is born of, and imparted by, the divine Principle itself. When, in this way, the letter and the spirit are found in their complementary wedlock, this foils the efforts of the carnal mind to reduce the letter to a dead organic intellectualism bereft of the spirit of life.

"Take, eat; this is my body," said Jesus to his disciples as he was about to demonstrate the total unreality of an organic sense of

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life. It is as if he was saying, in terms of pure Science, The body I am imparting to you is a system of living spiritual values which cannot die. I am explaining it idea by idea in order that you can assimilate it naturally and make it your own. This system, being the universal Science of Christianity, is the indestructible identity of the whole human race.

At the crucifixion and entombment, the carnal mind depicted this living system of ideas as Jesus' dead body. But the eternal reality itself brought about the resurrection, and that which before seemed "dead" was "alive for evermore." So it must be with the letter and spirit of the system of Christian Science.

At the last supper, and on the walk to Emmaus, Jesus explained to the disciples in divine order the elements and functions of the "body" of the Son of God. Symbolized by the breaking and assimilating piece by piece of one whole loaf of bread, he imparted to them in digestible form the "bread of life" which comes down from heaven, and constitutes man's sinless identity. But, as he himself illustrated, the breaking of the bread must always be accompanied by the pouring of the wine; the eating of the body must always be accompanied by the drinking of the blood, or the sacrifice of an organic sense of life. In no other way, he showed, could the letter and the spirit of the system of Christian Science be maintained in their essential balance.

"Study thoroughly the letter and imbibe the spirit," writes Mrs Eddy in answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" (S & H 495). This is the only way, she says, whereby the student can live "the life that approaches the supreme good," and demonstrate "the healing power of Truth and Love."

The letter and the spirit of this book are in accordance with Jesus' impartation of the Eucharist, and with his discourse on "the bread of life." "Labour not for the meat which perisheth," he says in John 6, "but for that meat which endureth unto everlasting life. . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. . . It is the spirit that quickeneth; the flesh [a dead intellectual letter on the one hand, and a dead moralistic spirit on the other] profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The "words" which constitute the system of Christian Science, or the body of universal man, are thus the words which proceed out of the mouth of Principle, and are the letter and the spirit by which



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all must live.

Let us remember that the central rite of the Christian religion is the Eucharist, or Holy Communion. This is the ceremony at which the communicant is bidden to partake of the "body" of Christ, and so join himself to the "church" as the "bride" of Christ. Behind this rite lies the doctrine of Transubstantiation, or the belief that the bread and wine become the actual flesh and blood of Jesus Christ.

In the Science of spiritual communion, each individual assimilates and joins himself to the real body of Christ, and so gives birth to his own deathless selfhood as a member of this body. This communion is summed up in Mrs Eddy's words relating to the Virgin-mother: "Jesus was the offspring of Mary's self-conscious communion with God" (29:32).

Spiritually understood, "church" is the coherent system of the universal Science of Life reduced in Science & Health to a form which all may digest. "Take the little book...Take it, and eat it up," the heavenly evangel says in Revelation 10 of the advent of Science & Health. Mrs Eddy writes in explanation: "When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, - thus partaking of the nature, or primal elements, of Truth and Love, - do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (559:23-32).

The theme of this study is accordingly summed up in the meaning of the two words "assimilate" and "digest." "Assimilate" is from "to make alike, or similar." The student assimilates the system or body of Principle in order to be like Principle, - in order that he may awake in the divine likeness, and find the body of Christ to be his own body. The definition of "assimilate" reads: "To appropriate and transform or incorporate into the substance of the assimilating body, to absorb or appropriate, as nourishment...to absorb or be converted by the process of assimilation; to become incorporated."

"Digest" is from "to separate, arrange, dissolve." It means "to distribute and arrange methodically; to work over and classify; to reduce to portions for ready use or application...to receive in the mind and consider; to comprehend...to convert food into absorbable form." The noun "digest" means "a body of information...classified

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and arranged under proper heads or titles ... systematically arranged" (Webster).

If we substitute for the thought of incorporation through absorption the idea of incorporeality through reflection we have the divinely metaphysical significance of assimilate and digest. It will be found that the substance of this book conforms spiritually to these two definitions.

Jesus said of the body of the Son of God which he bade his disciples digest: "I came forth from the Father," and "the Father hath sent me." The idea which voiced itself thus when Christianity was founded is the same idea which declares today the order of that forthcoming. In other words, it declares the fundamental order of its own pure Science whereby the Principle sends it forth. From the point of view of the student's basic culture this order is unfolded in this book.

To arrive at the spiritual and scientific translation of fundamental Christian ritual is not only to bridge the ecclesiastical time-gap between Jesus and the present day, but also to bring within hope of fulfilment the prophecy Mrs Eddy wrote in 1895: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists" (Pul 22:9-15).

November, 1960.

W.G.B.  
London, England.

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The vision of a world upheaval that would shake civilization to its foundations is common to almost all the prophets of the Old Testament. Zephaniah writes in the 3rd chapter of his prophecy: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger..." This great international disturbance, the cause of which is the world's resistance to its own spiritual rebirth, is reaching its climax in the latter part of the present twentieth century.

But the prophet also foresaw the means of salvation which would accompany the fermentation, for he continues: "...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."

### UNIVERSAL LANGUAGE

Zephaniah knew that a universal spiritual language, a world-wide medium of spiritual communication, would inevitably appear in the divine order, and that by means of it men of all nations, races, and creeds would come to understand their divine Principle, God, and in consequence understand themselves and each other. In the words of Mrs Eddy, he foresaw the means whereby "war will cease and the true brotherhood of man will be established" (S & H 467).

Today it can be shown that the prophet's "pure language" is the system of timeless spiritual ideas which comprise the pure Science of Christian Science, and which therefore comprise the body of the universal Christ. The assimilation of this "body" and the understanding of this "language" are one and the same thing. Little by little the world's religions, philosophies, and sciences will be translated spiritually by means of this language, and mankind will have found the key to its own unification.

In the 16th edition of Science & Health (published in 1886) Mrs

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Eddy includes the following from Henry N. Day on the subject of language (p. 525): "Language may be defined as the Verbal Body of Thought. Language is not, as sometimes represented in loose expression, the mere dress of thought. It has a vital connection with thought, and is far more truly and appropriately conceived of as the living organic body of thought, - as the natural body, with the Life of the Spirit, having living connections between its parts, giving it a unity and making it a whole..."

Today's advent of a universal Science of man elucidated in the world's spiritual mother tongue has already been prefigured in history by the events of the day of Pentecost recorded in the second chapter of Acts. After the ascension of Jesus, when the disciples "were all with one accord in one place," the Holy Ghost descended and "they... began to speak with other tongues, as the Spirit gave them utterance." As a result, the inorganic reality of the Church of Christ, or the body of Christ, was born to human consciousness. This means that the spiritual identity of the human race descended "from God out of heaven" as the spontaneous outcome of the ascension of the individual Jesus "into heaven."

But because of its love of organic life, and because of its failure to understand what Jesus had done, humanity was confronted for close on nineteen centuries with a mere material counterfeit of its spiritual identity in the form of the ecclesiastically organized Christian Church.

In due course, Mary Baker Eddy rediscovered the universal Science that lay behind Jesus' teachings. In order to show that this would achieve for mankind generically what it had achieved for Jesus individually, she instituted a self-dissolving Mother Church organization. Her object in doing this was to present the world with a symbol of the eventual dissolution and translation of generic mortal body. As a result of Mrs Eddy's mission, and the growing appreciation today of the absolute Science of her discovery, Zephaniah's "pure language" is at the threshold of world thought.

Thus the acceptance of the Holy Ghost by the disciples is the same as the acceptance today of the absolute Science of Christian Science. In other words, the appearing of Christian Science as a universal spiritual language is the timeless and logical outcome of the individual Jesus' ascension. It is in fact Jesus' own dissolution of organic life and time appearing on a universal scale.

That the language which the disciples spoke on the day of Pentecost was this very spiritual language is confirmed by the record in

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Acts: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:5-11). Sixteen nations are represented, - a symbol of the "city foursquare," or the universal identity of generic man.

"These men are full of new wine," was the accusation which the carnal mind levelled at the divinely inspired disciples. But the disciples were not drunk with wine; they had imbibed the spirit of universal Truth, and were filled with the inspiration of the language of God. As a result, representatives of every nation under heaven recognized their own spiritual mother tongue. Ideally the whole world began to be born again.

This is the momentous happening, Peter explained, "which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit. . . ." The outpouring of the Spirit on the day of Pentecost prefigures and exemplifies the outpouring of the universal Science of Christian Science which Joel foresaw would take place in "the last days."

### SCIENTIFIC STARTING POINT

The student will naturally ask how he can lay hold of this language for himself. He will want to know what is its starting point, and what is the order of its development.

In a message to her church written in 1901, Mary Baker Eddy makes a statement regarding her own spiritual beginning and the course of her own spiritual development which is of the utmost significance to every Christian Scientist. She writes: "I begin at

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the feet of Christ and with the numeration table of Christian Science. But I do not say that one added to one is three, or one and a half, nor say this to accommodate popular opinion as to the Science of Christianity. I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God."

Beginning with the numeration table as the "feet," and arriving at "the infinite calculus of the infinite God" as the "head," Mrs Eddy indicates that the student's progressive assimilation of the body of Christ is a mathematically exact process.

She explains how the correct teaching of the numeration table is dependent on the "absolute simple statement as to Spirit and matter." She says, "If Christian Scientists only would admit that God is Spirit and infinite, yet that God has an opposite and that the infinite is not all; that God is good and infinite, yet that evil exists and is real, — thence it would follow that evil must either exist in good, or exist outside of the infinite, — they would be in peace with the schools."

Explaining further she writes: "... you cannot demonstrate Christian Science except on its fixed Principle and given rule, according to the Master's teaching and proof. He was ultra; he was a reformer; he laid the axe at the root of all error, amalgamation, and compounds. He used no material medicine, nor recommended it, and taught his disciples and followers to do likewise; therefore he demonstrated his power over matter, sin, disease, and death, as no other person has ever demonstrated it" (Mess '01 22:15-23:22).

It follows from the above statement that the entire unfoldment of this course of study is rooted in "the numeration table of Christian Science," and in its basic requirement as to the correct evaluation of Spirit and matter.

There is another allusion to the numeration table on S & H 326. Having told us we must "forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour," Mrs Eddy writes about the foundation of the system of divine metaphysics, and shows that this is the numeration table of Christian Science. She says: "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'"

It is clear from these two passages that the numeration table of Christian Science unfolds to the beginner's thought the universal

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Principle of the allness of God, or Spirit, and the nothingness of evil or matter; and only when he resolves to base his whole outlook on this Principle does he put into practice "the purpose and motive to live aright."

In terms of pure Science, the numeration table is the fundamental order of Christian Science referred to on S & H 520 as "the numerals of infinity, called seven days," - that is, the ascending scale of the seven days of creation found at the beginning of the Bible. Mrs Eddy writes of the days of creation (520:12-15): "These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." In other words, the student's progress from the beginning depends upon his willingness to surrender the mortal sense of life in the way that Jesus surrendered it.

According to the gospel story, Mary Magdalene began at the feet of Christ, and therefore with the numeration table of Christian Science. Having bathed Jesus' feet with her tears and wiped them with the hairs of her head, it might be said that she adhered consistently to the body of Christ until she reached its calculus, or head.

Of the Magdalen's relationship with Jesus, Mrs Eddy asks: "Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears before she anointed them with the oil... was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth in wisdom?" Again, she asks whether Christian Scientists likewise "show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman?" Mary Magdalene, she says, sought "... Truth, Christ, not 'for the loaves and fishes,' nor like the Pharisee, with the arrogance of rank and display of scholarship, but... from the summit of devout consecration, with the oil of gladness and the perfume of gratitude, with tears of repentance and with those hairs all numbered by the Father." Mary Magdalene loved Christ, Truth, for its own impersonal and universal sake, and not for what she herself could get out of it. (See 367:10-16.)

The Magdalen typifies the student of the fundamentals of Christian Science. The above mentioned qualities show that she began with the living spirit of the "numerals of infinity," not with their dead letter. She had begun to repent of the mortal sense of life. She

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longed to be reborn, reformed, and to enter into newness of life. "She is come aforehand to anoint my body to the burying," Jesus said, when he pronounced absolution on her past sins. In the "waters" of her individual repentance the Magdalen buried, or dissolved, her previously held belief that the body of generic man is mortal. This constituted her absolution from sin.

In the words of Paul (Rom 12:1), she was willing to present her body "a living sacrifice, holy, acceptable unto God" as her "reasonable service." She was prepared not to be "conformed to this world," but to be "transformed by the renewing of [her] mind." So dissatisfied was she with the transient values of materiality that there was a great void in her heart, and she hungered to have this void filled with the permanent realities of Spirit. As with the Magdalen so must it be with the student of Christian Science.

In "Emergence into Light" (Ret 23), Mrs Eddy writes in identical strain of her own transforming experience. She says: "The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. . . Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned with its rainbow of promise. The world was dark. . . Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One 'altogether lovely,' as 'the chiefest,' the only, 'among ten thousand.' Soulless famine had fled. Agnosticism, pantheism, and theosophy were void. Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science."

Mrs Eddy had begun at the feet of Christ. She had touched the hem of Christian Science, - the text of the language of Spirit "without seam or rent." From this boundless spiritual basis, the "divine Science of man," woven into a single "web of consistency" and coherency, began to develop itself infinitely to her expanding thought (S & H 242:25). In accordance with the meaning of "genesis" (origin, to be born) she had begun to be born again.



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### THE TWO OPENING VERSES OF THE BIBLE

The seven days of creation properly begin at Gen 1:3, where God says, "Let there be light." The present course of study begins at this point also. But just as Gen 1:3 is preceded by Gen 1:1 & 2, so this Introduction is principally concerned with the significance of these first two verses. Gen 1:1 & 2 pin-point the entire regenerative process unfolded by the "seven days." In fact the student perceives in them an epitome of the whole vast process of spiritual rebirth or spiritual education that lies before him, together with what this demands of him morally and spiritually.

Gen 1:1 declares: "In the beginning God created the heaven and the earth." Mrs Eddy explains (S & H 501): "This word beginning is employed to signify the only..." At once the thought of time or mortality is eliminated, and the idea appears that in the forever-nowness of being the only real activity is God creating, revealing, the heaven and the earth.

Creation as a whole is here represented by two essential aspects, "heaven" and "earth." Creation is the universe in its entirety. The derivation of "universe" ("turned into one") implies that creation is one and indivisible. In divine metaphysics, heaven is one aspect of the universe, earth is the other. Without these two undivided complementary aspects, it is impossible to understand the spiritual and scientific reality of the universe.

Taking "heaven" and "earth" forward into the language of Science, the student finds them interpreted for him in their absolute spiritual meaning by two fundamental symbols: the "matrix of immortality" and the "divine infinite calculus." These two metaphysical concepts are today's divinely appointed means whereby the origin and nature of the universe can be spiritually understood. The "womb" or "matrix" of heaven is the evolutionary source of its own "calculus," or earth. The two are inconceivable apart from each other. The present course of study is wholly concerned with unfolding an understanding of the unity of the matrix and its calculus, as the unity of heaven and earth.

But who or what is God, the creator? Christian Science alone gives the scientific answer to this question. It declares: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S & H 465). If, therefore, in the opening verse of the Bible we replace the word "God" with this definition, and the words "heaven" and "earth" with "matrix" and "calculus," we arrive at

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the following scientific statement: Now is Mind, Spirit, Soul, Principle, Life, Truth, Love revealing the universe as it really is in terms of the matrix and calculus of infinity.

The second of the two verses with which the Bible opens is the complement of the first. The first represents the appearing to the student's consciousness of what the universe is; the second represents the disappearing from his consciousness of ignorance of the universe, or what the universe is not.

The second verse reads: "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." This statement is symbolic of the student's thought before the days of creation, which begin at verse 3, unfold to him an understanding of the heaven and the earth.

To begin with, the student is "void" of an understanding of what constitutes his true identity. Therefore his identity is without spiritual "form." Like the Magdalen approaching the feet of Christ, he is utterly discontented with the things of mortality, and is hungering and thirsting after the things of immortality. He is craving to reflect the body of the one Christ as his own body, or identity. But the body of Christ is the undivided "heaven and earth" which "in the beginning God created." In proportion, therefore, that he understands the matrix and calculus of infinity, his own identity as a son of God is revealed.

His thought is "without form and void" because there is "darkness upon the face of the deep" things of God, or because there is ignorance of the fundamentals of Christian Science. "Deep" means "profound." It has the significance of "foundational" and "fundamental." "Fundamental" means "of or pertaining to the foundation or basis...an element, principle, or law...which serves as the groundwork of a system..." "Found" (from "bottom") means "to lay the basis of...to pour into a mould...to cast." The word "found" has the same significance therefore as "matrix," which is defined in part as "a mould for casting." "Fundament" means "foundation...groundwork or basis, as of a science...an underlying principle" (Webster).

The reason the student approaches the feet of Christ is in order that his ignorance of the fundamentals of his own system, or body, shall be removed. Ignorance of these fundamentals is ignorance of the creative elements of the matrix of immortality whereof his own manhood, typified by the calculus, is born. Hence the educational,

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or birth-giving purpose of the days of creation is to do away with this ignorance and to replace it with the understanding of God.

The darkness disappears because the Spirit of God moves in divine order upon "the face of the waters," or because the living understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love reveals the spiritual reality of the universe. The student must realize from the beginning that "the Spirit of God" is the one great stimulating power behind his whole endeavour.

It is interesting that in the Bible (A. V.) the word "spirit" is spelt with a capital "S," while on S & H 503 it is spelt with a small "s." John 3:6 brings the two spellings together, however, when Jesus says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Thus the essential theme of the days of creation is "the Spirit" (capital "S") giving birth step by step to "the spirit" (small "s"). Mrs Eddy writes that man's true identity is "born of the Spirit, born of God" (S & H 463). In proportion that the days of creation culture the student's thought in the fundamentals of Christian Science, his identity is indeed "the spirit" born of "the Spirit."

The spiritual regeneration, or re-education, thus set in motion is an ordered process of spiritual translation which involves the entire mortal concept of life. When we read in the Bible of Enoch, Elijah, and Jesus having been "translated," this implies that the Spirit of God has moved upon the face of the waters, and that human consciousness has undergone an apparent transition from mortality to immortality. This transition culminates in the phenomenon of "ascension."

The word "mortal" derives from the Latin "mors," meaning "death." In the idiom of the Bible, supposed birth into matter is typified as "the first death," and supposed death out of matter as "the second death." Mortality itself is the "time" span of so-called organic life that ranges in between the two "deaths." Hence Mrs Eddy writes that the "days" of man's spiritual regeneration, or translation, "can never be reckoned according to the calendar of time. These days will appear as mortality [death] disappears, and they will reveal eternity, newness of Life..."

Thus we must focus our attention on the all-important subject of "translation." The word itself has to do with language. Our thought returns at once to Zephaniah's "pure language," and to the "other tongues" with which the disciples spoke on the day of Pentecost. When humanity hears the language of its eternal spirituality trans-

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lated into a form which it can understand, the language of apparent mortality begins to be translated into the language of immortality. In the words of Mrs Eddy, humanity begins to understand the process by which materiality "must give place to the spiritual fact by the translation of man and the universe back into Spirit" (209:21).

### SPIRITUAL & SCIENTIFIC TRANSLATION

On S & H 115-116 the process of spiritual translation is epitomized in a twofold statement entitled, "Scientific Translation of Immortal Mind" and "Scientific Translation of Mortal Mind." Investigation shows that these two complementary aspects are identical in meaning with the first two verses of Genesis. In the first translation the understanding of what the universe really is appears. In the second, misunderstanding, or belief in what the universe is not, disappears. In other words, the first translation represents the appearing of the spirit born of the Spirit, while the second represents the consequent disappearing of the flesh born of the flesh.

Taking the two statements one by one, we can see how identical they are in meaning with the verses we have been considering. In the first, "God" (represented by "divine synonyms") reveals, or translates Himself to human consciousness in terms of "man," or "divine image." Man, in turn, is "idea," or "divine reflection." "God" is "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." "Man" is "God's spiritual idea, individual, perfect, eternal." "Idea" is simultaneously "an image in Mind," and "the immediate object of understanding." These are the two aspects of "idea," just as the two aspects of creation in Gen 1:1 are "heaven" and "earth."

Idea as image held subjectively in the Mind which is God corresponds to "heaven," while idea as the immediate (timeless) object of divine reflection, or understanding, corresponds to "earth." Idea is thus given identity, in which subject and object are one. The meaning of identity is "sameness with itself." Schelling's lucid definition reads: "Reality at its deepest level [the face of the deep] in which subjective and objective are one."

The deep things of reality are in process of self-revelation. As this takes place according to the order of the seven days, the "darkness" which had hitherto obscured "the face of the deep" passes away.

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Turning to the second of the two translations, we find not the destruction, or death, of mortal mind, alias matter, but its spiritual and scientific translation. (The student should realize from the beginning that the only destruction is translation. This is exemplified by the way in which both Jesus and Mrs Eddy handled the problem of "organization." Whether it was Jesus' individual body or Mrs Eddy's collective church, "dissolution" did not mean destruction, but resolution, or translation, into a higher and more spiritual form.)

The physical, moral, and spiritual "degrees" of the scientific translation of mortal mind correspond to the threefold statement of Gen 1:2. The depravity of evil beliefs that constitute the physical unreality of the first degree is "earth" seemingly "without form" and "void" of spirituality. In the transitional moral qualities of the second degree the evil beliefs of the first degree are disappearing, - "darkness" is being removed from off "the face of the deep." Finally, the understanding of spiritual reality, which comprises the third degree, is literally "the spirit of God" moving upon the face of spiritually unformed consciousness and causing the darkness to disappear. Thus "the spirit of God," or "the spirit" born of "the Spirit," replaces physical depravity, or "the flesh" born of "the flesh." In proportion as this takes place mortal mind is translated to the point of its final disappearance. "In the third degree mortal mind disappears, and man as God's image appears."

But "man as God's image" at the close of the second translation is the man who is born to human consciousness as a result of the first translation. Hence on 116:8 Mrs Eddy uses the Scripture, "The last shall be first, and the first last" to summarize the entire process of spiritual translation. For the same reason, "idea" in the first translation, and the "third degree" of the second translation, are both identified as "understanding."

In divine metaphysics the "first," man's origin, is identical with the "last," his ultimate. Jesus said to his disciples in John 16:28, "I came forth from the Father, and am come into the world [first translation]: again, I leave the world, and go to the Father [second translation]." In Rev 22:13, the Son of man declares himself to be simultaneously the "Alpha and Omega, the beginning and the end, the first and the last."

The next essential point to observe is that the third degree - the understanding of spiritual reality - is a sevenfold statement. The reason for this is that the third degree specifically corresponds to the seven great movements of the days of creation as the means

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whereby "man in God's image" is formed.

The student will accordingly find that the "light" of the first day is typical of "wisdom"; the "firmament" of the second day is typical of "purity"; the "dry land" of the third day is typical of "spiritual understanding"; the stellar cosmos of the fourth day is typical of "spiritual power"; the abundant life of the fifth day is typical of "love"; man's "dominion" in the sixth day is typical of "health"; and the "finished" creation of the seventh day is typical of "holiness." In confirmation of this note the close connection between S & H 116:4 and 520:12. The first reads: "In the third degree mortal mind disappears, and man as God's image appears." The second reads: "These days will appear as mortality disappears, and they will reveal eternity...in which...thought accepts the divine infinite calculus." In other words, the divine infinite calculus and man in God's image have essentially the same meaning.

When the two translations are conceived of as operating simultaneously, this operation is focussed in the second degree of the second translation. Here the reality of the third degree is appearing and the unreality of the first degree is disappearing. Therefore the second degree itself is "transitional." The second degree signifies that a journey, or transit, is being made, as when, in the Old Testament, the children of Israel journey out of the darkness of Egypt (first degree) towards the promised land (third degree). Compare the second degree with the Glossary definition of "wilderness": "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

On her journey Israel is commanded to build a "tabernacle," in the heart of which she is to keep the Law of God, which has been divinely translated into the moral law. Like Israel herself, the tabernacle is always in a state of "transit." In exactly the same way, the second degree is made up of transitional moral qualities. Israel's tabernacle is a symbol of her "body." Under the impact of her spiritual body (third degree), she sacrifices the animal qualities of her physical body (first degree). The result is a transitional moral body (second degree). Spiritually interpreted, the subject of the book of Leviticus is the replacement of Israel's physical body by her moral body.

When, in obedience to the first commandment, the body of morality is determined by love of spirituality, not by fear of physicality, the physical body undergoes a process not of death but of translation.

On S & H 116 Mrs Eddy explains that "matter is nothing beyond

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an image in mortal mind." If, then, the subjective state of this mind is no longer self-devouring animality (the qualities of the first degree), but is a state of unselfish morality (the qualities of the second degree); and if this is determined by self-evolving spirituality (the qualities of the third degree), then clearly humanity is being spiritually translated, or regenerated, — healed of all its sin, disease, and death.

Turning once more to p. 116 we find a statement which epitomizes the whole process of spiritual translation. "Science," we read, "reverses the evidence before the corporeal human senses..." In other words, it is SCIENCE which is being born to the student's consciousness, and is constituting not only the reality of his own identity but the reality of his entire universe.

## UNDERSTANDING SCIENCE

We are students of the Science of Life, — of the universal Science of being — and this is known to us today as Christian Science. But by Christian Science we mean the impersonal system of Mrs Eddy's original teachings recorded in Science & Health. We do not mean the world's sense of Christian Science as another sectarian religion.

In order to understand "Science" we must begin by appreciating its two fundamental aspects, "divine Science" and "Christian Science"; and we must discover just what the two adjectives "divine" and "Christian" signify when used in this way. In fact, they bear the same relation to each other as do the two scientific translations we have just been considering.

Divine Science is the wholly foundational aspect of Science. It is Science conceived of in its eternal and undivided oneness. It is the infinite idea of God residing in its infinite Principle and showing forth this Principle's infinitude. "Divine," like "Christ," signifies direct emanation from the Principle itself, as when Jesus said, "I came forth from the Father," and "the living Father hath sent me."

Divine Science in its oneness is comprehensible only by its Principle. Christian Science makes this oneness comprehensible to humanity. While divine Science is the student's logical starting-point, this unfolds to him through an infinite diversity of ideas which is Christian Science.

Divine Science and Christian Science are one. Christian Science

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is divine Science "reduced to human apprehension" (see S & H 471:30). Or, to express it more fully, Christian Science is the system of ideas to which divine metaphysics is reduced in order to be "comprehensible by and adapted to the thought of the age in which we live" (see S & H 146:31). When, symbolically, Jesus took one whole loaf of bread and broke it up so that his disciples could assimilate it piece by piece, he was presenting divine Science to them in the only way they could understand it, namely, as Christian Science.

Within the realm of Christian Science there are again two complementary aspects. Not only does Science & Health employ the term "Christian Science" by itself, it also makes a number of references to "absolute Christian Science." "Absolute Christian Science" is the system of absolute spiritual values to which "divine Science" is reduced in order that, in "Christian Science," these values may solve humanity's problems. Mrs Eddy writes (S & H 127): "...the term Christian Science relates especially to Science as applied to humanity."

Clearly it is in the realm of "Christian Science" that healing and regeneration takes place. In Christian Science the problem of the apparent dualism of Spirit and matter, good and evil, is worked out in its entirety, up to the point of the overcoming of the "last enemy," death. With the overcoming of the last enemy, the problem of evil is no more. As with Jesus at the resurrection, the solution itself has been reached.

And so, as far as the problem of duality is concerned, the progressive demonstration of Science takes place in Christian Science. But this is possible only because the student is working from the fundamental standpoint of divine Science; and divine Science is made practical and available to him by reason of its reduction to a system of pure spiritual values, or absolute Christian Science. Unfolding step by step to his advancing thought this system applies itself spontaneously to the problem of dualism because in itself it is absolute and all.

Divine Science, absolute Christian Science, and Christian Science, are three synonymous aspects of the one Science. Jesus said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The "descent" of Science through divine Science and absolute Christian Science to Christian Science alone determines the complementary and spontaneous "ascent" of Science through Christian Science and absolute Christian Science to divine Science. The entire revolution of spiritual trans-



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lation is thus accomplished, and the evidence before the senses is reversed.

Let us now touch upon the fundamental categories of this system of pure spiritual values, the detailed consideration of which makes up the main body of this book.

We have already seen that the fundamentals of Science are identical in essence with the Spirit of God which moves through the order of the days of creation and brings man's eternal spiritual identity to light. As such they are of the nature of the Holy Ghost, or Holy Spirit, - "the development of eternal Life, Truth, and Love" (S & H 538). According to Acts 2 this is the Spirit which is poured out upon all flesh in the "last days." Thus the Spirit which unfolds the seven days of creation, the Spirit which descended on the day of Pentecost, and the Spirit which today is beginning to pour forth the universal Science of Christian Science, are one and the same Spirit.

Thus our subject is the Holy Ghost, "the development of eternal Life, Truth, and Love," or "the threefold, essential nature" of the infinite (331:3). This means that we are approaching the scientific answer to the greatest of all theological controversies, namely, the doctrine of the "Father, Son, and Holy Ghost," or the "Holy Trinity." The Catholic, Orthodox, and Protestant segments of a divided Christendom will be translated and unified in proportion that Christian Science solves the problem of the Holy Trinity.

Just as the divine Principle is Life, Truth, and Love, or Father, Son, and Mother in one indivisible Being, so the system of divine metaphysics, to which this Principle is reduced for human comprehension, is essentially threefold. Its three fundamentals are what are meant by the "numerals of infinity," revealing what Principle is, the "divine infinite calculus," revealing how Principle operates, and the "matrix of immortality," uniting what Principle is and the way in which it operates in a single immaculate conception. The matrix of immortality has the accent on motherhood, or Love. The divine infinite calculus, to which the matrix gives birth, has the accent on sonship, or Truth. The Son himself is made up of the numerals of infinity, or the elements of immortality, where the accent is on fatherhood, or Life.

"Spiritual teaching must always be by symbols" (S & H 575). Because the numerals of infinity derive from the seven days of creation and lead to an understanding of the seven synonymous terms, this symbol is referred to for convenience as "THE SEVEN." Because the divine infinite calculus is identical with St John's vision

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of the city foursquare, and reveals a second group of capitalized terms: the Word, Christ, Christianity, Science (see S & H 575), this symbol is referred to for convenience as "THE FOUR." From the matrix of the Father-Mother God, understood through these two symbols, man's eternal immortality is born. "The seven" and "the four" are the means of his spiritual education or new birth.

Mrs Eddy writes in Mis 82: "Such Christians as John cognize the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather - in all glory - what eye hath not seen."

### COURSE OF STUDY

The chart on p.317 shows how, from the learner's point of view, the numerals, accentuating "the seven," and the calculus, accentuating "the four," both stem from one common root, namely, the elemental statement of the seven days of creation.

The chart on p.318 epitomizes the panoramic perspective of the study as a whole. In this second chart a major sevenfold development is seen to embrace within it twelve subsidiary and evolutionary footsteps. The first four of these footsteps unfold the idea of the numerals, the second four unfold the idea of the calculus, the third four unfold the idea of the matrix. According to this threefold order the idea of the system in its wholeness unfolds.

Writing of the twelve constellations of stars that encircle the head of the woman in the Apocalypse, and which later become the twelve gates into the holy city, Mrs Eddy writes that they "show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light [the light of the first day of creation] which shines 'unto the perfect day' [the perfection of the seventh day of creation] as the night of materialism wanes" (S & H 562:18). In other words, all that is signified by the woman's twelve stars ranges within the compass of the seven days of creation, even as do the twelve unfolding footsteps that make up this course of study.

### DIVINE AUTHORITY

To teach her followers to be individually and collectively self-

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governed, and therefore to be at-one with the Principle of the universe was the purpose of Mrs Eddy's founding mission as it ranged from 1866 to 1910. As shown in "The Spiritual Evolution of the Christian Science Movement," she brought this purpose to fulfillment through the evolution of the Christian Science textbook on the one hand, simultaneously with the evolution of the Christian Science church organization on the other. The appearing of the former in terms of pure revelation was accompanied by the disappearing of the latter in terms of pure demonstration. Her ideal for her organization was the dissolution, or translation, of a centralized Mother Church, which would leave individual branch churches free to work out their own salvation in consonance with the mother's example.

In this way Mrs Eddy placed before the human race an exemplary symbol of the solution of the human problem on the generic scale, just as the career of Jesus had previously exemplified the solution of the same human problem on the individual scale. And when the footsteps which impelled her mission are spiritually and scientifically understood, the order of their unfoldment (as presented by the above named book) is found to be both twelvefold and sevenfold at the same time.

But the order whereby divine Principle, Love, lays the foundations of Christian Science in human consciousness has not been left merely in the form of a historical symbol. This order has been brought forward, and its spiritual essence enshrined, in the chapter by chapter unfoldment of the final revision of Science & Health. Thus it is that the textbook's first twelve chapters (up to p. 442 where every individual Christian Scientist is bidden to be a law unto himself) bear particular relationship to Mrs Eddy's own founding mission, while the remaining chapters bear particular relationship to the absolute Science underlying the textbook, as brought to light by John W. Doorly. In this way it might be said that the first twelve chapters lay the foundations of the city foursquare, while the next four chapters represent the city itself reared upon and proceeding from these foundations.

And now a third correlation presents itself, - this time in terms of the logical unfoldment of the fundamentals of pure Science as touched upon in this volume. The fact is that the fundamentals of the system which John Doorly discovered in Science & Health are not only the same in essence as the foundations laid by Mrs Eddy in the course of her own career, but the order of their development to the thought of the individual student is the same also.

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And so it is that the spiritual build-up of Mrs Eddy's founding footsteps, the spiritual build-up of the chapters of the final revision of Science & Health, and the spiritual build-up of the fundamentals of the textbook's pure Science present essentially the same pattern. In this volume the correlation which exists between the step by step unfoldment of the fundamentals, and the chapter by chapter unfoldment of Science & Health, will be indicated in the introductions to the different stages of study.

Mrs Eddy writes in Ret 85:15 of "the order prescribed by supernal grace." She says of Jesus in Ret 91: "In this simplicity, and with such fidelity, we see Jesus...always leading them into the divine order, under the sway of his own perfect understanding." This prescribed divine order, adapted to the needs of the student as the order of the days of creation must have been the identical order into which Jesus was leading his disciples when he said to them, "TAKE, EAT: THIS IS MY BODY," - this is the system of the universal Science of Christianity, the system of the universal brotherhood of man, which every individual must assimilate and embody in order to prove himself a son of God, and a member of the Church of Christ.

( 1 )

STARTING POINT OF THE "SEVEN"  
AN ASCENDING SCALE OF ROOT-SYMBOLS

"So teach us to number our days, that we may  
apply our hearts unto wisdom." Ps 90:12

Gen 1:3-2:3 makes it clear that the unfoldment of the days of creation is the unfoldment of the cosmos as a whole. Spiritually interpreted, this comprehensive view of the seven days forms the opening stage of this course of study, and makes it the all-embracing "root" from which the whole of the development stems. Mrs Eddy gives this comprehensive sense of the days of creation when she says that they are "scientifically Christian views of the universe . . . illuminating time with the glory of eternity" (502:15).

At the same time it must be clearly borne in mind that if this order of evolution applies universally, it also applies specifically, — that is, in all the details of the student's experience as he solves step by step the one great problem of life.

The days of creation, in fact, become the "days" of the student's own life once he begins to exchange his sense of material life, as cycles of time, for what Science & Health calls the "cycles of eternal existence" (319:13). Hence the statement on p. 520 that the seven days "can never be reckoned according to the calendar of time," for they "reveal eternity, newness of Life." The Psalmist writes: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Represented by the days of creation, the Spirit of God moves upon the waters of the student's spiritually unformed life, with the result that his mortal sense of life progressively gives way to a totally new conception of being.

The word "spirit," is from "spirare, to breathe." In Gen 1:2 the "spirit of God" is the breath of man's eternal life drawn direct from Life. Explaining to Nicodemus how he must be "born again," Jesus says, "The wind bloweth where it listeth, . . . so is every one that is

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born of the Spirit." The word "wind" signifies "breath, spirit." Mrs Eddy writes of Christian Science as "a deep-drawn breath fresh from God" (My 195:22). In the Gospel of John we read how Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost," that is, be inspired with the Spirit of God as in Gen 1:2, and not by the breath of organic life supposedly breathed into the nostrils of Adam as in Gen 2:7.

The "new birth," typified by the days of creation, is made up of unending cycles of divine inspiration coming from and returning to God. These are the inspirations and expirations of individual spiritual consciousness that constitute "newness of life." The cycles of so-called mortal life, on the other hand, come from "dust" and return to "dust." They range from the womb to the tomb, - from an original "inspiration" at birth to a final "expiration" at death. Under the impact of the days of creation, the mortal sense of life says, in the words of Paul, "I die daily," and the problem of mortality is progressively solved.

The foremost symbol of the days of creation is "light." Just as in physics the speed of light is the human mind's nearest approach to instantaneity, so spiritual light is the instantaneous everpresence of God. Everpresence is explained by the word "reflection," - the instantaneous return to its source of that which first emanates from that source. In divine metaphysics, reflection is identical with the timeless cycles of divine inspiration that make up the seven days. Thus it is that the life of man consists of ever new reflections of God endlessly circulating from and to God.

Spiritual creation, based on this sense of timeless reflection, is the opposite of the process of material creation associated with Adam and Eve. Spiritual creation appears in human experience in proportion as the material sense of creativity disappears. According to St John, Jesus illustrated this at the opening of his career when he turned the water into wine. When mortals repent ("water") of the belief that they are material creators, they are inspired ("wine") with the understanding of God as the only creator. Hence the gospel's insistence on the twofold baptism of water and the Holy Ghost. Mrs Eddy writes: "May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned" (65:3). In other words, let the spiritual concept of desire replace the physical concept.

The order of the days of creation stands for the step by step

satisfying of all spiritual desire. Desire implies a longing for what is objective to be made subjective, — for what is apparently outside to be assimilated inside. It is a longing for a “void” to be filled. Mrs Eddy writes in “Prayer,” the first chapter of the Christian Science textbook: “. . .the desire which goes forth hungering after righteousness. . .does not return unto us void.” The “void” of Gen 1:2 is filled in proportion as humanity hungers to be wedded to the “body of Christ,” and allows this to take place according to the days of spiritual, not material, creation. When, through the order of the seven days, this entire course of study has unfolded to the point of the matrix, the student’s desire is represented as satisfied, — he is filled with the Christ-idea.

True desire is the “desire for holiness” (11:22), — that is, the desire to follow the ordered footsteps of the days of creation as typified by “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness” (116:2). These terms, culminating in “holiness,” are, as we saw in the Introduction, the key to the order of the days of creation, and therefore to this first stage of study. The student longs for God to reveal Himself as the creator referred to in the first chapter of Genesis. In the words of “Prayer,” he hungers to understand the “work” which God has already “done”; to reflect the “all” which God “already knows”; and to avail himself of the already established rule for solving the problem of life. Mrs Eddy writes: “His work is done, and we have only to avail ourselves of God’s rule [the rule of ordered unfoldment represented by the seven days] in order to receive His blessing, which enables us to work out our own salvation” (3:9).

In other words, the keynote of this first stage of study is the student’s “desire” for God, man, and the universe, as they eternally are in Principle, and not as unsatisfied mortals personally imagine them to be.

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### FIRST DAY Gen 1:3-5 LIGHT - THE DAY OF INITIAL SPIRITUAL ENLIGHTENMENT - FIRST "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "WISDOM"

"And God said, Let there be light: and there was light." Paul writes in II Cor 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The deep fundamentals of Science, the source of the student's own spiritual life, are illumined by a "light" which begins to shine in his own heart. This light is an elementary knowledge of God. No longer is God "the unknown God." At this point He has begun to become known. Mrs Eddy writes on 596:1-9, "Paganism and agnosticism may define Deity as 'the great unknowable,' but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near."

In his first epistle John reveals the supreme fundamental of Jesus' entire teaching - the basic Principle of his whole life-work. He says: "God is light, and in him is no darkness at all" (I John 1:5).

When, in the first day of creation, the light is called "Day" and the darkness "Night," this represents the elementary knowledge that God is absolutely All-in-all, and that evil, the suppositional absence of God, is absolutely nothing at all.

"I am the light of the world," Jesus says when he causes the man born blind to wash from his eyes the belief that he ever had a "clay" origin. On another occasion he tells his students, "Ye are the light of the world." The fact is, it requires the one all-inclusive Christ made up of the universal family of man to show forth the light of the glory of God.

"I know whence I came, and whither I go. . . I proceeded forth and came from God; neither came I of myself, but he sent me," says Jesus in John 8. In John 9, the pool of "Siloam" (in which the man dissolves his life-long blindness to the fact of his spiritual origin) is interpreted by the word "Sent." From the beginning the student is called upon to see that, as the "light of the world," his true spiritual selfhood is "sent" forth by God, and that it proceeds from no other source. Jesus, bearing witness to spiritual creation, declares that he "knows" God; Adam, bearing witness to material creativity, "knew Eve his wife" (Gen 4:1).



According to S & H 124, "physical science," the suppositional antipode of divine Science, is "human knowledge," as against the knowledge of God. It is "a blind conclusion from material reasoning" as against the enlightenment which proceeds from the Logos or God. Again, "materialistic knowledge" is "a blind force," the "offspring of will and not of wisdom, of the mortal mind and not of the immortal" (196, 192). Mrs Eddy writes of human will-power that it is "capable [i. e. is the source] of all evil" (206:10).

The opening chapter of Science & Health teaches that God "already knows all." The student's overwhelming desire is to be like Jesus and know God. Thus his standpoint from the beginning is "not my will, but thine, be done." Such "desire" and the "light" of the first day of creation are one. Spiritual desire enables the student to "do the will of WISDOM" (19:24).

"Wisdom" is akin to "wit," and comes from a root meaning "to see, to know, to learn." The word "idea" is likewise from a root meaning "to see." The light of the knowledge of God is made up of ideas of God. "Wise" means, in part, "choosing the best ends and the best means for accomplishing them." In accordance with the meaning of the first day of creation, the student is choosing from the beginning the great fundamental fact of God's allness and evil's nothingness as the only means of arriving at this fact in the end.

In the recently translated "Gospel According to Thomas" the disciples are reputed to have asked Jesus what their "end" would be. He replied, "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" (p. 13).

Writing in "Thy Will be Done" (Mis 208) of how divine wisdom handles and nullifies the serpent of material sense, Mrs Eddy asks, "Who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the divine order. . . He who knows the end from the beginning, attaches to sin due penalties as its antidotes and remedies." Divine order and the will of wisdom are one. Through the order of the days of creation the "end" is made visible at the beginning, and then what the beginning holds within itself unfolds step by step to the end.

In Ex 4, wisdom teaches Moses that the serpent is but the suppositional opposite of wisdom itself, and that he has only to handle it "tail" first to find that this is so. Accordingly Moses "put forth his hand, and caught it [by the tail], and it became a rod [of wisdom] in

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his hand." This story illustrates the need from the beginning to work from the end standpoint of the allness of the one God and the nothingness of the one evil.

Thus with the first day of creation the emphasis is on the light which illumines the hitherto darkened waters, rather than on the waters themselves. The waters do not feature until the second day. The light breaks on the student's thought as an intuitive recognition of the allness of God and the nothingness of everything unlike God. The student, at this point, is a "spiritual seer" (593:4), forseeing and foreknowing from the beginning "the ends of eternal good" (561).

### SECOND DAY Gen 1:6-8 FIRMAMENT - THE DAY OF DIVERSIFICATION & UNDERSTANDING - SECOND "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "PURITY"

"And God said, Let there be a firmament in the midst of the [now illumined] waters, and let it divide the waters from the waters."

In the first day the emphasis was on intuitive enlightenment, or vision. In the second day this spiritual "seeing" is carried a stage further. The possibility of a scientific understanding of God's allness and evil's nothingness is presented through the symbol of the firmament.

"Firmament" is from the word "firm." Its dictionary definition includes: "the vault or arch of the sky, the heavens... a support, strengthening... something solid, a foundation." It has the same significance as "foursquare," which means "of unshakable firmness."

We learn from Gen 1:8 that the firmament is heaven itself. But heaven is not just a celestial hemisphere implied in the definition "vault or arch of the sky"; rather is it the all-enveloping completeness of the entire celestial sphere. Later on, in the fourth day, this sphere will be inhabited by an infinitude of celestial bodies, symbolized by the sun, the moon, and the stars. In the second day, however, the symbol is simply the sphere.

The firmament of the second day is really somewhere for God to 'put' the light of the first day. It is a spherical framework, a divine "atmosphere," wherein general spiritual enlightenment is diffracted and reflected in order to become of the nature of specific under-

standing. To put it another way, the firmament is fundamental spiritual order, in which the creative elements of God, typified by the waters, are diversified, classified, and arranged, so that in the third day they may give birth to the solid earth.

Mrs Eddy defines "Science" as "the atmosphere of God" (No. 9:26). "Atmosphere" is from "atmo" meaning "vapour, wind" + "sphere." The firmament of heaven, with its ordered spiritual elements, is an enveloping atmosphere (or matrix) out of whose substance the universe is formed. The references to "firmament" in Science & Health reveal at once that its spiritual meaning is firmness of understanding, and that, as such, it is equivalent to "substance," which is from "under + to stand, to stand firm."

The enlightenment of the first day, developing to the point of understanding in the second day, is analogous to white light passing through an optical prism in order that its composition may be analyzed in terms of a sevenfold spectrum of colours. Hence the dictionary defines "understanding" in part as: "the faculty of subsuming the particular under the general, or of apprehending the general relations of particulars...the power to render experience intelligible by bringing perceived particulars under appropriate concepts."

Yet it cannot be emphasized too strongly that spiritual understanding is not gained acquisitively through the action of the human mind. Mrs Eddy writes of the second day of creation: "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light." Therefore it is God, Spirit, alone, which "imparts...understanding."

This is why "understanding" is the keynote of the divinely imparted "third degree" on S & H 116. Just as the firmament separates between the waters above and the waters beneath, so "understanding" is "the line of demarcation between the real [itself, the third degree] and unreal [its opposite, the first degree]" (505:21).

As will be seen from S & H 505-506, the function of the firmament is twofold. First it "separates"; then it "unites." It first of all distinguishes "between the false and the true," - between Truth and error, good and evil, Spirit and matter, etc; then it shows that "matter, not being the reflection of Spirit, has no real entity." Thus it demonstrates the purity and onliness of Spirit. The result is the healing and transforming of humanity.

We find from S & H 138-141 that the firmament, in its spiritual meaning, answers for humanity the supremely important question, "How did Jesus heal the sick?" Healing results from having "a firm

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foundation in the realm of harmony," or from understanding the firmament which is heaven.

"Yearning" to have his spiritual identity "understood," Jesus asked his students, "whom say ye that I [the Son of man] am?" Mrs Eddy explains this as, "Who or what is it that is...identified with casting out evils and healing the sick?" Simon Peter alone gives the answer, when he replies: "Thou [Son of man] art the Christ, the Son of the living God!" Divinely imparted understanding has enabled Peter first of all to separate between the human concept and the divine idea - between the human Jesus and the divine Christ - and then to realize that the sole reality of the human concept is the divine idea itself.

Spirit imparted to Peter an understanding of the PURITY and non-duality of being. This was the only possible "foundation," Jesus said, upon which to build a true sense of body, or church. In the order of the days of creation, this true sense of body is represented by the dry land called Earth of the third day. Earth in the third day "rests upon and proceeds from" the foundations of the firmament called Heaven of the second day (583:12).

Thus Mrs Eddy writes on p.136: "Jesus established his church...on a spiritual foundation of Christ-healing." On p.141 she explains that the "healing effect followed the understanding [firmament] of the divine Principle, and of the Christ-spirit which governed the corporeal Jesus."

In order that a subject can be understood it must have a medium of communication, or a language. The language of divine metaphysics and the firmament of the second day of creation are one. By means of this language men learn to understand God and therefore to understand themselves and each other. God declares Himself to humanity through the language of spiritual ideas. This language is really man himself. Hence Jesus is identified by John as the Word of God (John 1:14). All the world has one language. The counterfeit of this is symbolized in the second thousand-year period of the Bible by the tower of Babel. The language of Spirit translates humanity out of a material or scattered sense of itself into the unified idea of God. Because of the harmony of relationship which results from all men speaking one language the firmament is called "Heaven."

Paul writes of this language of spiritual understanding: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;...for to make in himself of twain one new man, so making peace;...For through him we both

have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph 2:14).

THIRD DAY Gen 1:9-13 DRY LAND – THE DAY OF IDENTITY & RESURRECTION – THIRD "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "SPIRITUAL UNDERSTANDING"

On S & H 505 the firmament of the second day is specifically defined as spiritual understanding, and yet in the sevenfold order on p.116 it is the third term and not the second which is SPIRITUAL UNDERSTANDING. The reason for this is that the "third degree" represents the order of spiritual development translated to the consciousness of humanity; it therefore accentuates man's, rather than God's, point of view. The dry land of the third day typifies the student progressively identifying himself with the God-imparted firmament of the second day. From his point of view, therefore, it is the third stage of the development and not the second which has the accent on spiritual understanding.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land [called Earth] appear." Mrs Eddy writes: "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding," – letting in the combined significance, that is, of the first and second days. She also writes that in the third day "the human concept and divine idea seem confused," but that "they are not so in the scientifically Christian meaning of the text" (506:25).

The human concept is represented by the waters beneath, and the divine idea by the waters above. In the scientifically Christian meaning of the text the human concept identifies itself with the divine idea. It says, in effect, 'Of mine own self I create and do nothing. The one God is the creator and doer of all. I do everything by reflection.' This is the light in which Peter understood Jesus when he identified the Son of man with the Son of the living God. In the third day, humanity ceases to identify itself with mortality, separated from divinity, but understands itself to be solely of the nature

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of reflection, and therefore one with divinity. Mrs Eddy writes of "the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity..." (561:16).

Hence "the waters under the heaven" are "gathered together" unto "one place." This place is heaven itself with its "waters above." In other words, humanity (second degree) identifies itself with spirituality (third degree) and not with physicality (first degree).

In this way, earth is born of heaven, and the two are one in identity. The elements of the heavenly firmament form the concretion, earth. The relation of heaven to earth is that of a matrix to a calculus, a mould to a cast, a rock to a precious stone embedded within it.

Let us try to clarify this by means of a Biblical illustration. In the story of Acts, when the translation of Jesus had "broken down the middle wall of partition" between the disciples and their Principle, and therefore between the disciples and each other, "they were all of one accord in one place." They were spiritually gathered unto the firmament of heaven to which Jesus had just ascended. Their true identity, representative of the whole earth, was then born of heaven as the spiritual idea of "body," or "church." Upon the foundational rock of the firmament of heaven the entire earth is built, and is of one spiritual language. On the day of Pentecost everyone heard the disciples speaking in his own language.

Thus earth's true identity is found in heaven, and heaven's true identity is found on earth. Heaven holds earth within it as its own reflection, and earth reflects heaven within itself. That is why, in the Genesis context, the earth brings forth "grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." Earth's reproductive ability is the reflection of heaven bringing forth earth. Jesus said, "Neither shall they say, Lo here! [earth separate from heaven] or, lo there! [heaven separate from earth] for, behold, the kingdom of God is within you."

In terms of human experience, the keynote of the third day is spiritual education. The student is following for himself the curriculum of spiritual understanding outlined in its divine order in the second day. This means that, as symbolized by the propagating earth, he draws forth from within himself ideas which are God imparted. The word "educate" is from "educe," meaning "to lead out, to draw forth."

The order of this process is according to the paragraph on "scientific obstetrics" on S & H 463: "Its beginning will be meek

[the grass], its growth sturdy [the herb yielding seed], and its maturity undecaying [the fruit tree yielding fruit after his kind whose seed is in itself]."

Like the children of Israel in the third thousand-year period, the student is journeying objectively and transitionally to the land of his spiritual identity promised him in the second day. In other words, his human experience is typified by a journey through a wilderness. The Glossary definition of "wilderness" reads in part: "...the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Mrs Eddy strikes the keynote of the third day when she writes 509:1: "This period corresponds to the resurrection. . . Our Master reappeared to his students, - to their apprehension he rose from the grave, - on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." All through his wilderness journey the student's thought is rising from "the waters beneath" to "the waters above." The identity, or body, which appears as a result of this is indestructible and eternal because it reproduces itself from within itself.

"Resurrection" is defined as "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief [the waters beneath] yielding to spiritual understanding [the firmament]" (593:9). In other words, the belief that human experience ranges from the womb to the tomb yields to the spiritual understanding of the matrix of immortality as the origin and ultimate of man. Jesus' resurrection from the tomb of organic life was his final proof that he had never been led out, or drawn forth, from an organic womb.

Mrs Eddy says that Jesus, at the resurrection, reproduced his physical body (S & H 314). But he did so only according to the evidence of the senses. The senses beheld Jesus' body "unchanged by the crucifixion" (S & H 317) because the only body he ever really had was spiritually self-reproducing.

Thus in the third day of creation the student's thought is progressively wedded to the Spirit of God, and progressively divorced from the flesh. Hence the statement in the textbook's third chapter, "Marriage": "No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number [spiritual propagation and reproduction] in God's infinite plan." And again: "...the time cometh of which Jesus spake, when he declared that in the resurrection [the keynote of the third day of creation]

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there should be no more marrying nor giving in marriage, but man would be as the angels."

Clearly as the student approaches the fourth day of creation his identity is not represented as a terrestrial body but as a heavenly self-reproducing, "celestial body."

### FOURTH DAY Gen 1:14-19 STELLAR COSMOS -- THE DAY OF COORDINATION & SYSTEM -- FOURTH "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "SPIRITUAL POWER"

The fourth day of creation has for its symbol the entire stellar cosmos, and is the pivot upon which the whole development turns. The first three days lead the student's thought up to the fourth day; the last three lead his thought out from it. In other words, the fourth day represents subjective at-one-ment with the Principle of the universe, and is the point from which (in the fifth day) this Principle demonstrates itself in terms of life itself.

The second and third days having unfolded the inseparability of heaven and earth, the fourth day takes up once again the symbolism of the first day. By this is meant that the light of the first day (the idea of God's allness and evil's nothingness) has, by reason of the second and third days, resolved itself into a system of interrelating ideas, or "lights." In fact, the fourth day gathers into one composite symbol everything that has unfolded through the preceding three days. The lights divide between the day and the night of the first day; they are set in the heavenly firmament of the second day; and they all give light upon the earth of the third day.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them... give light upon the earth."

Here the student is no longer looking from earth to heaven as if earth and heaven were two, -- he is no longer looking from humanity to divinity as if humanity was synonymous with mortality, -- he is looking out from divinity upon humanity, and is seeing humanity as the reflection, not the deflection, of divinity. In the words of S & H he is no longer looking "up to the stars," he is looking "out from them upon the universe" (125:28). His identity is in heaven and on earth



at the same time. He is simultaneously at the centre and circumference of being. As a result of the unfoldment of the third day, he no longer believes his body is terrestrial, he understands it to be celestial. The harmony of relationship which he thereby enjoys with all other celestial bodies is reflected in his own body.

The firmament of the second day has diffracted the light of the first day, and has become, in consequence, the matrix of the earth of the third day. In the fourth day this diffraction of light becomes a celestial family of individual lights. The revolving relationships of these lights determine all that takes place in the body, — that is, on earth.

"Thy will be done in earth, as it is in heaven," is the fourth statement of the Lord's Prayer. Daniel, writing in the fourth thousand-year period of the Bible, says of divine Principle: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

The "hand" of Principle is the symbol of "spiritual power." Principle's subjective SPIRITUAL POWER determines the objective affairs of earth through a system of infallible government. This government is the scientific antidote to the fatalistic beliefs of Babylonian astrology which reach their climax in the fourth period.

The lights are "for signs, and for seasons, and for days, and years." In her commentary on the fourth day Mrs Eddy quotes Jesus as saying, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" — that is, Can ye not discern the symbolism of the "seasons" [the "four"], the "days" [the "seven"], and the "years" [the "twelve"]? These teach you the fundamental ideas of God upon which the system of the universe is built.

In astronomy the earth travels around the sun once every year. It does so in monthly relationship to the twelve main constellations of stars known as the "signs of the Zodiac." This symbolizes individual man moving through the full compass of his relationship to his brother man.

Gen 1:16 epitomizes the symbolism of the fourth day: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." The two great lights stand for Jesus' two great commandments, Love God supremely, and Love thy neighbour as thyself. These are the two "fixed rules" (113:2) whereby the student demonstrates his relationship with God and with man. The "stars" represent this

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demonstration taking place in the details of human experience, eliminating systematically the darkness of personal relationships.

We read in Rev 12, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The entire symbolism of the fourth day of creation is contained in this verse. Mrs Eddy identifies the woman as generic man, and the twelve stars as the "twelve tribes of Israel with all mortals." The stars of heaven reflected on earth represent the spiritual identities of the whole human race found in divine Principle.

But the twelve tribes of Israel are also the gates of the holy city which "shall not be shut at all by day: for there shall be no night there" (Rev 21:25). Hence at the point of the fourth day where Mrs Eddy declares that darkness is scattered, and that "no night is there" (511:13), the gates of this heavenly city - the gates of the matrix of immortality - are open, and in the fifth day the waters of the "open firmament" bring forth abundant life.

### FIFTH DAY Gen 1:20-23 THE DAY OF ETERNALLY CIRCULATING LIFE - FIFTH "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "LOVE" (small "I")

At the opening of the Bible's fifth thousand-year period Jesus perfectly describes the underlying significance of the fifth day of creation when he says (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." Mrs Eddy writes correlatively in Science & Health that "Life is the origin and ultimate of man" (487:3).

Jesus is explaining to his disciples how spiritual individuality issues from and returns to its divine source, forever unobstructed by the physiological concept of life. Reflecting the one Father, the real man comes from and returns to the Father, while the belief that man is mortal comes from and returns to dust. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," Jesus says to Nicodemus. Mrs Eddy shows in Science & Health that mortality is never the matrix of immortality, but that immortality alone is "the matrix of im-

mortality" (250:5).

Thus, in the fifth day of creation, the waters, or elements, of the now open firmament – the heavenly matrix with its twelve open gates – "bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven."

The fish that emanate from the waters typify life coming from its eternal origin; the birds that soar in the open firmament typify life returning to its eternal ultimate. The origin and ultimate of life are one and the same place. The fish and the birds present the student with the idea of the timeless and unobstructed circulations of the one indivisible Life.

The fifth day involves the practice of the two great commandments: Love God supremely, and Love thy neighbour as thyself, to which thought becomes subjective in the fourth day. Hence, in the order of the third degree on S & H 116, the fifth term is "LOVE" (spelt with a small "l"). This is the "love" referred to by Jesus when he says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). And again, "Greater love hath no man than this, that a man lay down his life for his friends" (Jn 15:13). For the purpose of life-practice, Jesus has united the two great commandments into a single "new commandment."

What is the manner of Jesus' love for his friends that they are commanded to love one another in the same way? Jesus himself gives the answer. He says, "As the Father hath loved me, so have I loved you. . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Mrs Eddy writes (Mis 12:28), "We should measure our love for God by our love for man." The love which comes from God is reflected back to God. The love wherewith humanity loves God and man, is the love of God returning to God. It is the return journey of the love wherewith God loves His own self-expression, Christ and generic man.

Like the birds that fly above the earth in the open firmament of heaven, the student is actively laying down self-love, and the desire for organic procreation, by laying down the belief that he is divided from God and from his brother man. He is loving God supremely by loving his neighbour, the unfolding idea of God, as himself. He says,

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with Jacob, "I have seen God face to face, and my life is preserved" (Gen 32:30).

The love that circulates undivided in the fifth day leads to the "one grand brotherhood" of man in the sixth day.

### SIXTH DAY Gen 1:24-31 THE ANIMALS AND MAN - THE DAY OF IDEAL MANHOOD - SIXTH "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "HEALTH"

In the fifth day, "love" is the immortal life which causes the mortal sense of life to surrender itself. Science & Health declares (340:9-12) that to love God supremely and keep His commandments is "the whole of man in His image and likeness." "Whole" is from "sound, healthy." It means "a totality, sum, or entirety." In the sixth day, therefore, we arrive at the totality of man himself in his HEALTH, or wholeness.

As "the compound idea of God, including all right ideas" (474:14), man is "every whit whole." When Jesus healed the impotent man in John 5, he made him "every whit whole." "Whit" is from "creature, thing." The truth about God's lesser ideas (the animals, or creatures) is that they constitute the range of consciousness that forms the full reflection, man, and over which man has complete dominion (see Gen 1:26). S & H 102:13-15 reads: "...man reflecting God's power, has dominion over all the earth and its hosts."

In Gen 1:29-30, man and the animals are given for meat the grass, herb, and fruit tree, which the earth brings forth in the third day. The animals feed on "every green herb," - that is, on the grass. Man feeds on "every herb bearing seed...and every tree, in the which is the fruit of a tree yielding seed," - that is, on the herb and fruit tree. Note that because the animals are but the constituent elements of manhood, and not man himself, their food is not represented as having seed within itself. The idea of a seed is the idea of inherent self-completeness, and this applies only to the compound idea, man.

S & H 314 tells us that "a little child" leads all the non-carnivorous animals up to man. This means that the "qualities of thought" (MH) which constitute the animals, and those which constitute the

little child, are essentially the same qualities. They stand for a preliminary objective approach to the subjective status of manhood.

Writing on 463:15-16 of the way in which manhood evolves, Mrs Eddy says: "Its beginning will be meek, its growth sturdy, and its maturity undecaying." She writes on 516:13, "The grass beneath our feet silently exclaims, 'The meek shall inherit the earth.'" Man's meek beginnings are represented by the true "animal" qualities that make up the "little child." Therefore the animals are given grass to eat. Sturdy growth and undecaying maturity are typical of man himself. Therefore man is given the seed-bearing herb and fruit tree to eat. Thus "man" is the subjective embodiment of all the ideas that lead up to him, and which unfold what he is.

But what exactly is the "meat" which is given to the animals and man? We learn from the interpretation of the grass, herb, and fruit tree on 508:13 that it is the spiritual idea of "gender." That which feeds and sustains both the animals and man in the sixth day of creation is the understanding of their God-determined gender, brought to light in the third day.

"Gender means simply kind or sort" (508:17). In its spiritual significance, gender is the antidote to the animal, or sex, concepts of masculine, feminine, and neuter genders. That which feeds every idea is the understanding of its own "kind" or "sort," within the categories of divine metaphysics.

Rising "from the lesser to the greater" in the "ascending order of creation" (508:22), ideas are sustained by the truth about their own and each other's identity as it obtains within this order. We learn from 518:13-19 that lesser ideas serve as links to greater ideas, all within the "one grand brotherhood" of man.

As far as the student is concerned, his "food" consists of the unfoldment to his understanding of the divine order of being. Mrs Eddy says of Jesus that he was always leading his disciples "into the divine order, under the sway of his own perfect understanding" (Ret 91:19). The fact is that nothing satisfies man's innate spiritual hunger but the understanding of the order and coherency of the divinely classified system of ideas that make up the body of Christ. When Jesus said to his students: "Take, eat; this is my body," he was feeding and sustaining them with the truth about themselves in relationship to each other.

"Gender" like "genus" is from "to beget, to be born." Mrs Eddy

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defines the fruit of the tree of knowledge as the "union of the two sexes" (532:2). This is the opposite of the unity of manhood and womanhood as presented in the sixth day of creation. On 563:30 she writes of "the animal instinct in mortals, which would impel them to devour each other," - that is, to tear what is whole into pieces. In the day that thou eatest of the tree of false knowledge thou shalt surely die, Adam is told. But the bidding of Jesus is: Eat my flesh and drink my blood and so have eternal life.

Behold I have given you that which will satisfy all your desires, all your cravings for immortality, all your appetites, God declares at the close of the sixth day. This means, Behold I have given you through the first six days of creation that which makes you "every whit whole." Thus as we merge from the sixth day into the seventh day, the "void" of Gen 1:2 is represented as having been wholly filled.

### SEVENTH DAY Gen 2:1-3 COMPLETENESS & REST - THE DAY OF PURPOSE FULFILLED - SEVENTH "STAGE IN THE ORDER OF CHRISTIAN SCIENCE" WHERE THE ACCENT IS ON "HOLINESS"

Mrs Eddy writes in Mis 279:18, "...six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all."

But the idea of God's allness and evil's nothingness is the original idea presented in the first day of creation when "God called the light Day, and the darkness He called Night." Now, in the seventh day, this idea is represented as understood and demonstrated. The darkness upon the face of the deep, or ignorance of the fundamentals of the universal Science of Life, has completely disappeared, and the purpose of the seven great movements of the Spirit of God is fulfilled.

The line of the original light of the first day has turned full circle upon itself. This light, which developed in the sixth day to become the compound idea, man, is, in the seventh day, the radiant outpouring of the divine Principle, Love, in which man is forever at rest. In the symbolism of Revelation, man is "the angel standing in the sun." He is "the woman in the Apocalypse," clad with the radiancy of

subjective light.

The text of the seventh day reads in part: "Thus the heavens and the earth were finished, and all the host of them." The word "finished" has the significance of "lustrous," "radiant," "polished." "Polished" is from "polis," the Greek for "city." This is the opposite of "finished" in the sense of "finite." It means that which is forever "infinite," namely, the fullness of the structure of "the city of our God," which "has no boundary nor limit" (577:12).

Note that it is "the heavens [plural] and the earth" which are "finished" in the seventh day, not "the heaven [singular] and the earth" as in Gen 1:1. The "heavens" consist of the host of individual celestial bodies that appear in the fourth day, and which inhabit the "heaven" of the second day. They stand for infinite individuality, one with Principle, that makes up the body of Christ. Symbolized by "the woman" in Rev 12, this embodiment of all individuality forever gives birth to the idea of its own oneness and indivisibility. In other words, the matrix of immortality, as "the heavens," gives birth to the divine infinite calculus, or "the earth."

The idea of health, or wholeness, has developed to HOLINESS. In the first chapter of his textbook (correlative, in essence, with this first stage of study) the student is taught that "a desire for holiness is requisite in order to gain holiness." He is told that "without a fitness for holiness" he "cannot receive holiness." But if he desires holiness "above all else" he will "sacrifice everything for it" and thus "walk securely" in the pathway of the seven days of creation as "the only practical road to holiness" (11:22-27, 15:32).

Daniel closes his prophecy with the words: "Go thou thy way till the end be: for thou shall rest, and stand in thy lot at the end of the days." The perfection of creation in the seventh day is the "end" which is foreseen in the "beginning." It is therefore the beginning which has unfolded itself step by step to the end.

As already stated, this course of study unfolds the fundamentals of divine metaphysics on the basis of the seven days of creation. The first stage, correlative with the first day, is an epitome of the subject as a whole. As such it is the all-embracing "root" from which the ensuing and more detailed unfoldment springs. Its purpose is to outline the fundamental order of all spiritual evolution. The purpose of the second stage, which we come to next, and which is correlative with the second day of creation, is to analyze, and so make understandable, the constituent nature and substance of what it is that evolves.

( II )

EXPANSION OF THE "SEVEN"  
THE ASCENDING SCALE OF THE DAYS OF CREATION  
DEVELOPING INTO A RANGE OF SPIRITUAL VALUES CALLED  
"THE NUMERALS OF INFINITY"

"And...Jesus took bread, and blessed, and  
broke it, and gave to them..." (Mark 14:22)

No stage of the unfoldment is more vital to the student's culture than this second stage. In fact, it is not too much to say that upon the quality of the work done at this point depends the natural development to him of all the remaining stages.

Of similar importance is the second chapter of the textbook, "Atonement and Eucharist." The focal point of this chapter is Jesus' analysis of the body of Christ, and his impartation of this to the disciples. This is identical with Spirit imparting to the student's thought an understanding of the fundamental constituents of life.

Stage 1 presents a comprehensive view of the order of all spiritual evolution. In stage 2 we begin to assimilate something of the elemental substance of what it is that evolves. This means that the days of creation develop to become a range of spiritual values called "numerals of infinity," and that these, in turn, present the diversified characteristics of the synonymous terms for God. For that which evolves according to the order of the seven days is the spiritual understanding of the one indivisible God.

The student's first task is to read carefully the text from Gen 1:3 to 2:3, and to discern the essential symbolism of each day. After this he studies appropriate references from the Bible and Science & Health in order to develop his understanding of the spiritual meaning underlying these symbols. He begins with the basic symbols: light, firmament, the self-reproducing earth, the stellar cosmos, the multiplying fish and fowl, man's dominion, and rest. Through the use of concordances and dictionaries, he allows this range of symbols to expand and develop in an orderly way and to



yield to him the fundamental characteristics of Mind, Spirit, Soul, Principle, Life, Truth, Love.

In view of the fact that stage 1 has already established the primal order of all spiritual evolution, it is inevitable that each of the developments from "day" to "synonym" in stage 2 should follow this order. As the expansions of the root-symbols take place, and specific characteristics of the different synonymous terms come to light, it will be found that the content of each development is a natural sevenfold build-up of ideas. That each one is sevenfold in itself, hints at the fact that the different aspects of God are being symbolized to us in their fullness.

Note that in studying the references which relate to and build up the seven developments, it is the ideas that continuously recur, and not those that only appear occasionally, which furnish the characteristics of the individual synonyms, and determine their spiritual "tones."

In mathematics, a "numeral" is a symbolic representation of "number." In metaphysics, there is only one number, — the infinite One itself. The "numerals" of infinity are symbolic representations of the "One" of infinity, — the One which is Mind, Spirit, Soul, Principle, Life, Truth, Love.

S & H 282:6 tells us that "a circle represents the infinite." And so it is that each of the symbolic "numerals" of infinity is itself symbolized by a circle. This ensures that each is a fully rounded indivisible tone of a particular aspect of the One.

In early editions of Science & Health, Mrs Eddy wrote of the days of creation as "the numeral [singular] of infinity." Whether we are thinking of the seven days as a whole, therefore, or of each individual day, the symbol in each case is the circle, or sphere, of infinity. Note the constant recurrence throughout the Genesis text of the rhythmic cycle: "the evening and the morning were the ... day." This indicates that the days of creation are really the "cycles of eternal existence," or the "cycles of divine light" (319:13, 135:31).

We read in Pul 4:14, "Each of Christ's little ones reflects the infinite One." And on My 344:3, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women." It follows that because each "little one" is a reflection of the "infinite One," individual man reflects in himself the full range of the numerals of infinity as the constituents of his own being. In the Gospels, and in the chapter, "Atonement and Eucharist," Jesus symbolically breaks up the body of the

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infinite One into its primal elements, and bids his disciples reflect and assimilate these elements as the constituents of their own being.

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### EXPANSION OF THE SYMBOL "LIGHT" - FIRST TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "MIND"

556:17-20 ("Let there be light")

"Did the origin and the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness, but God's creative mandate was, 'Let there be light.' In sleep, cause and effect are mere illusions."

"Light" is defined in the dictionary as "the essential condition of vision... mental or spiritual enlightenment or its source." "Origin" is from "I rise, become visible," and is "that from which anything primarily proceeds," as a "source" or "cause." On p.262:25 we read that "light emits light without effort." Light is thus the origin, source, and cause of its own light. "Let there be light" is an authoritative command [mandate] which is creative, or causative. "And there was light" is the effect of this cause. Source and output are one, therefore, even as cause and effect are one. Darkness is light supposedly cut off from its source, - even as the Adamic race is man supposedly cut off from God. John says (1 Jn 1:5): "God is light, and in him is no darkness at all." In this first reference, light, God, is the true origin of the human race; therefore light, in its spiritual signification, is the most primal element of which the race is comprised. "Ye are the light of the world" Jesus tells his disciples in Matt 5:14.

393:25-28, Matt 6:22-23 (light)

"When Jesus declares that 'the light of the body is the eye,' he

certainly means that light depends upon Mind, not upon...the visual organism."

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

We are single eyed when our thought proceeds from the fact that there is but one God, one Mind; for then our thought is light, aware of its divine origin. Mind is in itself all cause and all effect, — the oneness of Mind and its ideas.

306:30-2 (deep sleep)

"God's man, spiritually created, is not material and mortal. The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter."

Light, God, is man's parent; man does not originate in a dark delusive dream. In "One Cause and Effect" (Mis 22:14-19), we read how "all true thoughts revolve in God's orbits: they come from God and return to Him..." In proportion as our "thoughts revolve in God's orbits," we see with the eyes of spiritual vision. The belief that we have "broken away from Deity" and are revolving in orbits of our own is the "mist" of Gen 2:6 (see 521:21-11). This mist is "human reason," or "opacity to the true light" (117:25-26). It is the "delusion" of the "Adam-dream," in which man is supposed to have "proceeded from" and to have "passed into matter" On the contrary, man proceeds "from God" and returns to God; he belongs to "no lesser parent" (529:10-12).

467:29-32, 195:11-18 (from cause to effect and from effect back to cause)

"Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter."

"The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle. Whatever

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furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause."

The word "idea" is from "to see." To reason "from cause to effect in the Science of Mind" is to begin with Mind. To begin with Mind is to begin with the idea which expresses Mind. This is spiritual seeing. In such reasoning, effect is not matter, but idea, light. It is then possible to reason "from effect back to cause." These are the complementary processes of deductive and inductive reasoning, - deducing all creation from God in terms of idea, not matter, and then inducing all creation as idea, not matter, back to God. Thus "true thoughts revolve in God's orbits," - from cause to effect, and from effect back to cause.

See Mis 173:12, "Mind is its own great cause and effect." Also 415:1-3, "Immortal Mind is the only cause; therefore disease is neither a cause nor an effect." (See also 207:20-23, etc., etc.)

115:17-18 (idea)

"Idea: An image in Mind; the immediate object of understanding, - Webster."

The truth about "the immediate object of understanding" is that it is "idea," "an image in Mind," not matter. Entertaining Mind's ideas ("reasoning from cause to effect in the Science of Mind") we begin with the subjective state of immortal Mind, not with matter the "subjective state of mortal mind" (see 114:29-31). "Matter is nothing beyond an image in mortal mind" (116:18), whereas idea is "an image in Mind." See 249:12-13, "Mind is not the author of matter, and the creator of ideas is not the creator of illusions."

(Note the continuous build-up of such ideas as origin, cause, effect, source, creator, author, ideas, etc., all of which stem from the symbol "light," as against matter, illusions, disease, etc., which stem from "darkness.")

88:9-14, 462:20-4 (thoughts and ideas)

"How are veritable ideas to be distinguished from illusions? By

learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. . . ."

"Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. . . . The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena. . . and so he may stumble and fall in the darkness."

These two references distinguish between the thoughts and ideas that emanate from divine Mind, and thoughts whose origin is mortal mind, or the brain. These latter thoughts are "illusions." In divine metaphysics, anatomy consists of thoughts, ideas, qualities, etc., not illusions of matter.

259:22-31 (ideas versus illusions)

"Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain or matter never formed a human concept. Vibration is not intelligence; hence it is not a creator. Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science. . . ."

"Intelligence" is contrasted with "vibration." "Vibration," together with "transmitted," is included in the dictionary definition of "light," viz: "Light is transmitted by an undulatory, or vibrational movement. . . ." (Wbr) We learn from this reference that intelligence ("the primal and eternal quality of infinite Mind" 469:9) is creative. Brain is not intelligence, therefore it is not a creator. Intelligence does not vibrate, oscillate, or waver, between ideas and illusions. Intelligence knows instantly the right thing to do, and does it. Light is the symbol of the instantaneous availability of ideas, the opposite of the vibrational, nerve-movements of matter, which "never formed a human concept."

"Intelligence" is from "between + to gather." Intelligence scatters illusions and gathers ideas. It "designates a concrete or embodied intellect." It is "loosely equivalent to mind," and is "the ability to

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apprehend the interrelationships of presented facts in such a way as to guide action towards a desired goal" (Wbr).

See 192:1-3, where "brain" is "a mockery of intelligence, a mimicry of Mind." A mimic is uncreative.

See also 185:27-31, where "brain" is defined as "a mortal consolidation of material mentality and its suppositional activities."

(Within the development of the symbol, "light," we have so far touched upon an "origin" tone, a "separation" tone, and a "consolidation" tone, suggestive of the first three days of creation.)

510:27-4 (intelligence)

"Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.'"

The ideas, images, which Mind forms, "borrow" their intelligence from Mind. Because of this they are symbolized by the "seed within itself" of the third day of creation.

On 478:14-23 the question is asked, "Does brain think, and do nerves feel, and is there intelligence in matter?" The answer reads in part: "How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind." (Additional reference, 79:17-22.)

378:22-8 (intelligence)

"Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it... The Christian Scientist finds only effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind."

This reference on intelligence shows its connection with "juris-

diction" and "authority," as well as the "power" and "control" of divine "law." "Jurisdiction" is from "law" + "speaking"; it means "the legal power, right, or authority, to hear and determine a cause or causes" (Wbr).

We read on 384:30-1, "Sickness, sin, and death must at length quail before the divine rights of intelligence, and then the power of Mind over the entire functions and organs of the human system will be acknowledged."

Let us follow up the ideas of law, power, etc.

182:18-29 (law)

"Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the law which overcomes material conditions and puts matter under the feet of Mind. Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid of Mind by using material means, thus working against themselves and their prayers and denying man's God-given ability to demonstrate Mind's sacred power..."

Law is defined as "The binding custom or practice of a community; rules of conduct enforced by a controlling authority..." We read in No. 30:11, "God's law is in three words, 'I am All.'" The fact of God's allness and evil's nothingness is the supreme law of the universe, - "the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame" (183:27). On 229:15-31 "God's law" is identified as "the decrees of wisdom." (Remember that wisdom is the general tone of the first day of creation.)

192:11-24 (power)

"Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal... In Science, you can have no power opposed to God... The good you do and embody gives you the only power obtainable. Evil is not power..."

"Power" is from a root meaning "to be able," like the word "possi-

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ble." It means "ability to act, capacity for action, or being acted upon: capacity of producing or undergoing an effect..." The law of God is that all things are possible to God. Herein lies the all-power of God. Belief is the opposite of knowing. Power lies in God's knowledge of His own allness. Power is the "force" of spiritual seeing; it derives from the will of divine wisdom, or immortal Mind.

See Glossary definition of "will" (597:20-26). Negatively, will is "the motive-power of error; mortal belief; animal power." Positively, will is "the might and wisdom of God." "Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities." The "will of God" is the divine "motive-power"; it is always a "right-doer."

### 196:1-5 (power)

"If materialistic knowledge is power, it is not wisdom. It is but a blind force... The power of mortal mind over its own body is little understood."

See 124:3-12, where "physical science" is defined as "human knowledge, - a law of mortal mind, a blind belief... this belief mistakes effect for cause and seeks to find life and intelligence in matter..." Note how the "light" of the first day of creation is being continuously amplified. It is now presented as the light of divine knowledge, - the law, power, and will of immortal Mind, - as against the blindness of mortal belief. It is said of Adam that he "knew Eve his wife." Negatively, human knowledge, physical science, and the power of material creativity are one. 493:30-2, tells us of "the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action..."

### 159:30-161:2 (power, law, action)

"Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of the divine Mind... When mortals forsake



the material for the spiritual basis of action, drugs lose their healing force, for they have no innate power. . . Anatomy finds a necessity for nerves to convey the mandate of mind to muscle and so cause action. . . Is man a material fungus without Mind to help him? Is a stiff joint or a contracted muscle as much the result of law as the supple and elastic condition of the healthy limb, and is God the law-giver?"

The "mandate" of Mind is the cause of all action. This takes our thought back to the first reference of all where "let there be light" was "God's creative mandate." On 370:32-4 we read, "Physicians examine the pulse, tongue, lungs, to discover the condition of matter, when in fact all is Mind. The body is the substratum of mortal mind, and this so-called mind must finally yield to the mandate of immortal Mind." See also 520:23-30 where "God creates all through Mind," and "growth is the eternal mandate of Mind." (Additional reference, 209:5-14.)

(Thought is merging from the tone of power, law, mandate, etc., into that of action and growth. Within the development of the symbol "light," this suggests a merging from the tone of the fourth day of creation into the fifth.)

187:13-26 (action)

"The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will. . . We say, 'My hand hath done it.' What is this my but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled involuntary, action of the mortal body is governed by this so-called mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. . ."

This reference develops the idea of action and movement, - particularly what is meant by voluntary and involuntary action. But note at the same time the recurrence of mandate, will, cause, etc., and what it is that governs and controls.

See 283:4-11, where "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." Also 419:12-25, where "Disease has no intelligence with

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which to move itself about...Mind produces all action." Note the recurrence of intelligence and power. "Inert" means "destitute of power to move itself" (Wbr).

484:6-27 (action)

"...In divine Science, the supposed laws of matter yield to the law of Mind. What are termed natural science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one...Drugs and inert matter are unconscious, mindless...Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms..."

Here, voluntary and involuntary mortal mind is coupled with conscious and unconscious mortal mind. The terms "involuntary" and "unconscious" are closely allied to the modern psychological term "subconscious." The action of mesmerism, hypnotism, medication, etc., is primarily to do with the action of the so-called subconscious mind. 104:13-18 declares that "Christian Science goes to the bottom of mental action [that is, to the depths of the so-called subconscious], and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, - evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism." The paragraphs from 104:19-106:5 refer to the Science of healing, whose "medicine" is "divine Mind." This is contrasted with the "criminal misuse of human will-power" and with "healing from the use of inanimate drugs." The action of "inanimate drugs" is determined by the "unconscious thoughts of mortals." Mesmerism, hypnotism, etc., depend upon the involuntary action of subconscious mortal mind. In the Mind which is God, on the other hand, "there is no involuntary action," - no subconscious reservoir of criminal instincts to be put into conscious expression. See 408:28-20, which deals with "unconscious mortal mind - alias matter, brain."

239:23-32 (action)

"...If action proceeds from the divine Mind, action is harmonious.

If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death. These two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for God is Mind. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, 'All is vanity.'

Positively, the "stream" of conscious experience issues from the "fount" of divine Mind. Negatively, the "stream" of conscious experience issues from the "fount" of subconscious mortal mind. But wisdom informs us that no such subconscious reservoir exists. The belief that it exists is "vanity," emptiness, nothingness.

See 512:21-24, "From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily." Also 446:11-20, where, from its own unfathomable depths "Mind pours light and healing upon this generation..." Mind-action is Mind-healing.

146:13-4 (healing)

"Material medicine substitutes drugs for the power of God – even the might of Mind – to heal the body..."

The healing "power of God" is the "might of Mind," the divine self-knowledge, in contrast to the inert, mindless, unconscious drugs of "material medicine."

142:26-31, 143:10-144:5 (medicine and healing)

"Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind... The divine Mind never called matter medicine, and matter required a material and human belief before it could be considered as medicine... You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power... You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind. Mind is the grand creator, and there can be no

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power except that which is derived from Mind... Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will not mingle scientifically... If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real."

The word "medical" is akin to "meditate," meaning "to think over." According to 84:7-18, "Acquaintance with the Science of being enables us to commune more largely with the divine Mind." By means of this true "meditation," or true "medicine," "men become seers and prophets involuntarily." "The prerogative of the ever-present divine Mind, and of thought which is in rapport with this Mind, [is] to know the past, the present, and the future." The need is to be in rapport with the all-knowing, all-seeing, infinitely enlightened divine Mind, rather than with an unknown, subconscious mortal mind. This makes the student an involuntarily enlightened "seer." True "medicine" derives from the fact that God is "All-in-all."

468:9-11 (All-in-all)

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

See 596:1-9. The ignorance and darkness of worshipping an "unknown God" disappears when "Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near." The fact that in the first day of creation the light is called Day and the darkness is called Night signifies that there is no such thing as a subconscious mind full of unknown darkness. All is conscious Mind. "In divine Science... God is revealed as infinite light. In the eternal Mind, no night is there" (511:11-14).

7:23-26 (all-knowing)

"The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

Having touched the idea of the "all-knowing" and the "All-in-all," thought is coming to rest in the seventh tone of the development. This indicates that we have glimpsed the development of the first day of creation in its fullness, for this is now turning full circle upon itself.

The word "mind" is defined in part as "power of remembering: scope of memory" (Wbr). We learn on 505:1-3 that "Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and death have no record in the first chapter of Genesis." "Record" is from "to remember, re + the heart or mind." In the all-seeing, all-hearing, all-knowing, all-comprehending Mind lies the truth about the mortal mind concept of memory.

See 407:21-28. "If delusion says, 'I have lost my memory,' contradict it. No faculty of Mind is lost. . . This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness."

519:1-6 (all-knowing)

"Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"

We read on 336:30-31, under the heading, "God the parent Mind": "God is the parent Mind, and man is God's spiritual offspring." And on 529:6-12, "both man and woman proceed from God. . . belonging to no lesser parent."

And so it is that, returning to the opening tone of the development, we see that all true thoughts revolve in the orbits of the all-seeing, all-knowing parent Mind. They come from the parent Mind and return to the parent Mind, while at the same time, they never leave the intelligence, power, and activity of the one all-originating Mind.

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### EXPANSION OF THE SYMBOL "FIRMAMENT" – SECOND TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "SPIRIT"

523:7-13, 586:15-17 (firmament)

"The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit."

In the Glossary, "firmament" is defined: "Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter." According to the dictionary, the word is from "to make firm." Firm means fixed, substantial, steady, constant, unshaken, consistent. These are all qualities of "understanding," or the firmament. We learn from 505:16 that God, Spirit, imparts understanding to humanity, and that this understanding is "the reality of all things." As such it is "the line of demarcation between the real and unreal." Hence understanding is "from above," and is "the reflection of Spirit," while its opposite, "mystification," is "from beneath" and obscures understanding. To "mystify" is "to make obscure and difficult to understand, to bewilder." In the Bible's second thousand-year period, the "tower of Babel" is erected to reach heaven from beneath. This is the mythological opposite of the firmament, or understanding, which reaches earth "from above." See 581:17-18. Babel means "confusion." It is a "kingdom divided against itself, which cannot stand," – i. e., it is not of the nature of understanding.

(This is the "origin" tone relative to the firmament, – understanding comes "from above.")

360:13-32 (between the real and unreal)

"Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal."

The marginal heading to this reference is "Choose ye to-day." It is essential to choose between "the spiritual" and "the material," - between the understanding of Spirit which is firm and stands, and the confusion of matter which is infirm and "cannot stand." It is essential to choose between that which comes from heaven, and that which vainly tries to work its way up to heaven. Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). The man to whom Jesus refers is the understanding or reflection of Spirit. (See also 23:16-3 and 488:7-13)

Luke 16:13, 19-20, 22-26, S & H 83:22-25 (between the real and unreal)  
 "...Ye cannot serve God and mammon... There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores... And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom... But Abraham said... between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."  
 "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

It is impossible for the unreal, represented by Dives, to pass over and unite with the real, represented by Lazarus, just as it is impossible for materiality to become of the nature of spirituality, or for superstition to pass over and become of the nature of Christian Science. Between all such opposites an impassable gulf is fixed. Yet the very understanding which puts this "infinite distance between... the unreal and the real" (538:8), or between God and mammon, is the same understanding that holds God and man in eternal spiritual union, and proves that there is nothing in between. See 338:12-25, which shows the nothingness of "a dam," or "obstruction," separating "man from God." Adam is the "obstacle which the serpent, sin, would impose between man and his creator." The word "obstacle" comes from the same root as "obstetrics." In addition to the impassable gulf which exists between Spirit and

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flesh, the idea being brought to light is the truth about birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," Jesus says to Nicodemus in John 3:6, when telling him he must be "born again."

74:26-32 ("Bridgeless division" - study in conjunction with 115:12-116:3)

"There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal. In Christian Science there is never a retrograde step, never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness."

Between the "physical" (first degree, "unreality") and the "spiritual" (third degree, "reality") there is a "bridgeless division." That is to say, the physical can never pass through the "moral" (second degree) and make itself spiritual, any more than the spiritual can pass through the moral and make itself physical. Yet (according to 350:24-30) "The Word was made flesh." This signifies that a "life-link" forms "the connection through which the real reaches the unreal." The explanation is that when, like Jesus, we are working from the standpoint of the spiritual, then the human, or moral, does appear as a bridge, or link, through which the real reaches the unreal; but this is only in the sense of "evil beliefs disappearing." In this case the spiritual remains wholly spiritual, and reaches the physical, not to mingle with it, and so become physical, but to destroy all belief in its reality. As "the divine life-link," Jesus represents the appearing of the spiritual and the disappearing of the physical. This is symbolized by the "transitional qualities" of the second degree.

491:11-16("Man linked with Spirit" MH)

"Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which



establishes man forever in the divine likeness, inseparable from his creator."

Matter (first degree) cannot connect mortals with the spiritual third degree. But acknowledgment of the "supremacy of Spirit" (third degree) "annuls the claims" of the first degree, so that mortals "lay off mortality" (second degree - "evil beliefs disappearing"). The third degree, "understanding," is thus the "indissoluble spiritual link" - the "firmament in the midst" - whereby man is "linked with Spirit," and is forever separate from the flesh. The second degree, rightly regarded, is the appearing of understanding, or reality, and the disappearing of misunderstanding, or unreality. Remember that the sevenfold third degree represents the full range of the seven days of creation as the primal order of spiritual development. It is apparent from 334:17-20 that "the eternal order of divine Science" is responsible for the appearing to human consciousness of the divine "life-link."

(The idea of origin and separateness relative to the firmament has led to the idea of irreversible spiritual order.)

20:16-23 (order)

Jesus "taught mortals the opposite of themselves, even the nature of God... he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness."

The "divine order" of the seven days of creation, or the spiritual third degree, is the "path from sin to holiness." Jesus "swerved not" from this order because it unfolded to him "the nature of God"

277:13-23 (nature and order)

"Natural history presents vegetables and animals as preserving their original species, - like reproducing like... In reproduction, the order of genus and species is preserved throughout the entire round of nature... Error relies upon a reversal of this order, asserts that Spirit produces matter and matter produces all the ills of flesh, and therefore that good is the origin of evil. These supposi-

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tions contradict even the order of material so-called science."

Order is often interpreted in Science & Health in terms of "like reproducing like." This links it at once with the great tone of the second day of creation, - purity as against dualism, mixture, and compounds. (Self-reproduction, as the essence of divine order, suggests that we have entered a third day tone, a "seed within it-self" tone, in the course of this particular development.)

On 172:3-16, "Godless evolution" from matter upwards is the suppositional antipode of spiritual evolution from Spirit outwards. In the latter, the divine order of being, the "eternal chain of existence," is "uninterrupted and wholly spiritual," - i. e. is wholly pure.

Spirituality alone generates spirituality. Materiality can only generate materiality. See 118:26 and 119:27-24 where "nature" is equated with "Spirit, God," and "the natural order of heaven [the firmament] comes down to earth."

135:6-10 (order of spiritual evolution)

"The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power."

A "miracle" is indicative of birth, -the birth of a spiritual idea taking place within the "primal order" of being. This order is represented by the seven days of Genesis. Thus the seven days are "divinely natural, but must be learned humanly" (see def. "miracle" 591:21-22). See Ret 91:17-21 where, "In this simplicity, and with such fidelity, we see Jesus... always leading [his learners] into the divine order, under the sway of his own perfect understanding."

But Jesus could not have led them "into the divine order," - he could not have imparted to them an understanding of God, - except he had at his disposal a means of spiritual communication, or a "language." Jesus was naturally conversant with Zephaniah's "pure language," or the "new tongue" of Spirit, with which the disciples spoke on the day of Pentecost. The "natural order of heaven [which] comes down to earth" is this very language of Spirit which is poured out "upon all flesh" in "the last days" (Acts 2:1-18).

117:6-23 (spiritual language)

"God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. 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.' Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh."

Note how this reference to "language" on p.117 follows the statement of "understanding" on p.116, and how it includes the idea of "miracle." To Jesus, the "pure language of Spirit," or the language of "understanding," was "spirituality," not a linguistic technology. In terms of his own life, he taught, illustrated and demonstrated spirituality. Jesus' technology lay with the "similitudes and parables" with which he symbolized the language of ideas.

Writing of the city foursquare on p.575 Mrs Eddy says that "Spiritual teaching must always be by symbols." Our symbols today have developed from the mustard-seed and the prodigal to the scientific symbols of the "seven" and the "four," - the numerals, calculus, matrix, and system of the universal Science of Life. The "divinely natural" miracle of spirituality is learned humanly by means of these symbols. The language of Spirit is not confined within a body or framework of technological terms. This understanding made possible Jesus' final miracle, - his "mighty, crowning, unparalleled, and triumphant exit from the flesh." Today the name of the city foursquare, or the "city of the Spirit," is the divine infinite calculus. Humanity learns the language of the calculus by means of a language of symbols. In the course of this learning, the language of materiality is translated, or "swallowed up" (see 209:16-4).

"Calculus" is defined in part as "any process of reasoning by the use of symbols." "Calculate" is from "a stone used in reckoning." Thus the city foursquare is described in Revelation as "a stone most precious."

"Foursquare" implies absolute purity. Included in its definition is

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"presenting upon every side... unyielding resistance... with unshakable firmness" (Wbr). This links it at once with the firmament. In the Glossary, the definition of "good" is "God; Spirit; omnipotence; omniscience; omnipresence; omni-action." These four terms indicate the city's "four equal sides" (574:23).

See 393:12-13, where the student is bidden to "Rise in the strength of Spirit to resist all that is unlike good" — that is, to resist all that is unlike omnipotence, omniscience, omnipresence, omni-action. Spirit's absolute purity contains within it no element unlike Spirit to weaken it. This constitutes the strength of Spirit. On 567:3-6, 12-13, we read how "strong faith or spiritual strength wrestles and prevails through the understanding of God... Thus endeth the conflict between the flesh and Spirit."

Dan 2:31-35 (stone, calculus, strength)

"Thousawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces... and became like the chaff of the summer threshingfloors; and the wind carried them away... and the stone that smote the image became a great mountain, and filled the whole earth."

In his prophecy, Daniel often records how he is bidden to "understand" and "be strong." In proportion that "understanding" is "sent" to him from God, he is "strengthened." The words "understanding" and "strength" constantly recur throughout the book of Daniel. The reason is that the "stone cut out without hands," which smites the image of Babylon (Babel) in its dualistic foundations, is the pure understanding of the calculus of Spirit, which Spirit, not matter, imparts to him. In pure understanding lies absolute strength. Because of its inherent purity the stone becomes a great mountain and fills "the whole earth." The ingredients of the Babylonian image, on the other hand, are carried away by "the wind," until "no place was found for them."

"Wind" is a symbol of the "spirit," or "breath," of divine inspiration. See 598:1-16 which refers to Jesus' words: "The wind bloweth where it listeth... So is every one that is born of the Spirit." We learn from 96:21-24 and 92:26-28 that in the "moral chemicalization" which has already begun "all matter will disappear before the supremacy of Spirit."

241:23-30 (stone, purity)

"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. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration."

The "way to health and holiness" is the order of the third degree of "understanding" on p.116, beyond the mere "faith" of the second degree. This order of "purity" is both the foundation-stone and cap-stone of "all spiritual building."

The definition of "Zion" (599:6-7) is "Spiritual foundation and super-structure; inspiration; spiritual strength." "Zion" is the same as "the city foursquare" or the "city of the Spirit" (575:22-26). Isaiah writes (28:16), "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. . ." The cap-stone of the "Horeb height" is the "capitalization" which is the foundation of the language of Spirit, and which "caps the climax of the old 'new tongue'" (see My 225:7). It reveals God as "Mind, Spirit, Soul, Principle, Life, Truth, Love." Beginning and ending with "purity," represented by these capitalized terms, thought is bathed in the "baptism of Spirit," - man is reborn of Spirit, and the body is washed of "all the impurities of flesh."

581:23-24 (baptism)

"Baptism. Purification by Spirit; submergence in Spirit."

The words "submergence in Spirit" appear also in the definition of "burial" (582:21). The fact is, man does not really range from the cradle to the grave, - from baptism to burial - he ranges from Mind, Spirit, Soul, Principle, Life, Truth, Love back to Mind, Spirit, Soul, Principle, Life, Truth, Love. This means that he is being ceaselessly "born of the Spirit."

John 3:5-8, S & H 463:5-20 (birth)

"Jesus answered, Verily, verily, I say unto thee, Except a man be

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born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth...so is every one that is born of the Spirit."

"To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive...When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering."

Humanity is born of "water and of the Spirit" as a result of the twofold baptism: repentance (separation from what is false), and the Holy Ghost (inseparability from what is true). "Born of the Spirit, born of God" in this way, "the new child or divine idea" continually gathers "new energy."

See 249:6-8, "Let us feel the divine energy of Spirit, bringing us into newness of life..." Also 534:12-17, where the "Son of the Virgin-mother unfolded the remedy" for the "energy" which is opposed to Spirit. And again, 445:19-21, which is about the "unlabored motion of the divine energy in healing the sick."

(The idea of language and calculus, leading to birth, baptism, energy, suggests the tones of the fourth and fifth days of creation within this particular development.)

295:31-3 (birth)

"...error theorizes that spirit is born of matter and returns to matter, and that man has a resurrection from dust; whereas Science unfolds the eternal verity, that man is the spiritual, eternal reflection of God."

Of all that the capitalized terms stand for, man is born; to all that the capitalized terms stand for man returns. He does not come from and return to matter. In this way man is the "reflection of God." In "The New Birth" Mrs Eddy writes (Mis 17:18-21): "This spiritual birth opens to the enraptured understanding a much higher and

holier conception of the supremacy of Spirit, and of man as His likeness, whereby man reflects the divine power to heal the sick."

In Mis 183:9-14 she comments on John 1:12-13: "But as many as received him, to them gave he power to become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. . . Man is free born. . . Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection."

We thus arrive at the supremely important metaphysical concept, reflection. To "reflect" means in part "to bend back, to cause to turn backward. . . to throw or turn back the thoughts upon anything; to contemplate."

505:28-7 (reflection - "Original reflected" MH)

"God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final."

"Understanding is a quality of God." The word "quality" is from a root meaning "how constituted." It is possible to understand something only when its constituent elements and qualities are unfolded in orderly and digestible form. Man is the reflection of God when he understands and expresses God's constituent nature and qualities.

301:5-29 (reflection)

"Few persons comprehend what Christian Science means by the word reflection. To himself, mortal and material man seems to be substance, but his sense of substance involves error and therefore is material, temporal. On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects the divine, which constitutes the only real and eternal entity."

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Webster quotes Sir W. Hamilton as saying: "We cannot be said to reflect upon any external object, except so far as that object has been previously perceived, and its image become part and parcel of our intellectual furniture." According to the above reference, man is the reflection of the substance of Spirit. "Substance," from "under+to stand," has the same meaning as "understanding." Spirit imparts understanding. This appears humanly as man reflecting the divine substance of Spirit.

See 278:1-11, "Substance versus supposition." Also 468:21-24, where "the spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

480:1-7 (reflection and substance)

"When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints."

"Spiritual reflection" is symbolized by the sevenfold rainbow as a "trace of heavenly tints." This represents the covenant of inseparability from God which is given to Noah in the Bible's second thousand-year period. It signifies the everpresence of the "spirit of God," or the fact that the substance of Spirit fills all space.

See 503:15-17, where "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." Also 78:16-32, where the fact that "Spirit pervades all space" is the antidote to spiritualism and electricity. Spiritualism is the belief that Spirit can communicate with man through electric material effects, that Spirit is divided into spirits, and that Spirit and matter mingle, etc. Spiritualism and electricity stand for the false sense of communion and communication. In one of the early editions of Science & Health, electricity is said to counterfeit the flow of the Holy Ghost. The influx of the Holy Ghost, or Holy Spirit, establishes the true sense of communion with God.



29:24-1 (communion)

"The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit... Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God."

To the "Virgin-mother" there was "but one real attraction, that of Spirit" (102:9). Mary's state of thought stands for the absolute purity of spiritual communion. During this communion, the bread of God, which is the understanding of God, comes down from heaven in a form which is digestible to humanity. Mrs Eddy writes on 35:25-26, "Our Eucharist is spiritual communion with the one God." When, in Acts 2, the disciples were likewise in "self-conscious communion with God," they too were filled with the Holy Ghost. The result was a foretaste of the whole world understanding the language of Spirit, and therefore being spiritually reborn. The reality of the Christian Church as the body of Christ, begins with this true "communion." And thus it is that in the next development we are led to the true idea of "body."

EXPANSION OF THE SYMBOL "DRY LAND" – THIRD TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "SOUL"

507:1-2 (dry land)

"In metaphor, the dry land illustrates the absolute formations instituted by Mind."

We learn from 505:9-12 that these "absolute formations" are of the nature of "identities," or "ideas."

"Absolute" is from the same root as "absolve," "to set free," and means "free from imperfection... free from mixture, pure... determined in itself and not by anything outside itself" (Wbr).

The dry land is called "Earth." Part of the dictionary definition

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of "earth" is "the world as the dwelling place of man...the mortal body." At the resurrection, the body of Jesus was "absolved from death and the grave" (My 218:13) - i. e. it reached the point of the absolute. Earth's absolute identities are forever absolved from sin. Therefore they bring about the absolution of the material sense of earth.

### 585:5-8 (earth)

"Earth. A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea."

We see from this reference that there is but one kind of earth. To material sense it is "matter"; to spiritual sense the same earth is "a compound idea." In other words, a material sense of something which is spiritual does not make that something material. See 573:17-1 The "new heaven and new earth" which St John beheld, were the original heaven and earth depicted in the first chapter of Genesis. In place of the false sense of heaven and earth afforded by his "material visual organs for seeing" was "the spiritual sense, the subjective state by which he could see the new heaven and new earth." This "subjective state" was a foretaste of the "absolute," we are told, or of the "kingdom of God" within him. We are thus considering the contrasting testimonies of material sense and spiritual sense relative to the same thing. Note that in this reference "spiritual sense" is the same as "the [human] consciousness God bestows." This shows that spiritual sense originates in God.

We read on 56:8-13 that spiritual sense is "revealed from heaven"; and on 548:15-17 that "angels, the true ideas of God" constitute "the spiritual sense of being."

### 209:31-32 (spiritual sense)

"Spiritual sense is a conscious, constant capacity to understand God."

"Capacity" is from "to take, contain." It means "the power of receiving and holding ideas." The understanding of God is what "Spirit

imparts" in the second day of creation. Spiritual sense, in the third day, takes in and contains within itself this divine impartation. In other words, spiritual sense understands what Spirit imparts. This appears humanly as the student cultivating spiritual understanding. Divinely, it is the realization that spiritual understanding is already the content of spiritual identity, and that, as such, it reproduces itself from within itself.

See Mis 60:28-6 "...if mortals are instructed in spiritual things [if spiritual sense is accepting what Spirit is imparting], 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."

7:17-23 (spiritual sense)

"Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian."

Spiritual sense is Soul-sense, the opposite of all forms of physical sensation. It must be allowed to guide the whole human experience. Human experience (like the second degree in the scientific translation of mortal mind) is then made up of the appearing of spirituality and the disappearing of physicality. The earth bringing forth the grass, herb, and fruit tree typifies spiritual self-satisfaction in contrast to "a self-satisfied ventilation of fervent sentiments."

See 566:1-9 where, in the third thousand-year period of the Bible, the children of Israel, as "the representatives of Soul, not corporeal sense" (583:5), are guided by spiritual sense in their "passage from sense to Soul," — that is, from Egypt to the promised land, or the dry land. To spiritual sense the children of Israel are "the ideas of God...Christ's offspring." To material sense they appear as "men, casting out error and healing the sick." See also 265:31-2 where "The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul [the wilderness journey], where the creations of God are good, rejoicing the heart." (Additional reference, 298:13-20.)

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597:16-19 (wilderness)

"Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Compare this definition with the "transitional" second degree on 115:25-27, and also with 95:30-3. The second degree is where "evil beliefs [are] disappearing," and where the whole process of spiritual and scientific translation is taking place. In the second degree spiritual sense unfolds to humanity the great spiritual facts of the third degree. The result is humanity's journey out of first degree bondage.

See 131:6-10 where the "Science of Soul" overcomes the opposition of sensuality, and causes "the false evidence before the corporeal senses" to disappear. Also 297:12-15, dealing with "change" of material sense evidence.

Heb 11:5, Gen 5:24, 214:5-8 (translation)

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

"And Enoch walked with God; and he was not; for God took him."

"If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal."

Like the children of Israel in the wilderness, Enoch walked with God on the journey "from sense to Soul." Because he "pleased God," spiritual sense guided him to the promised land of "life eternal." This means that "God [Soul] translated him" out of a sense of confinement within five corporeal senses, or the mortal body. Enoch prefigures Jesus. Jesus "rose above the physical knowledge of his disciples, and the material senses saw him no more" (46:26). Like Enoch, Jesus was lost to material sense but found to spiritual sense. A "material sense of things" disappeared, and "he was not for God took him." Enoch "pleased God." He ceased to identify himself with the material sense of "pleasure." "Pleasure, delight" is the meaning of "Eden," the symbol of "the mortal, material body" (526:29-1). As with Adam "it is not good. . .

to be alone" in the garden of Eden (Gen 2:18), - that is, to have one's perception "confined to the evidence before the corporeal senses." See 116:5-6, where scientific translation "reverses the evidence before the corporeal human senses."

390:9-11 (pleasures and pains of sense)

"Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul."

The process of spiritual "exchange" is the same as the process of translation. See 123:12-15, where "divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." Also 269:14-16, where "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."

From 226:22-227:29 we see how the mortal body is the "house of bondage," but that once the spiritual understanding of body is arrived at, the "fetters fall." "Slavery is not the legitimate state of man. . . The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being."

On 359:29-12, the "second artist" will not exchange his material ideals for what are, to him, the transcendental, vague, and indefinite spiritual ideals of the "first artist." These demand too much "self-abnegation." Yet to the first artist "nothing is lost, and all is won" through the understanding of Soul's transcendency of "personal pleasure" and "self."

582:24-27 (slavery to the body)

"Canaan (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body."

To material sense the land of Canaan is man enslaved by the mortal body. To spiritual sense it is the children of Israel's promised land. We read in Lev 25:38, "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and

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to be your God." And in Num 32:22, "And the land [shall] be subdued before the Lord...and before Israel; and this land shall be your possession before the Lord." The belief that body is material has first to be subdued by the understanding of what body really is; then "ye shall return...guiltless" to possess the spiritual sense of body.

"Man's enslavement to the most relentless masters - passion, selfishness, envy, hatred, and revenge - is conquered only by a mighty struggle" on the journey "from sense to Soul" (470:6-11). Jacob struggled at Peniel "with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains." As the result of his struggle "his name was changed to Israel," and he was awarded his spiritual identity (308:16-12).

302:3-13, 172:23-31 (finding spiritual identity)

"The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged...The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of matter, are real, is a mortal belief; and this belief is all that will ever be lost." "What is man? Brain, heart, blood, bones, etc., the material structure? If the real man is in the material body, you take away a portion of the man when you amputate a limb..."

In both of the above references the marginal heading is "Identity not lost." But identity would be lost if it were confined within a mortal body. Identity is found in the "conscious, constant capacity" of spiritual sense to "understand God." The word "identity" is from "the same." It means "sameness in all that constitutes the objective reality of a thing: self-sameness, oneness...in the philosophy of Schelling, reality at its deepest level at which subject and object are one" (Wbr).

Spiritual sense understands that God is in Himself both subject and object. God as subject eternally reflects upon Himself as object. This infinite self-reflection constitutes the divine identity. To material sense subject and object are two. From this mistaken sense arises the concept of sexual gender ("sex" from "to cut"),

and of sin. Man's identity reflects God's own subject-object identity. The one is as sinless as the other.

Under the heading "Soul imperishable," we read on 310:18-25, "Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost, - that soul may be lost, and yet be immortal. If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense that sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion." The self-destroying element, sin, is the opposite of the "seed within itself."

See 214:26-3 ("The senses of Soul" MH). "How transient a sense is mortal sight, when a wound on the retina may end the power of light and lens! But the real sight or sense is not lost. Neither age nor accident can interfere with the senses of Soul, and there are no other real senses. It is evident that the body as matter has no sensation of its own, and there is no oblivion for Soul and its faculties." The material senses can be lost because they testify to subject and object supposedly cut from each other.

Continuing with the idea of subject-object identity, we read on 507:7, "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." When objects and subjects are spiritually named and defined, each reflects the other's identity in order to be itself.

Sir W. Hamilton says "identity is a relation between our cognitions of a thing, not between things themselves" (Wbr). When Jacob beheld his brother's face as "the face of God" (Gen 33:10), he was renamed Israel which means "ruling with God." This true relationship between subject and object constituted his spiritual identity.

In answer to the question, "What are body and Soul? Mrs Eddy writes on 477:19, "Identity is the reflection of Spirit." Identity is the reflection of that which imparts understanding in the second day of creation. "Reflection" in the tone of the second day corresponds to "spiritual sense" in the tone of the third day.

467:17-22 ("Soul not confined in body" MH)

"Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser... This is a leading point in the Science of Soul, that Principle is not

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in its idea. Spirit, Soul, is not confined in man, and is never in matter."

This statement is preceded by the question, "What are the demands of the Science of Soul?" These demands are focussed in the two great commandments, Love God supremely, and Love thy neighbour as thyself. When Jacob beheld his brother's face as "the face of God," and in consequence established his spiritual identity as Israel, he was acting in obedience to these two great commands. He understood the "leading point in the Science of Soul, that Principle is not in its idea." Jacob was beginning to experience the sinlessness of Soul, or Soul "not to be found in the body" (288:22).

Writing of the two great ruling lights of the fourth day of creation (symbolic of these two ruling commandments) Mrs Eddy says (510:16-18), "The sun is a metaphorical representation of Soul outside the body..." "The greater cannot be in the lesser" but is reflected by the lesser. God is not in man but is reflected by man. Principle is not in its idea but is reflected by its idea. Soul is not in body but is reflected by body. The body is not mortal but immortal; is not terrestrial but celestial.

See 121:22-23, 122:7-14, 122:29-3. Here the error of belief that Soul is in the body is reversed "by the simple rule that the greater controls the lesser." We read: "The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery." The fact "that there is but one Soul, and that Soul is not in the body" "includes a rule that must be understood, or it is impossible to demonstrate the Science" (Mis 75:6-14).

See 438:8-12, where "Nerve" claims to be "a ruler in the Province of Body, in which Mortal Man was reported to reside." Also 203:17, dealing with the sin of believing that the "one Supreme Ruler" is "imprisoned in a sensuous body."

39:10-12 (Soul not in the body)

"The educated belief that Soul is in the body causes mortals to



regard death as a friend, or as a stepping-stone out of mortality into immortality and bliss."

See 42:15-25, on the subject of the resurrection, when Jesus proved that mortality, or death, does not lead to immortality: "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter... Let men think they had killed the body! Afterwards he would show it to them unchanged." Jesus' body was forever changeless. A material sense of that body never changed it into a material body. At the resurrection Jesus finally proved this to be so. In attempting to kill spiritual identity mortality kills itself.

593:9-11 (resurrection)

"Resurrection. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding."

Resurrection and translation are one and the same spiritualizing process. Through "spiritualization of thought" (second degree), "material beliefs" (first degree) yield to "spiritual understanding" (third degree). This is resurrection.

See 314:12-16, on "the bodily resurrection" MH. "When Jesus spoke of reproducing his body... and said, 'Destroy this temple, and in three days [the equivalent of the first three days of creation] I will raise it up,' they thought that he meant their material temple instead of his body." The symbol of spiritual "reproduction" is the earth bringing forth from within itself in the third day of creation. As shown by 509:1-8, this appears humanly as "bodily resurrection." To Jesus there was no such thing as a destructible material body. Jesus proved that "If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter" (488:27-31).

317:20-29 (resurrection)

"Our Lord and Master presented himself to his disciples after his

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resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary. To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth."

To material sense, Jesus inhabited a mortal body that died and lived again. To spiritual sense his body was the deathless, self-reproducing "body of Christ." Later on, the Christian "church" became the symbol of his "body," and was, in turn, identified as the "bride of Christ." Spiritually understood, his "body" was "generic man," symbolized by the woman in the Apocalypse. The sole reality of the mortal concept of body is the reflection of this one universal body. To Paul, human marriage, rightly regarded, was the symbol of the subject-object relationship which alone can give the true understanding of body. He writes in Eph 5:23-33: "the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . ."

Matt 22:30 (resurrection)

"... For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The bridegroom marries, the bride is "given in marriage." In the resurrection, the bride, the "sense of Soul, which has spiritual bliss and enjoys but cannot suffer" (582:15), and the "bridegroom," "spiritual understanding" (582:17), are one in spiritual wedlock, and therefore one in identity. We read on 64:17-25, "Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace."

In the "Science of wedlock," "sex or gender [is] eliminated" (My 268:24-10). Here "gender" is conceived of spiritually, as in the third day of creation when the earth, the body of Christ, brings forth the grass, herb, and fruit tree (see 508:13-21).

Happiness is born of spiritual wedlock. We read on 57:18-21, "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." See also 463:14-19, where "the new child, or divine idea" is "born of Truth and Love." The birth of spiritual identity and the birth of "happiness" are thus one and the same thing.

60:29-3 (happiness)

"Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment."

Earth's true identity, and therefore generic man's true identity, is found in Soul. Symbolized by the grass, herb, and fruit tree, spiritual identity brings forth unselfed happiness from within its own resources in the form of spiritual gender. This constitutes the "higher enjoyments" which "alone can satisfy the cravings of immortal man."

See Mis 287:8-13. "To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it. Science corrects this error with the truth of Love, and restores lost Eden. Soul is the infinite source of bliss: only high and holy joy can satisfy immortal cravings."

Ps 36:8, Ps 63:5 (satisfaction and joy)

"They shall be abundantly satisfied with the fatness of thy house [the spiritual understanding of identity or body]; and thou shalt make them drink of the river of thy pleasures."

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"My soul shall be satisfied as with marrow and fatness; my mouth shall praise thee with joyful lips."

### EXPANSION OF THE SYMBOL "STELLAR COSMOS" - FOURTH TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "PRINCIPLE"

84:28-1 (astronomy)

"All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse."

The symbol of the fourth day is the entire stellar cosmos, or universe, - in a word, astronomy. The "identities," or "bodies," emphasized in the third day are now "celestial," or "in heaven." That is, they are ideas held subjectively in Principle, as symbolized by the stars. "Astronomy" is from "star + to distribute, arrange." It is defined as "the science which treats of the celestial bodies, their magnitudes, motions, constitution, etc." "Astrology" (which originally gave rise to astronomy) is from "star + discourse," and is "the pseudo-science which treats of the influences of the stars upon human affairs, and of foretelling terrestrial events by their positions and aspects" (Wbr). The theories and practices of astrology reached their height in Babylon during the fourth thousand-year period of the Bible. The prophet Daniel, who is so deeply concerned with the downfall of Babylon, counteracts this influence with the idea of government by Principle in earth as it is in heaven. He writes (Dan 4:35), "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Daniel is countering the belief that "there exists a mutual influence between the celestial bodies, the earth and animated things"; that "animal bodies are susceptible to the influence of this agent, disseminating itself through the sub-

stance of the nerves." Spiritually translated, "nerves" are the "angels of His presence which have the holiest charge." Angels, "God's thoughts passing to man" (581:4), are the antidote to the supposed flow of an "animal magnetic fluid" from "one living organism" to another (see 100:5).

In the order of the days of creation, the Science of ideas that comes to us from God in the first day is represented as being "thoroughly learned and properly digested" in the second and third days. The result is that in the fourth day "we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." Just as the mathematical calculus is the means of determining the moving relationships of the stars, so the divine infinite calculus treats of the relationships between the ideas of God that make up the movements of the universe.

121:4-32 (astronomy and astrology)

"Copernicus mapped out the stellar system, and before he spake, astrography was chaotic, and the heavenly fields were incorrectly explored. The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men. . . The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis. As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe."

"Copernicus mapped out the stellar system"; Christian Science maps out the system of God's ideas, - exploring "the heavenly fields" spiritually and accurately. The solar system, with the sun as its "central stillness," typifies a calculus of ideas which is "not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle" (Ret 93:10-16).

The earth revolves "about the sun once a year besides turning daily on its own axis." This symbolizes the full cycle of relationship between the idea and its Principle as revealed in Christian Science. This astronomical order "imitates the action of divine Principle; and the universe. . . is allied to divine Science as dis -

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played in the everlasting government of the universe."

See 122:32-4, with its MH "Ptolemaic and psychical error."

"Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear." "Psychical" means "of or pertaining to the mind; mental; contrasted with physical" (Wbr). Christian Science teaches that which is neither physical nor psychical but spiritually metaphysical. We read on 269:11-13, "Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions." One of the principal branches of metaphysics is given in the dictionary as "ontology," or the "Science of being." 460:3-5 says of ontology: "Ontology is defined as 'the science of the necessary constituents and relations of all beings,' and it underlies all metaphysical practice." Spiritually understood, ontology is the Science of ideas and their relation to their Principle and to each other. This is the Science of the divine infinite calculus, whose symbol is the rotations and revolutions of the stellar cosmos.

112:32-3 (metaphysics)

"God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle." (MH "Principle and practice")

The "fixed rules" for demonstrating the "one divine Principle of all Science" are represented by the two great lights of the fourth day. These are "the greater light to rule the day" (the understanding of the Principle itself), and the "lesser light to rule the night" (the practical elimination of darkness as a result of this understanding.) This is indicative of "Principle and practice" as in the above marginal heading.

146:31-5 (metaphysics)

"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.

This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease." (MH "Reduction to system")

Here again the two great lights or the two fixed rules are indicated, namely, the reduction of divine metaphysics to a comprehensible system of ideas, and the "present application" of this system "to the cure of disease." "Reduce" means in part "to bring into a certain order, arrangement, classification, etc., . . . to change the denominations of . . . without changing the value" (Wbr).

See 471:22-31, where the question is asked, "Are doctrines and creeds a benefit to man?" Mrs Eddy replies, "The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleams of that which interprets God as above mortal sense. . . Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science."

Christian Science is the name of the system to which divine Science is reduced without its original value having been changed. This is "a benefit to man" because it is the doctrine of divinity made comprehensible to humanity. A "doctrine" is a "principle, or a body of principles" (Wbr). Mrs Eddy "caught the first gleam of that which interprets God as above mortal sense." She caught a gleam of metaphysics above physics, — she caught "a gleam of the infinite idea of the infinite Principle" (582:11), — of the fact that "in divine Science, God and the real man are inseparable as divine Principle and idea." She saw that "God is the Principle of man, and man is the idea of God" (476:4-5, 9-10). In other words, she saw that "Principle and its idea is one, and this one is God. . . and His reflection is man and the universe" (465:16-1). The system of Christian Science is the means whereby divinity is interpreted to humanity.

124:14-19, 272:28-32 (interpretation)

"The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood." (MH "Right interpretation")

"The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all

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that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science." (MH "God the Principle of all")

To "interpret" means "to explain, or tell the meaning of, to translate into intelligible or familiar language or terms..." "Universe" is from "one + to turn...turned into one, combined into one whole." It means "All created things viewed as constituting one system or whole; the creation; the cosmos" (Wbr).

The system of Christian Science, and the system of the universe, or cosmos, are one. This one is Principle's interpretation of itself, - the "version," translation, or idea of Principle, whereby Principle makes itself comprehensible.

We read on 320:24-25, "The one important interpretation of Scripture is the spiritual." Peter says (II Pet 1:20): "...no prophecy of the scripture is of any private interpretation." Private interpretation implies personal interpretation, the opposite of Science, the opposite of the interpretation of Principle, the opposite of one impersonal "version." See 546:27-8, "The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand. If mathematics should present a thousand different examples of one rule, the proving of one example would authenticate all the others. [In Job 33:23, Job calls for "an interpreter, one among a thousand, to show unto man his uprightness."] A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture."

The "correct interpretation of Scripture" and the correct interpretation of the universe are one. This one is provided by the system of Christian Science, whereby "man gains the divine Principle and explanation of all things" (see 83:25-31). In Mis 364:10-21 "Christain Science" is declared to be "God's right hand grasping the universe."

123:16-29 (system)

"The term Christian Science was introduced by the author to desig-



nate the scientific system of divine healing. The revelation consists of two parts: 1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master. 2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being."

See 146:2-18, where "schoiasticism," with its different systems of religion and medicine, "clings for salvation to the person, instead of to the divine Principle, of the man Jesus." This makes all such systems "barren of the vitality of spiritual power."

See also 112:3-31, where the one real "school of Christian Science" teaches the demonstrable system of an impersonal Principle in contrast to "Man-made systems" of human opinions taught by the schools of philosophy. Only on the "foundation" of "demonstration" is a "genuine school of this Science" established. According to 483:32-5, "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached." Once this is accomplished, the "ordinary scientific schools" can never "wash away its foundations, for it is built upon the rock, Christ."

464:21-29 (foundational system)

"In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void. Falsity has no foundation. 'The hireling fleeth, because he is an hireling, and careth not for the sheep.' Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics."

A pathological system of Christianity, founded on divine Principle, not on personality, is "honest," free from the dishonest, mercenary motives of "the hireling."

See 453:16-17, "Honesty is spiritual power." Also 456:3-24, where "Science makes no concessions to persons or opinions," or to the dishonest theories and practices of "chicanery and quackery." On

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454:11-13, the "doctrine of absolute Christian Science" that "evil or matter has neither intelligence nor power" is "the great truth which strips all disguise from error," - i. e., it unmasks everything which is personal and hypocritical. The word "person" is from "a mask used by actors," and means "to sound through." "Hypocrisy" is from "playing a part on the stage." Principle sounds through its own impersonal doctrine of "absolute Christian Science," not through anything personal.

### 41:18-21 (absolute)

"No ancient school of philosophy, materia medica, or scholastic theology ever taught or demonstrated the divine healing of absolute Science."

"Absolute" means "determined in itself, and not by anything outside itself; not dependent or relative...fundamental...free from the variability and error natural to human perception and human ways of thinking" (Wbr).

The ancient schools of philosophy etc., neither teach nor demonstrate the "divine healing of absolute Science" because they are based on "persons and opinions" rather than on Principle. See 109:6-10, where the demonstration of healing proves Principle to be "absolute and divine." On 107:5-6 Mrs Eddy says that what she discovered and named Christian Science was "the absolute divine Principle of scientific mental healing." 274:23-25 tells us "Divine Science is absolute, and permits no half-way position in learning its Principle and rule - establishing it by demonstration."

See also My 242:1-14, where "Christian Science is absolute." Except it is "practised" from this standpoint there is "no Principle to demonstrate and no rule for its demonstration...In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it."

(Additional references: 283:11, 448:23-25)

### 283:24-31 (demonstration)

"The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be

accurately stated. We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere."

The Principle, and the Science which interprets it, must both be "accurately stated" before they can be practised and demonstrated in daily life.

See 128:4-13, "Practical Science," also 162:16-28, "Practical success" MH.

Returning to 123:24-29, notice how "present demonstration" is "proof" of "an ever-operative divine Principle." Proof, practice, operation, demonstration, etc., all stem from the foundations of absolute Principle, — that is, from the system of Christian Science, or the interpretation of divine metaphysics.

130:7-14, 131:3-5 (demonstration)

"It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate the actuality of Science. It is unwise to doubt if reality is in perfect harmony with God, divine Principle, — if Science, when understood and demonstrated, will destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power... There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being."

"Harmony" is from a word meaning "joint." In music it means "the science of the structure, relation, and progression of chords," and "suggests the pleasing concord of simultaneous sounds or strains differing in pitch or quality." See 60:24-28, dealing with "Spiritual concord" MH.

The "music of the spheres," or the "harmony of the spheres," is a phrase that originated in Greek philosophy to denote the interrelating movements of the celestial bodies. Paul writes in Rom 8:16-17, "We are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ." Paul is referring to the harmonious relationships that exist between ideas which are "jointed" to one common Principle and to each other.

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573:13-24 (harmony)

"Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people."

"Harmony" is "heaven." The Glossary definition of "heaven" reads in part: "Harmony...government by divine Principle" (587:25). The firmament is called heaven in the second day of creation because of the harmony of relationship which results from mutual understanding. Understanding their Principle primarily, men understand themselves and each other secondarily. But in the order of the days of creation, this interrelating harmony is not represented as being at the point of demonstration until the fourth day. Its symbol then is the infinitude of celestial bodies which are set in the firmament of heaven, and which move in harmony together as they constitute the universe. The Principle which holds these bodies in place is expressed by their relationship to each other.

470:32-5 (harmony and relationship)

"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."

Throughout eternity, man, the idea, is joined in perfect harmony to God, the Principle. This divine "magnetism" has never been disrupted by the suppositional forces of animal magnetism. See 258:28-30, "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate." Mrs Eddy writes in Mis 151:13-17, "God is...man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'"

See 331:26-8, where "Life, Truth, and Love," the "triune Person called God," or "the triply divine Principle, Love," represent a "trinity in unity." Embraced in this trinity is "the intelligent relation of God to man and the universe...His tender relationship

to his spiritual creation." In divine metaphysics all relativity is embraced within the absolute; all relationships are founded on the fact that absolute Principle is Life, Truth, and Love, or Father, Son, and Mother in Himself. This leads to what is meant by the Person of God, — the Person of the infinite One.

302:25-26 (Person)

"God is Love. He is therefore the divine, infinite Principle, called Person, or God."

In Mess. '01. 3:7-7:29, in the section, "God is the infinite Person," we read, "...because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God... He is the infinite Person, but not three persons in one person... Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth and Love..."

112:16-20, 465:16-1 (One)

"From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and to-day, and forever...'"

"Question.—Is there more than one God or Principle? Answer.—There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."

The divine Principle, God, is reflected in the divine idea, man. We are told on 202:3-5, that this "scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done." The fifth development, which we come to next, presents this very "life-practice" of Principle.

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### EXPANSION OF THE SYMBOL, FISH AND BIRDS - FIFTH TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "LIFE"

262:7-16, 24-26 (fish and birds)

"By putting 'off the old man with his deeds,' mortals 'put on immortality.' We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings - our efforts to find life and truth in matter - and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being... Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort..."

The abundant life brought forth by the waters in the fifth day of creation is typified by the fish and the birds. The fish fill the waters, the birds "fly above the earth in the open firmament of heaven." These are the opposite of the "shallow" divings and "feeble flutterings" referred to in the above reference.

The birds are "soaring aspirations" (511:25) which rise "above the mortal to the immortal idea of God." They typify the "God-like man" inspired "to reach the absolute centre and circumference of his being." Rising "above the earth," mortals put off "the old man with his deeds," and "put on immortality." As immortals they live in the open firmament of heaven where centre and circumference are one. But they "rise spontaneously" to this "higher standpoint" only because they first start out from it. As Jesus explained, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (Jn 3:13). Thought is circulating from and to the Person of Principle, the culminating tone of the preceding development.

"Spontaneous" is from "of free will, voluntarily." It means "proceeding from or acting by internal impulse... without external force, self-acting. Produced without being planted or without human labor, indigenous." The word "voluntary" emphasizes "the idea of freedom from constraint." The spiritual implication is that thought is subject to absolute Principle instead of being dominated by human will. This is the theme of My 253:26-3: "We understand best that which begins in ourselves and by education brightens into birth. Dare to

be faithful to God and man. Let the creature become one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist." A student has "begun to be a Christian Scientist" when the firmament "opens" and he is able to say in some measure, 'I come from the Father, and I go to the Father' (Jn 16:28). Starting out from the Father thought rises spontaneously to the Father.

"Soaring aspirations," or the birds, are the "heaven-born aspiration[s]" of 16:20-23. We read in this passage, "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."

"Aspiration," like "inspiration," is from "to breathe." Its meaning includes "a drawing out by suction," — that is, by the reduction of air pressure. The "open firmament" is organically pressureless; the only gravitation is Godward. All that is born of the open firmament is instantly sucked back to the open firmament, — it eternally circulates without constraint in the open firmament. This is the ever-open "way" of life exemplified by Jesus. To begin to live this life is to begin to be a Christian Scientist.

326:16-22 (the open way)

"The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way."

To live according to the "numeration-table of Christian Science" is to have "the numerals of infinity called seven days" as life's permanent spiritual values. This new life "can never be reckoned according to the calendar of time." It is the revelation of "eternity," and appears only in proportion as "mortality disappears" (520:12). The order of these seven timeless "days" is the "way" which the Father opens for the student's continuous advancement. According to this "way" ideas circulate spontaneously and instantaneously from and to Himself.

See 487:3-6. "Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both

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before and after that which is called death." Also 24:4-13. Here the original meaning of the Bible (based upon the pattern of the seven days) is "the chart of life," and opens "the way for Christian Science to be understood." He to whom this way is revealed rises "into newness of life with regeneration." On 497:3 the first tenet of Christian Science declares that "the inspired Word of the Bible [is] our sufficient guide to eternal Life."

### 46:20-29 (the way)

"Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was 'the way'; that is, he marked the way for all men." ("Spiritual ascension" MH)

Jesus' "way" was the way of exaltation "above the earth." It was the way of "spiritual ascension" into the open firmament of heaven. But in order to exemplify this ascension, he had first to lay down the mortal sense of life. (Additional reference 202:15-23.)

### 51:7-18 (laying down a mortal sense of life)

"He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life, and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished."

Jesus proved that God was not only his Life but the Life of all mankind. Thus "he became the way of salvation to all who accepted his word" (316:1-2). In John 10 he refers to himself as "the door of the sheep." He says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a



robber...All that ever came before me are thieves and robbers." Jesus stands for the eternal nowness of Life. To believers in time, this life is a future life rather than a present life. Instead of coming from Life as the only way of returning to Life, they believe they will one day arrive at Life having started from temporal premises. Those who believe they can take what does not belong to them are "thieves and robbers."

Typified by the fish of the fifth day of creation, he says in v. 10: "I am come that they might have life, and that they might have it more abundantly." Typified by the birds that rise above the earth, he says in v. 15: "I lay down my life for the sheep." He continues, "there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again...I have power to lay it down, and I have power to take it again...My sheep hear my voice...And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." Mrs Eddy writes (264:24-265:15), "Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love. When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, - all the glories of earth, and heaven and man... Mortals must gravitate Godward [i. e. above the earth], their affections and aims grow spiritual, - they must near the broader interpretations of being, and gain some proper sense of the infinite, - in order that sin and mortality may be put off. This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action [the sphere of the open firmament], a more expansive love, a higher and more permanent peace."

"Godward gravitation" (MH p. 265), which annuls the pressure of "earthward gravitation" (272:23), is possible only when we start from the highest standpoint of oneness with the Father, and allow the human demonstration of this oneness to be always on an ascending scale.

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25:3-12 (laying down the mortal sense of life)

"The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life."

The "accursed tree" is the tree of death which Jesus overcame with the "tree of life." The tree of life was the origin and ultimate of his being. The tree of death, or the tree of the knowledge of good and evil, is typical of the entire birth-death cycle of mortal life. The tree of life is typical of life coming from and returning to the one Life. Jesus' life was "his Father's business;" daily it flowed from the Father to the Father, in contrast to the blood that flows in the veins of mortals.

426:11-427:21 (tree of life)

"If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a 'tree of life,' known by its fruits. . . . When it is learned that disease cannot destroy life, and that mortals are not saved from sin and sickness by death, this understanding will quicken into newness of life. . . . Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal. . . . Death is but another phase of the dream that existence can be material. . . . If man is never to overcome death, why do the Scriptures say, 'The last enemy that shall be destroyed is death'? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin."

Death and time are synonymous. They are overcome by the "numerals of infinity called seven days," because these "can never be reckoned according to the calendar of time," but "reveal eternity, newness of Life." The Life which is God is always new and fresh, never old or stale. The symbol of eternal life is the river of life with the tree of life in the midst of it (Rev 22). A river is always the same river, but the flow of water which constitutes it is always

changing and new.

See 598:23-2 on the subject of time and eternity. Also 468:26-5, "Eternity, not time, expresses the thought of Life, and time is no part of eternity. . . Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending."

249:18-20 (time)

"Life is, like Christ, 'the same yesterday, and today, and forever.' Organization and time have nothing to do with Life."

Just as death and time are synonymous, so time and organization are synonymous. Neither have anything to do with Life. Organization and time comprise the constrictions and pressures that prevent aspirations from soaring above materiality in the open firmament of heaven. Absorption in organization, or so-called physiological life, is the seeming death of spiritual life. "Physiology" is defined as "the branch of biology which deals with living organisms" (Wbr). According to p. 165:1, physiology is "one of the apples from 'the tree of knowledge,' " or tree of death. The tree of life, on the other hand, is inorganic and eternal, - "the same yesterday, and today, and forever."

410:4-11 (eternal life)

"'This is life eternal,' says Jesus, is, not shall be; and then he defines everlasting life as a present knowledge of his Father and of himself, - the knowledge of Love, Truth, Life. 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.' The Scriptures say, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' . . ."

"Everlasting life" is a "present knowledge" of the indivisibility of Principle and its idea. The words that proceed "out of the mouth of God" constitute this ever-flowing, everpresent, ever-new "knowledge," and are the constituent elements of man's eternal life.

The idea of timeless, everpresent Life is further expressed on 289:32-2, "Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be,

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whom nothing can erase." And on 333:26-30, "The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: 'Before Abraham was, I am;' 'I and my Father are one;' 'My Father is greater than I.'"

550:15-24 (I AM)

"The continual contemplation of existence as material and corporeal - as beginning and ending, and with birth, decay, and dissolution as its component stages - hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for Deity."

The great I AM, without beginning or end, - without a temporal past, present, or future, - annuls the belief that life is at one time "embryonic," or that it starts from "an egg." "Embryology" is from "embryo" meaning "to swell, to teem" (Wbr). Embryology, with its egg theories of multiplication through cellular sub-division, is the opposite of the "spiritual spheres and exalted beings" of Life's "teeming universe" (513:6-7, fifth day context).

See 267:8-12. "It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all 'that was made.' Hence man and the spiritual universe coexist with God." Also 525:17-20 "...all things were made through the Word of God, 'and without Him (the logos, or word) was not anything made that was made.'"

The great I AM who "made all that was made" is the eternal Word of Life. The meaning of "great" includes "pregnant...elaborately full...numerous" (Wbr). What we are considering is embryology on the one hand, and spiritual multiplication on the other.

(Note that the ideas of the origin of life, the laying off of mortality, deathless immortality, the great I AM, and spiritual multiplication, suggest the tones of the first five days of creation within the expansion of the fifth day.)

548:27-549:20 (embryology and multiplication)

"Modern discoveries have brought to light important facts in regard to so-called embryonic life. Agassiz declares ('Methods of Study in Natural History,' page 275): 'Certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-division.' This discovery is corroborative of the Science of Mind, for this discovery shows that the multiplication of certain animals takes place apart from sexual conditions. The supposition that life germinates in eggs and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake. . . . Creatures of lower forms of organism are supposed to have, as classes, three different methods of reproduction and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the birth of new individuals, or personalities, but with the formation of the nucleus, or egg, from which one or more individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of the most complicated corporeal structures, including those which we call human."

The great I AM is one and indivisible. In multiplying itself, it does not sub-divide or deplete itself. It infinitely reflects upon its own oneness and thereby remains One.

See 303:5-10, "Multiplication of God's children comes from no power of propagation in matter, it is the reflection of Spirit. The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation."

Also 69:10-16 on "increasing number": "No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal."

The one Father, the one I AM, eternally reflecting upon His own oneness, is the infinite One multiplied by the infinite One, which is One. The individual "children," or reflections, of the One are thus "already created." They unfold as the "sense of increasing number in God's infinite plan" in proportion as the individual human being surrenders his belief that he is a "god," or a material creator.

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Thus "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being" (577:4-8).

Mis 104:9-10 (number and individuality)

"In Science all being is individual; for individuality is endless in the calculus of forms and numbers."

In Science individuality is constituted of the "numerals of infinity." Individuals flow together as one in endlessly multiplying forms of spiritual calculation. See Rev 7:9, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb . . ." The word "multitude" is from the same root as "multiply." See also Pul 4:7-17, "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that 'one on God's side is a majority.'" The infinitely great "One" is eternally reflected in infinite "little ones" - i. e. in the "duodecillions" of the "great multitude which no man could number." Infinite individuality, made up of the numerals of infinity operating in the divine infinite calculus, constitutes the circulation and flow of infinite and eternal Life.

117:1-5 (individuality)

"The term individuality is... open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is One, - not one of a series, but one alone and without an equal."

The word "individual" is from "not + divisible," and is defined in

part as "an indivisible entity or a totality." The individuality or indivisibility of God is that He is One. The individuality of man is the reflection of this infinite indivisible One. Jesus prayed (Jn 17: 20-22): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us... that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Jesus prayed for the whole world to demonstrate spiritual individuality in accordance with his own example. See 18:3-6 where, by reason of the fact that he "taught and demonstrated man's oneness with the Father," his "mission was both individual and collective."

258:25-3 ("Individual permanency" MH)

"Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate... Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life..."

The range of the spiritual man's thought is "from the infinitesimal to infinity" (503:3). The numerals of infinity called seven days represent this range. This infinite range of ideas constitutes his indivisible totality. Individuality is "never born and never dying" for it "reflects eternal Life."

See 569:1-2, where "Life" is specifically represented by the one infinitely individual, infinitely indivisible, "Father."

428:15-19 (Father)

"We should consecrate existence... to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy."

That which the "builder," the "everlasting Father," builds is the structure of His own Being as Christ, or Son. This means we arrive at the sixth day of creation, where the emphasis is on manhood, and the Son of God.

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See 361:9-20, "The Christian... recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: 'I and my Father are one,' - that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being.'"

(26:10-14 shows that "the godliness which animated" the man Jesus was "the Christ," or "the Spirit," implicit in his statement "I and my Father are one." "Animate" is from the same root as "animal." "Animal" derives from "breath, life, soul." To "animate" means "to make alive...to give spirit or origin to..."

Science & Health frequently makes the statement that the Ego (the I AM) and the Father are one. When, therefore, the "I" goes "unto the Father," as in the declaration, "I and my Father are one," the human concept is animated with "godliness." This animation brings into expression the Son of God. In the sixth day the breath of life which animates "man" is not animality but is the truth concerning the "animals." In other words, the realization "I and my Father are one," animates us spiritually.)

### EXPANSION OF THE SYMBOL, ANIMALS AND MAN - SIXTH TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "TRUTH"

26:12-14 (animate)

"This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him."

The meaning of "to animate" includes "to encourage."

"Courage," from a root meaning "heart," is "that quality of mind which enables one to encounter danger and difficulties with firmness" (Wbr). The antonym of courage is "cowardice." "Coward" derives from a root meaning "with tail between the legs." Courage,



the quality of the true "animal," is the foremost quality of manhood. "Cowardice" is the foremost quality of false manhood or animality. When humanity is animated by "godliness" its nature derives from divinity not animality. Mrs Eddy asks on 525:1-3, "Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God?" The "mortal sinner" is Adam, animated by the spirit of animality. But, "godliness," the spirit of God, animates man. Hence, "Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus" (338:30-32).

145:16-24, shows that the form which godliness takes in human experience is "Christian healing," in which "Truth controls error."

104:19-28 (animals and healing)

"...dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error."

The "animal propensities" of the first degree, are hypnotic in character. They are the opposite of the spiritual qualities of the third degree which scientifically heal the sick. A greater error overcoming a lesser error in hypnotism is symbolized by one animal overcoming another animal in physical nature.

See 378:10-26 and 380:15-21. In both these references animality is a coward before the qualities of true manhood. "An animal may infuriate another by looking it in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror." This illustrates "the power of Truth over error." "Gazing at a chained lion, crouched for a spring, should not terrify a man. The body is affected only with the belief of disease produced by a so-called mind ignorant of the truth which chains disease. Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error." Animal qualities, the procurers of disease, are of the nature of error. The qualities of manhood, overcoming and healing disease,

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are of the nature of Truth. Such qualities "prove man's dominion over error," in accordance with the sixth day of creation. The gaze of the godliness which animated Jesus sent animality and disease "cowering back into the jungle" of subconscious nothingness. See 514:10-11, "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm." Courage, based on spirituality, is the king of the moral qualities; it is the dawning light of manhood to which animality is made subject. When godliness, or God-likeness, animates humanity, moral courage appears. Disease is powerless to "dispute the empire" of this "king of the mental realm" (378:22). Mrs Eddy writes on 368:4-5, "Error is a coward before Truth."

418:26-3 ("Morality required" MH)

"Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil. 'Preach the gospel to every creature.' Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth. A moral question may hinder the recovery of the sick. Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease."

The "morality required" in Christian healing is morality based on spirituality, not morality based on physicality. Morality based on physicality is "moral belief." This, together with "physical belief," should be destroyed as error. The truth must be voiced to "every creature" - that is, to "every form of error." "Tumors, ulcers" etc. are physical effects caused by "moral question[s]" involved in "lurking error, lust, envy, revenge, malice."

See 28:32-6, "There is too much animal courage in society, and not sufficient moral courage." The Christian who "takes up arms" against error in himself, firstly, and in others, secondly, is using moral courage to overcome animal qualities.

See also 327:22-3. Here we learn that "reason," "the most active human faculty," awakens "man's dormant sense of moral obligation," and convinces him of his need for moral rather than animal courage. The "degrees" by which he learns "the nothingness" of animality are the three degrees in the second of the two trans-

lations.

367:24-5 shows that "the infinite Truth of the Christ-cure" causes the "waking dream-shadows" of error to "flee before the light of Truth." The Christ-cure comes "to this age through a 'still, small voice,' through silent utterances and divine anointing."

We see from 559:1-16 that this "still, small voice" is identical with the voice of "Truth's volume," "Science and Health," - the voice of the man who is whole. This "inaudible voice of Truth is, to the human mind" as when the lion of moral courage "roareth."

See also 456:25-30, where "Science and Health" is declared to be "the voice of Truth to this age."

307:31-13 (voice)

"Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter... Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, 'Where art thou?' This awful demand, 'Adam, where art thou?' is met by the admission from the head, heart, stomach, blood, nerves, etc.: 'Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.'"

The "voice of Truth" questions human consciousness: Art thou dwelling in a body of animal qualities? Art thou in belief "made up of brain, blood, bones, and other material elements"? (475:6). Art thou made up of "evil beliefs, passions and appetites, fear, depraved will" etc.? (115:21-23) Art thou subject to "tumors, ulcers, tubercles, inflammation, pain, deformed joints"? (418:2-30) Or "art thou in the living faith that there is and can be but one God," and so dwelling in the wholeness of Science?

Adam, error, attempts to hide from Truth, but Truth brings error "from under cover" and exposes its nothingness. See 97:21-24, "The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."

The volume of Truth's voice, articulated as the message of Science

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& Health, sounds throughout all consciousness, and heals the human race of sin, disease, and death.

542:5-9, 18-21 (error uncovered)

"Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. . . 'They that take the sword shall perish with the sword.' Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine."

The error which is Adam, hiding in the dark recesses of a so-called sub-consciousness, is brought by Truth from under cover and made to betray itself. Truth "sets upon error the mark of the beast," — it identifies error as animal magnetism, ignorance, nothingness. Using the sword of true manhood, Truth uncovers and destroys error "in God's own way," and causes human justice to pattern the divine. Positively, the "sword" is the "idea of Truth; justice." Negatively, it comprises the animal qualities of "revenge; anger." (Def. "sword" 595:3-4)

538:3-10 (sword, justice)

"Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. . . Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, — the unreal and the real."

See 434:11-14 & 442:7-5. At the "bar of Justice and eternal Truth" the pronouncements of the "Court of Error" are cancelled, and "Mortal Man, no longer sick and in prison" but with "his form. . . erect and commanding, his countenance beaming with health and happiness" walks forth "his feet 'beautiful upon the mountains,' as of one 'that bringeth good tidings.'" Confirming this, we read on 391:4-6, "When thou art delivered to the judgment of Truth, Christ, the judge will say, 'Thou art whole!'" Human justice patterns divine justice when its standard is: "The truth, the whole truth, and nothing

but the truth."

John 5:7-9, 7:21-24("Thou art whole!")

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath... Jesus answered... are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

When he made "a man every whit whole," Jesus did not judge according to the appearance of impotency, or emasculation, but judged "righteous judgment." He judged that man was sound and whole with no part of his manhood lacking, - no animal propensities. The word "health" is from "hale, whole." "Whole" means "total, no part lacking." "Whit" is from "creature, thing," and is indicative of the lesser ideas (the truth about the animals) that make up man in God's image. Man himself is the "compound idea of God, including all right ideas" (475:14).

See 371:30-32, where "Truth is an alterative in the entire system, and can make it 'every whit whole.'" Also 369:30-2. "To be every whit whole, man must be better spiritually as well as physically." We read on 162:4-9 how the "alterative effect of Truth" "changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." (MH "Truth an alterative")

142:4-10 ("the whole Christ")

"Anciently the followers of Christ, Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers, - the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence."

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The "whole Christ" is the "undivided garment" of pure Science. It has power over all "sickness, sin, and death."

See 117:29-12 on the "leaven of Truth," - "the 'leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.'" We read: "Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error..."

The leaven of absolute Science has been "hidden" in "Science & Health." It is leavening the whole of human consciousness, because it has already leavened the entire statement of the textbook. Mrs Eddy writes in Mis 372:5, "...the textbook of Christian Science is transforming the universe."

See 96:18-21, "These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth. Mortal error will vanish in a moral chemicalization."

242:21-29 (whole and undivided garment)

"The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: 'They parted my raiment among them, and for my vesture they did cast lots.' The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness."

The "divine Science of man," or the pure Science of Christian Science, is "woven into one web of consistency without seam or rent." This is the "Christly garment of righteousness," which is "every whit whole," - i. e. it has "no part lacking."

"What is truth?" Pilate asked Jesus. And then he answered his own question: "I find in him [Jesus] no fault at all" (John 18:38). The fact is that "To Truth there is no error, - all is Truth" (475:2). Truth is expressed in faultless manhood, in whom is no element of error or animality.

30:19-25 (one whole ideal)

"As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, - to point out the

way of Truth and Life. This idea was demonstrated throughout the whole earthly career of Jesus. . . ."

Mrs Eddy writes in Mis 105:20-21, "Christian Science is my only ideal; and the individual and his ideal can never be severed." And in Ret 93:10-16, "The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle." Neither Jesus nor Mrs Eddy could be severed from their ideal. This ideal was manifest in the wholeness of their respective missions. When the people parted Jesus' seamless robe, they said: "He saved others, himself he cannot save!" "Save thyself!" "Come down from the cross!" The carnal mind wanted Jesus to abandon the standard he was setting for the whole human race. This standard was the ideal of total victory over sin, disease, and death. "His consummate example was for the salvation of us all" (51:19). He thus became the exemplar, model, or pattern, for all subsequent human action. Jesus' ideal was the brotherhood of man in its unfragmented wholeness.

473:10-17 (ideal)

"Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ."

See 332:31-2, "Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image."

See also 25:31-32, "The divinity of the Christ was made manifest in the humanity of Jesus." "Spiritual agreement between God and man in His image" becomes apparent as "the human and divine coincidence" (561:16-20).

Understanding his divinity, Jesus declared: "I am the Son of God" (Matt 27:43). This enabled him humanly, to make himself the Son of God. His demonstration of coincidence between the human and the divine "incensed the rabbis, and they said: 'Crucify him, crucify

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him...by our law he ought to die, because he made himself the Son of God'" (94:6-11).

Mess '01.10:8-14, 30-11 (Son of God, Son of man)

"Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female. The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man...After Jesus had fulfilled his mission in the flesh as the Son of man, he rose to the fulness of his stature in Christ, the eternal Son of God, that never suffered and never died. And because of Jesus' great work on earth...the divine nature of Christ Jesus has risen to human apprehension, and we see the Son of man in divine Science; and he is no longer a material man, and mind is no longer in matter. Through this redemptive Christ, Truth, we are healed and saved..."

Peter had a clear perception of the truth contained in this statement when he declared to the "Son of man": "Thou art the Christ, the Son of the living God!" Peter's understanding of the human and divine coincidence is the spiritual "rock" upon which the Christ identity of the entire human race is built. "Rock" is defined as "Spiritual foundation; Truth" (593:18). We read on 380:4-7, "Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, 'but on whomsoever it shall fall, it will grind him to powder!'" The "Rock, Christ" and the "divine infinite calculus" are one. By their means humanity will attain total victory over the belief that man is the fallen Son of God.

137:1-7 (victory)

"His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, death, and the grave."



See 43:32-1, where "Truth and Life... seal the victory over error and death." Also 44:32-7, where Jesus "vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory."

Mis 105:17-18 proclaims, "Christian Science is an everlasting victor, and vanquishment is unknown to the omnipresent Truth."

Truth, victorious and triumphant, is specifically represented by the term "Son." (See 569:2)

519:17-21 (Son)

"How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ'?"

EXPANSION OF THE SYMBOL, "REST" -- SEVENTH TONE IN THE RANGE OF THE "NUMERALS OF INFINITY" UNFOLDING AN UNDERSTANDING OF "LOVE"

John 17:4-5 ("I have finished the work")

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The text of the seventh day reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

At the point of the seventh day of creation in his own career, Jesus "finished the work" which the Father had given him to do. He prayed: "Glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus was about to demon-

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strate the glory of the absolute as it exists in Science irrespective of human application, or the necessity of overcoming "the world."

Writing of the days of creation in Mis 279:16-21 Mrs Eddy says: "Six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all." Hence the note of victory and triumph which closes the sixth development, and the note of glory and rest which opens the seventh.

We read in Mis 216:3-6, "There remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example."

The transition from victory to glory, or from the sixth day to the seventh, is seen on 44:32-5, "... a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory." Overcoming the last enemy, death, Jesus finally overcame the first enemy, birth. He proved that his identity was the calculus of Truth held in the womb of Love. This dissolved the "great stone" of mortality, which otherwise held him in the tomb.

"Glory" means in part "brilliancy; splendor... an emanation of light supposed to proceed from beings of peculiar sanctity... a halo." A "halo" is "a circle of light appearing to surround a luminous body." (The fact is that having merged from the sixth tone to the seventh we have, at the same time, circled back to the first tone of all, - the day of radiant light.)

The victory of the cross thus leads to the glory of the crown. 254:29-32 bids us take up the cross and bear it, "for through it you win and wear the crown."

560:6-9, 561:22-25 (glory and crown)

"Rev 12:1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars... The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea."

Jesus referred to himself as the "Son of man." This means that he was the Son of generic man, or universal man, typified by "the woman in the Apocalypse," clothed in radiant light. Jesus re-

flected in himself "the coincidence of God and man as the divine Principle and divine idea." He was simultaneously the "Son of God" and the "Son of man." He finally proved that the kingdom of heaven not Mary's womb, had given him birth. This glorified him, — clothed him in subjective light.

At the beginning of his career he said to his human mother: "Woman, what have I to do with thee?" (John 2:4). When, in Matt 12:46-50, he was told: "Thy mother and thy brethren stand without, desiring to speak with thee," he stretched forth his hand towards his disciples and said: "Behold my mother and my brethren!" His twelve disciples were the symbol of universal humanity, or generic man. They not only represented the "mother" that had given him birth, but his "brethren" as well.

See 451:2-7, "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity with the crown of Love upon her brow, must be their queen of life." Mrs Eddy is quoting from II Cor 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Compare "aggression, oppression, and the pride of power" in the above reference with the definition of "Jerusalem" in the Glossary: "...the pride of power and the power of pride; sensuality; envy; oppression; tyranny." The positive aspect of Jerusalem is "home, heaven" (589:12-15).

In Gal 4:26, Paul defines the "Jerusalem which is above" as "the mother of us all," and demands that Jerusalem beneath, or the mother "which gendereth to bondage" be cast out. In the poem, "The Mother's Evening Prayer," "mother finds her home and heavenly rest" (Mis 389:25). Referring to the inorganic reality of "The Mother Church," Mrs Eddy prayed that all might "find within it home, and heaven" (Pul 11:6-8).

The need to separate from the worldly concept of motherhood is recompensed by Paul in Rom 8:39, when he says that nothing can "separate us from the love of God." Mrs Eddy writes on 304:5-15 (MH "Man inseparable from Love"), "Paul said: 'Neither death, nor life... nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.' This is the doctrine of Christian Science: that divine Love

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cannot be deprived of its manifestation, or object...The perfect man – governed by God, his perfect Principle – is sinless, and eternal." See also 248:3-5, "Love never loses sight of loveliness. Its halo rests upon its object." Love's "object" is man totally subjective to God, – i. e. at the point of perfection. This is represented by the woman in the Apocalypse radiant with light, and by Jesus glorified.

We read on 312:31-22, "The term Christ Jesus, or Jesus the Christ ... may be rendered 'Jesus the anointed,' Jesus the God-crowned or the divinely royal man... 'who, being a brightness from His glory, and an image of His being.'"

262:5-7 (glory and perfection)

"Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory."

The word "perfect" is from "to perform, finish, make, do." It means "having all the properties naturally belonging to it; complete; sound; flawless; exact; precise... pure, utter... consummate; entire." (Wbr) Jesus finished to perfection the work he had been given to do because he ascribed to God, and not to himself, the "entire glory" for it. Thus we read on 253:2-4, "the beauty of holiness, the perfection of being, imperishable glory, – all are Mine, for I am God."

See James 1:4, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James continually reiterates the theme of patience and true motherhood. Patience is typified by the ordered development of the "seven days" of genesis. These days ascribe to God the entire glory for the completeness of His "perfect work."

253:32-8, 290:19-20 ("Patience and final perfection" MH)

"The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable... God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won."

"Perfection is gained only by perfection."

It is clear from these two references that the "human footsteps leading to perfection" are the patient step by step unfolding of perfection itself, represented by the days of creation. "Final perfection" is achieved by allowing the "perfection" of the seventh day to unfold through the order of the preceding six days. See 337:16-19, "In proportion to his purity is man perfect; and perfection is the order of celestial being. . ." And 353:16-18, "Perfection underlies reality. Without perfection, nothing is wholly real."

That the days of creation patiently unfold "perfection" until "final perfection" is won, is again seen on 454:17-24: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates and leads the way. . . Wait patiently for divine Love to move upon the waters of mortal mind [the Spirit of God which moves upon the face of the waters in Gen1:2], and form the perfect concept. Patience must 'have her perfect work.'"

242:15-20 (patience)

"Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, - self-will, self-justification, and self-love, - which wars against spirituality and is the law of sin and death."

According to the dictionary that which "dissolves a solid body" is a "menstruum." In divine metaphysics the seemingly solid mortal body is dissolved by the "spiritual idea of God's motherhood," - the matrix of immortality (562:6).

The womb of Love patiently forms "the perfect concept." Simultaneously it dissolves the imperfect concept, or "adamant of error," - "self-will, self-justification, self-love." An "adamant" is "an imaginary stone of impenetrable hardness." In metaphysics it is the belief that man is a mortal "dam" born of the matrix of mortality. "Universal Love" rolled this "dam" from the mouth of the tomb, and enabled Jesus to demonstrate the true idea of "mother." The word "patient" is from "to suffer." At the baptism of repentance (which, as shown in the chapter "Marriage," is the call for the dissolution of organic motherhood) Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (56:3). "Patience" denotes "calm endurance or self-possession, especially

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under suffering or provocation." A "patient" is "a person under treatment or care...one affected." "Affect" and "affection" are from "to apply oneself to, to lay hold of." In Christian Science treatment, the quality of divine motherhood brings to birth the patient's perfect identity, and rolls away a false concept. This means that divine, unselfed love has dissolved some measure of self-love. Mrs Eddy writes (192:30), "Whatever holds human thought in line with unselfed love, receives directly the divine power." And on 375:17, "The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love." She teaches on 411:27-28, "Always begin your treatment by allaying the fear of patients," - that is, by understanding their inseparability from the womb of universal Love."

1 John 4:10-12, 16-21 (casting out fear)

"Herein is love, not that we loved God, but that he loved us... Beloved, if God so loved us, we ought also to love one another... If we love one another, God dwelleth in us, and his love is perfected in us... God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect... There is no fear in love; but perfect love casteth out fear... he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

We read on 410:14-20 (MH "Love casteth out fear"), "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear." On the subject of "trials" James says (1:2-3, 12-13), "...the trying of your faith worketh patience... Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

22:20-22 (deliverance from temptation and trials)

"Love is not hasty to deliver us from temptation, for Love means

that we shall be tried and purified."

Mrs Eddy interprets the seventh statement of the Lord's Prayer as : "And God leadeth us not into temptation, but delivereth us from sin, disease, and death" (17:8-11). See 224:29-31, where "The power of God brings deliverance to the captive. No power can withstand divine Love." Also 564:14-16, "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form." The power of Love to deliver from temptation and thereby conquer sin, leads to the true concept of "forgiveness." We read on 339:1-6, "The destruction of sin is the divine method of pardon . . . Being destroyed, sin needs no other form of forgiveness." Jesus says in the Lord's Prayer: "Forgive us our debts, as we forgive our debtors." Mrs Eddy interprets this as: "And Love is reflected in love." In proportion as our "love" is a reflection of universal "Love," our "debts" are forgiven, and we are spiritually solvent. The solvent of universal Love dissolves self-love, and so solves the problem of being.

363:8-367:9 (forgiveness)

"Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. . . He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. 'Which of them will love him most?' was the Master's question to Simon the Pharisee; and Simon replied, 'He to whom he forgave most.' Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, 'Thy sins are forgiven.' Why did he thus summarize her debt to divine Love? . . . Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent. . . 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. . . The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness. . . The physician who

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lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. . . The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love."

In declaring "Thy sins are forgiven," Jesus summarized the Magdalen's "debt to divine Love." His reflection of universal "Love," had effected "the absolution of the penitent," and her debts were dissolved. That is to say, she was "solvent," or "able to pay all legal debts" (def. "solvent"). The Magdalen had "balanced [her] account with God" (405:16). There was "full compensation in the law of Love" (574:18) for all that she had suffered.

See 574:6-575:6. The Magdalen's spiritual solvency left her "richly endowed." She heard the whisper, "'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, - Love wedded to its own spiritual idea.'" Wedding herself spiritually to the one Christ she found her identity as "the bride, the Lamb's wife," and was no longer a harlot.

The "bride," the "New Jerusalem," the "mother of us all," is the spiritual identity of the whole human race. As such it is the "church" or body of Christ, - the church of universal Christianity, of which all men are members. Using the symbol of human marriage to illustrate the relationship between the self-sacrificing "Lamb" and the spiritually unselfed "bride," Paul writes in Eph 5, "For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. . . For we are members of his body. . ."

Church is defined in the Glossary in part as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (583:12-13). That which reveals the "bride" to John in Rev 21 is "this ministry of Truth, this message from divine Love" (574:10-11). Together the calculus and the matrix constitute the "structure of Truth and Love."



35:19-25 (church)

"Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, - casting out error and healing the sick."

See 97:29-3, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love."

This "gift of divine Love" is the "bride," the "church," the spiritual reality of generic man, which the Father-Mother God gives away for mankind to wed and join. The "gift" is "heaven-bestowed and heaven-bestowing" (574:23). It is the treasure laid up in heaven, and is "spiritual recompense" for the loss of material treasures laid up on earth (Matt 6:19-21). Mrs Eddy writes (54:10-13), "That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus' intense human sacrifice."

Divinely, all men are already gathered within the membership of this church. Humanly, the church opens its gates, and, pouring itself forth as the spiritual reality of the race, draws all mankind into itself.

13:2-4 (universal bestowal)

"Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'"

Mrs Eddy asks on 2:26-30, "Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept?"

The gifts of divine Love are "inexhaustible." Humanity's need is to accept these gifts. We read on 494:5-15 (MH "Inexhaustible divine Love"), that these gifts of "grace" meet "every human need." They are not supplied to "a select number or for a limited period of time, since to all mankind and in every hour divine Love supplies

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all good."

See 328:30-4, where the purpose of Jesus' "great life-work extends through time and includes universal humanity." Mrs Eddy continues: "Its Principle is infinite, reaching beyond the pale of a single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught and will glow in all the grandeur of universal goodness." (Additional reference 57:18-20)

577:1-11 (universality and wedlock)

"...the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, - as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, - to the perfectibility of God's creation."

266:6-19 confirms that impartial and universal Love, "the divine way in Christian Science," supersedes a mere personal sense of love. The symbol, in the Bible, of spiritual completeness and wedlock is the relationship of "Michael" and "Gabriel," types of the manhood and womanhood of God. (See 566:29-13.) Michael, armed with "the hosts of heaven," "wrestles and prevails through the understanding of God;" "Gabriel has the more quiet task of imparting a sense of the everpresence of ministering Love... The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." Together, Michael and Gabriel fulfill the purposes of Truth and Love. They achieve a state of universal God-bestowed peace. The symbol of this peace is given on 57:4, and 59:11-16, "Union of the masculine and feminine qualities constitutes completeness... Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, - thus hallowing the union of interests and affections, in which the heart finds peace and home."

My 278:29-5 (universal peace)

"The Principle of all power is God, and God is Love. Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love. The Founder of Christianity said, 'My peace I give unto you: not as the world giveth, give I unto you.'"

Paul writes in Rom 13:8-10, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." "Jerusalem" means "city of peace." In terms of pure Science, the New Jerusalem, - the new city of world peace, - is the foursquare "matrix" of universal Love, the symbol of the motherhood of God.

In Is 66:13 we read: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." The revelation of the New Jerusalem, divine Science, or the Holy Comforter, is the revelation that God is the Mother of us all.

See 55:27-29, "He shall give you another Comforter, that he may abide with you forever." This Comforter, I understand to be Divine Science." Also 517:10-14, "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity."

592:16-17 (Mother)

"Mother: God; divine and eternal Principle; Life, Truth, and Love."

This is the highest of all the Glossary definitions. Yet, as shown by 569:2-3, this comprehensive idea of God as Mother is itself conveyed by the single term "Love."

Clearly the seventh development is dominated by the spiritual idea of God's motherhood. The symbol of this is the woman in the Apocalypse clothed in light. Hence the seventh development has circled round to the standpoint of the first one again, where the keynote is "Let there be light." Before she unfolds the seven days of creation in the chapter, "Genesis," Mrs Eddy writes, "the light of everpresent Love illumines the universe."

( III )

THE GATHERING OF THE "SEVEN"  
A RANGE OF SYNONYMOUS TERMS IDENTIFYING  
"ONE ABSOLUTE GOD"

"The rays of infinite Truth... gathered  
into the focus of ideas..." (504:23)

In stage 2, through the study of appropriate references, the root-symbols of the days of creation expand in the student's thought and present him with certain diversified characteristics of MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE. For, as the references show, each development abounds with the recurrence of the respective synonymous term.

The third stage presents the art of gathering up each expansion unto the "one place" of the capitalized term, and of consolidating an understanding of the term's essential meaning. In this way the full rounded tone of each one in turn defines itself. The phrase "full rounded tone" is used deliberately, because what we are concerned with in each case is a complete development. Because each expansion is sevenfold, its final tone returns to the first tone, and so completes a circle. The development as a whole is therefore symbolized by a circle, or sphere, without beginning or end, and not by a straight line, which begins and ends (see 282:6-8).

On 255:3-6 Mrs Eddy writes of the days of creation as bringing into expression "the music of the spheres." In other words, the music, or harmony, of the universe is based upon, and proceeds from, this elemental scale of pure rounded tones.

The illustrated poem, "Christ and Christmas" begins with the words: "Fast circling on, from zone to zone, - Bright, blest, afar, - O'er the grim night of chaos shone One lone, brave star." The star itself, as it circles "from zone to zone," is depicted throughout the illustrations as a seven-pointed star.

The dictionary definition of "synonym" reads in part: "Synonyms are words which express what is essentially the SAME idea, but

which (commonly) DIFFER from one another in some shade of meaning." This is a twofold definition, in which the important words are "differ" and "same."

"Are these terms synonymous?" Mrs Eddy asks on p. 465. She answers: "They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity." In other words, they express what is essentially the same idea, and at the same time differ from one another in some shade of meaning.

It follows that because the understanding of Christian Science stems from the synonymous terms, its system is essentially twofold. Its two most fundamental concepts are (1) the symbol of the "seven," emphasizing the numerals of infinity, or the idea of spiritual differentiation; and (2) the symbol of the "four," emphasizing the divine infinite calculus, or the idea of spiritual integration. Hence in our study of the "seven" in stages 1-4 it is the diversified sense of the synonymous terms that is accentuated, while in stages 5-8, it is their "sameness," or interdependence with each other, which is brought out.

We see then that the build-up of ideas in stage 2 leads to the synonymous terms for God in stage 3. This means that we are being led from the objective to the subjective point of view. In the language of Christian Science, capitalized terms always stand for God's own subjective viewpoint.

In stage 3 "idea" is being wedded to its "Principle" in accordance with the underlying meaning of the third chapter "Marriage" in Science & Health. Mrs Eddy writes on 465:17, "Principle and its idea is one." This is a statement of fundamental spiritual wedlock, in which Principle and idea are what God hath joined together and no man can put them asunder.

In terms of the marriage of "man" and "woman," man emphasizes the sevenfold development of idea, while woman emphasizes unity with the divine Principle to which this sevenfold development leads. Then when this union is consummated, woman embraces man within herself. In the same way each synonymous term embraces within it the sum of its own characteristics.

Symbolized by stages 2 & 3, Jesus brake the bread for his disciples in order that they should make what he was imparting to them their own, and so find themselves wedded as he was himself, to one universal Principle. He did this as "the Lamb" shortly before the resurrection and ascension, or just as he was about to wed himself to the "bride."

### Stage 3

The opening verse of the third day of creation reads: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." Translated into terms of the third stage of our study, this means, Let the ideas that have been diversified objectively in stage 2 be gathered unto the one subjective "place" of Mind, Spirit, Soul, Principle, Life, Truth, Love, and let a definite understanding of the nature of God appear.

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#### FIRST SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING - THE INFINITE IDENTIFIED AS "MIND"

Mind is the primal element out of which the universe is created. The universe of Mind is the universe of Mind's ideas as they range from the infinitesimal to infinity. Mind and its ideas are one, as noumenon and phenomena are one. If it were possible for ideas to be cut off from Mind, Mind would cease to exist; all would be matter, the opposite of Mind, and matter, not Mind, would be the primal element of the universe. The supposition that the universe is primarily matter instead of Mind, and that matter evolves mind, is called in Christian Science, mortal mind. As idea is the subjective condition of Mind, so matter is the subjective condition of mortal mind. As idea is an image in Mind, so matter is an image in mortal mind. Ideas originate in Mind; Mind is their creator. The ideas themselves constitute creation. Because Mind and its ideas are one, Mind is its own cause and effect. Mind's ideas revolve in the orbits of Mind. Ideas constitute the vision Mind has of its own infinitude. Mind is the all-seeing Eye of the universe. The universe of Mind is filled with the light of Mind's ideas.

In Christian Science ideas are contrasted with illusions. Ideas that revolve in the orbits of one all-seeing Mind are contrasted with the illusion that thought has broken away from Deity and is revolving in an orbit of its own. The Scientist has no other mind than Mind.

Reasoning from cause to effect in the Science of Mind, his thought starts out from Mind by entertaining the ideas that originate in Mind. He does not look for cause in effect as do students of the so-called material sciences. In Science effect is not matter, the subjective state of mortal mind, but idea, the subjective state of Mind. Through this realization thought passes naturally from effect back to cause. Coming from Mind and returning to Mind, thoughts revolve in the orbits of the one all-seeing Mind. They reflect Mind in proportion as they reflect Mind's ideas. Such thoughts are God's thoughts. They must be found to constitute the thought of humanity, instead of the illusory beliefs which proceed from and pass into matter.

Reasoning deductively from cause to effect, and inductively from effect back to cause, thought is of the nature of intelligence. It reflects the ideas which embody the intelligence of Mind. Intelligent thought knows where it is going to because it knows where it has come from. Intelligence is supposed to be located, focussed, and confined in the mortal consolidation of material mentality called brain. But intelligence is really the unconfined embodiment of Mind's ideas. To spiritual intelligence everything everywhere is a clearly focussed image in Mind, wherein subject and object are one. Material intelligence, alias nerve, or mind imprisoned in matter, believes that subject and object are two. Intelligence does not originate in Mind's ideas. Intelligence originates in Mind and is manifest in Mind's intelligent ideas. Nerve vibration, or sensation in matter, is not a creator. The creator is the intelligence which is Mind.

The intelligence which starts from and returns to Mind as the one and only cause, is the wisdom which knows the end from the beginning, - which knows that besides itself, Mind, there is none else, - no matter. Such intelligence is the power that holds the universe in its grasp and governs the universe according to infallible law. Mind is the authority, mandate, and might which controls and directs all its ideas everywhere all at once. The jurisdiction of the law of Mind, and the enforcement of the divine will, are one. The divine will is done, and its all-power is law in earth as it is in heaven, - humanly and divinely at the same time. The law of enactment of the divine will is the law of annulment to all illusions of personal will-power, summed up in the activities of mesmerism, hypnotism, animal magnetism.

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It follows that Mind is the infinite source of unseen power from which emanates all the activities and movements of the universe. Because they emanate from the one divine will, the rotations of thought that make up the movements of Mind's ideas are voluntary, not involuntary, — they are consciously known to the one Mind, where nothing is unknown. Involuntary brain activity, — the cycles of sub-conscious-conscious-subconscious thought — is no part of the circulating movements of the one all-knowing intelligence. In the eternal Mind no night is there. In the circulating light of the knowledge of Mind, thought does not come from darkness into light, and then return to darkness again. Such illusions have to do with the supposed activities of the brain.

The activity of Mind's ideas is the very manifestation of Mind. All is infinite Mind and its infinite manifestation. The purpose of Mind-action is to show forth Mind as All-in-all. Infinite effect is included in infinite cause. Infinite cause is manifest in infinite effect. That Mind is All and matter is naught is the medicine of Mind. Medicine is the healing activity of intelligent ideas as they revolve in the orbits of Mind. That which heals, or destroys illusions, is the power of Mind's ideas. It is Mind's perpetual meditation on its own infinitude. The law that enforces Mind's healing action is the one Mind knowing itself to be All-in-all. Mind knows that it includes within it no element of material belief.

Mind's ideas are recorded in the immortal 'memory' of the all-knowing, all-seeing, all-hearing, and all-comprehending parent Mind. Mind is the parental source and origin of the light of its own self-knowledge, which it emits in the form of ideas.

### SECOND SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING — THE INFINITE IDENTIFIED AS "SPIRIT"

When the activity of Mind's ideas is viewed from the standpoint of Spirit, it is seen as the flow of ordered understanding. With Spirit, the tone of order and unfoldment determines that Mind's emanation of ideas becomes Spirit's impartation of understanding.



Spirit imparts understanding according to undeviating and irreversible order. Without the orderly unfoldment in Spirit of the activity of ideas in Mind there would be no such thing as understanding, — enlightenment would be without substance, firmness, or consistency. Understanding is the tangible substance of reality, — the nature of Spirit itself.

Where there is understanding there is inseparability. Understanding determines man's inseparability from God, and man's inseparability from man. When there is nothing between man and God, or between man and man, but understanding, there is no dam, no obstacle, no material obstetrics, to obstruct the constant impartation of ideas from God to man. Yet, in human experience, understanding separates between reality (itself, Spirit) and unreality (its opposite, matter). It puts an infinite distance, an unbridgable gulf, between what is of God (spirituality, the waters above) and what is not of God (materiality, the waters beneath). This establishes Spirit's purity and onliness. It puts into operation the alchemy of Spirit, chemicalizing and purifying human thought in what appears as the warfare between Spirit and the flesh. The absolute purity of the substance of Spirit annuls all forms of dualism, impurity, adulteration, mixture.

Spirit's constant impartation of its own pure substance appears as the invariable order of like evolving like. This is what constitutes the nature of Spirit, or Spirit as the reality of nature. Steadfast undeviating order is the fundamental quality in nature. The understanding of reality — the reality of the substance of Spirit — appears in the form of a natural ordered development. The evolution of nature as Spirit is God's own spiritual language. The language of Spirit is the language of mutual understanding, the medium of spiritual communication between God and man and between man and man. Spirit imparts understanding in the language of its own pure nature. Man understands God by understanding himself as the unfolding idea of God. Spirit imparts understanding to men by unfolding to them, in divine order, the spiritual nature of themselves and of each other.

This state of mutual understanding and agreement constitutes the "city of the Spirit," or the city foursquare. Here the language of Spirit is the native tongue of all. Here all things work together for

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the one common good. The city of the Spirit is the calculus of Spirit. Nothing can enter the city of Spirit which defileth or maketh a lie. The evolving calculus of reality, infinitely firm and unshakable offers unyielding resistance to suppositional evil on every one of its four equal sides. In the purity of foursquare understanding lies the impregnable strength of Spirit and the birth-giving energy of Spirit.

That which is born of the Spirit is the offspring, or fruits, of the Spirit, — the sum of the living, breathing qualities of all that is meant by "the spirit." The spirit flows forth from Spirit and simultaneously returns to Spirit. It is forever submerged in the baptism, or purity, of Spirit. The spirit is the positive reality of all that is meant, negatively, by a dead, organic, technological letter. The living "spirit" and the living "letter" are one, namely, the flow of pure inspiration and understanding.

The spirit returning to Spirit is Spirit 'bending back' upon itself. This is what is meant by "reflection." The spirit is the likeness, or reflection, of Spirit — it is Spirit infinitely reflecting upon itself. But this constant flow of reflection from and to Spirit does not use up or expend the energy, strength, or substance of Spirit. Spirit's infinite reflections do not deplete Spirit. The inseparability of God and man is the inseparability of Spirit and its reflection.

The idea of reflection leads to the idea of attraction, or spiritual communion. Communion between God and man, or between Spirit and its reflection, is the counterfact to all spiritualistic beliefs of communion with good and evil spirits. Spiritualism involves the reversal of natural order, mediumship, electricity, magnetism, etc. In Spirit there are no spirits, either good or bad. There is only one Spirit, wholly good, whose reflection is man, or "the spirit." Partaking of the Eucharist, man is in communion with the one Spirit. He is a virgin-transparency for the impartation of the Holy Ghost, or Holy Spirit, — for the natural birth of understanding, imparted in the language of Spirit.

### THIRD SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING – THE INFINITE IDENTIFIED AS “SOUL”

Two outstanding characteristics of Soul are spiritual sense and identity. Spirit imparts understanding to its reflection. That which consciously and constantly understands what is imparted is spiritual sense. Reflection in the tone of Spirit is spiritual sense in the tone of Soul. Spiritual sense is Soul-sense, – Soul’s awareness of its own changeless identity. The irreversible order of understanding imparted by Spirit is, to Soul, the changelessness of its own identity in which subject and object are one. Soul is specifically the identity, or body, of the infinite, – a state of constant self-identification.

Through self-conscious communion with God, Spirit imparts to man the understanding of himself as the body of Christ. Spiritual sense accepts this understanding, and, like the earth bringing forth grass, herb, and fruit tree, spiritual identity is born. To spiritual sense there are not two kinds of body, one material and the other spiritual, but one only, the spiritual. A material sense of body does not make body material. The body which appears material to material sense is spiritual to spiritual sense. Through the exercise of spiritual sense, Soul translates a material sense of identity into what identity really is. In the symbolism of the Bible’s third thousand-year period, this takes the form of a journey through a “wilderness.” The journey “from sense to Soul,” is a process of education, or cultivation, in which “a material sense of things disappears, and spiritual sense unfolds the great facts of existence.” Having resolved things into thoughts, Soul-sense exchanges the objects of sense for the ideas of Soul. Penetrating the evidence of the bodily senses, which testify that subject and object are two, Soul-sense reverses this evidence and shows that subject and object are one. On the journey from sense to Soul every body finds its true spiritual identity. Because the journey is ordered, no body wanders about and gets lost. Finding identity in Soul, not sense, everybody’s spiritual nature is particularly defined, or named, even as Jacob found his identity at Peniel, and was given the new name of Israel.

The subject of this educational journey, and therefore its goal, is the identity of man as the “body” of God. Man has not got a body

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of his own; God has a body, and this body is man. Humanity's true identity seems at first to be objective, or something to be attained. Through spiritual cultivation, however, it becomes subjective, or what Jesus referred to as the kingdom of heaven within. Spiritual sense understands that subject and object, inside and outside, are one. This one constitutes identity in Soul. Everyone finds himself dwelling in the promised land, or the kingdom of heaven, in proportion as he finds the kingdom of heaven dwelling, by reflection, in him.

Spiritual education, reversing the teachings of material education, reveals heaven and earth to be one, not two. Spiritual freedom under the rule of Soul – the rule of heaven within – is thereby established. Through this subjective ruling, humanity finds the one generic "Israel" to be its only real selfhood. "Israel" means "ruling with God." The rule of Soul is that there is only one identity. This is the identity of God and generic man, – of Soul and the infinite embodiment of spiritual identities gathered within Soul. But Soul is never absorbed in, or fettered by, its own embodiment. Soul is outside its body, never inside. If Soul were in body, body would be mortal; Soul would not be Soul but material sense identical with sin. There is no sinning, suffering, penalized soul in Soul, – no lost, sinful soul imprisoned in a corporeal body, and subject to animal instincts, passions, and appetites, the penalty for which is death. The sinlessness of Soul's identity is its deathlessness. This is symbolized in the third day of creation by the "seed within itself."

Soul's resources are unconfined. From within its own subjective capacities, Soul reproduces, or objectifies, its identity. In the form of "representatives of Soul," "children of Israel," or "children of earth," Soul continuously reproduces the one Israel-identity. This capacity for self-reproduction constitutes the art of Soul. Embodying the seed within itself, each specific identity reproduces the sinless body of the one Soul. From the human point of view, spiritual reproduction is spiritual resurrection, – resurrection from, or translation of, the graven image of a mortal selfhood, or a corporeal body. Through spiritual resurrection, humanity reproduces its changeless spiritual gender, forever untouched by sex. The changelessness of identity in Soul causes the human sense of identity to undergo constant change in the process of resurrection and translation.

The journey from sense to Soul is thus a resurrection journey. In it man neither marries, nor is woman given in marriage; a material sense of gender is eliminated and humanity's identity is as the angels of God in heaven. In other words, spiritual identity enjoys a state of sinless self-satisfaction and balance, determined by the fact that subject and object are one. The body of unselfed happiness is never lonely, never by itself. All other identities are gathered unto it, and are wedded to it, just as, reciprocally, it is gathered unto, and is wedded to, all other identities. Spiritual identity requires the whole body of generic man to share its inward joy.

Yet spiritual identity is always alone with God. It is alone with every man's self, which is Soul. Spiritually to understand the one all-embodying selfhood of Soul is to enjoy the bliss of Soul, the calm of Soul, the unselfed safety, sanctity, and salvation of Soul. Reflecting within it the kingdom of one identity, spiritual selfhood is satisfied. It is satisfied because its body is celestial, instead of terrestrial, — because it is wedded to all other celestial bodies, as "stars in the heavens of Soul" (Mis 360:13).

#### FOURTH SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING — THE INFINITE IDENTIFIED AS "PRINCIPLE"

The symbol of God as Principle is the infinite universe of "celestial bodies" depicted in the fourth day of creation. Principle and its idea is one. The idea of Principle is the universe of Principle. The universe is celestial not terrestrial, metaphysical not physical. It comprises an infinitude of spiritual ideas, all of which are essential to Principle and to each other. These ideas look out subjectively upon the universe and upon each other from the standpoint of one Principle. All are subject to Principle's impersonal government. Infinite categories and classifications of ideas — infinite systems within systems — rotate and revolve to form one divine system, or universe. The coordination and integrity of these ideas is the means whereby Principle shows forth its oneness and infinitude.

Only the Principle of the universe can interpret, or explain, the

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true nature of the universe. Principle is absolute and infallible. Personal opinions, expressed in human philosophies, religious doctrines, conflicting astronomical theories, etc. are one and all incapable of interpreting the universe as it really is, — that is, as it exists in divine Principle. The centripetal and centrifugal forces of adhesion, cohesion, and attraction that hold the universe in unfissionable and unfusible unity, the unified-field theory of gravitational attraction and electro-magnetism, belong, when properly interpreted, to divine Science, not physical science. They are explained by Principle through the student's researches into the realm of divine metaphysics, not by his researches into the mythological realm of atomic and stellar physics. In its interpretation of the universe, Principle explains that there is nothing separating, — nothing in between, — itself and its infinite idea.

Principle's interpretation of the universe is defined to human thought through the reduction of divine Science to Christian Science, — that is, through the reduction of divine metaphysics to a humanly comprehensible system of symbolization. By means of this system, the universe in its oneness, or the universe in divine Science, is made available to humanity through the infinitude of diversified, classified, and individualized ideas comprising this oneness. This is the universe in Christian Science. Principle's statement of itself in Christian Science is both absolute and applied, — it embodies both the detailed presentation of absolute ideas and the application of these ideas to the systematic solution of human problems.

Principle, being absolute, is unrelated to and unconditioned by anything outside of itself. Its absoluteness and its infallibility are one. Principle demands of the student absolute honesty, integrity, and freedom from hypocrisy, whereby to show forth its spiritual power. Principle is divinely imperative; it cannot be mocked, appeased, or coerced by human will. The demonstrations of Principle, working out the human problem, arise from the foundations of absolute honesty and impersonality which the student lays in Principle.

From the standpoint of its own absoluteness, Principle's system of government operates humanly as well as divinely, in the realm of mistakes as well as in the realm of Science, — in earth as it is in

heaven. In other words, Principle operates, demonstrates, and proves itself in all the details of the student's life-practice. Its absolute ideas apply themselves to the eradication of mistakes; all that is unscientific or unrelated to Principle then disappears from his experience.

The demonstration of Principle is always in terms of the oneness and coherency of the infinite. This appears in practice as the harmony of relationships that exists between Principle's ideas. Finding their relationship first of all to one Principle, ideas find their relationship, secondly, to each other. The result is the one grand concord of the brotherhood of man, - the eternal "music of the spheres." The harmonious relationships of self-governed ideas that make up the spiritually democratic universe are embraced in, and controlled by, the absolute theocratic government of their Principle.

The keynote of harmony is impersonality of outlook. The ultimate and all-inclusive statement of Principle is that it is impersonal and impartial Love. "In honour preferring one another" describes the great impersonal Principle of the whole of Paul's teaching. Under the government of Principle, personal egotism is unknown. The only personality is the Person of the infinite One. The "I" of the idea goes unto, and is found in, the Principle of the idea, not in the idea itself. The state of undivided oneness which exists between Principle and its idea generically, and between idea and idea specifically, is the only "magnetism" there is. This is the antidote to so-called animal magnetism which claims to have reduced the universe to a state of personalization and fragmentation. Throughout eternity, absolute Principle keeps its ideas "from falling" away from itself (Jude 1:24), and from revolving in orbits of their own.

#### FIFTH SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING - THE INFINITE IDENTIFIED AS "LIFE"

The keynote of Life is infinite individuality, or infinite indivisibility. Individuality is indivisible within itself because it is un-

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divided from the one Life. Life expresses itself in terms of infinite individuality, and in so doing pours forth abundant life. The individuality of Life is not subdivided into a race of numberless individual mortals generating and dying throughout a stretch of time which they call their mortal history. In Life every individual is undivided from, and is essential to, one Father, and is therefore undivided from, and is essential to, every other individual. The Father, the one Life, is the fountain-head from which springs abundant individual life. The Father has no favourites. In the business of eternal living are equal opportunities, equal openings, for every individual. Circulating from Life to Life in the open firmament, each individual has the way always open for him to come from and return to Life. Throughout the infinite cycles of eternal existence, Life is the origin and ultimate of all that makes up individual life.

Spiritual individuality starts from the highest as the only way of ascending, or returning, to the highest. Because of this it forever imbibes a fresh flow of inspiration which constitutes its breath of life. This is immortality. Immortality comes forth from the highest in order to circle back, unobstructed, to the highest. On the other hand, mortality starts from the lowest and returns to the lowest. Mortality would obstruct the circulation of immortality. Therefore there is no mortality in the eternal flow of Life. Mortality begins its span of so-called life in an organic womb and, according to its own belief, ends it in an organic tomb. The demand is for individuality to come from and return to the matrix of immortality, and so rise above the mortal sense of life. Living is loving. The love expressed by Jesus defines individuality in terms of indivisibility. Greater love hath no individual than to lay down a segregated and mortal sense of himself in order to find his indivisibility from infinite individuality. In the circulations of life that accompany this sacrifice is found the spiritual essence of blood, also the inspirations and expirations that make up the true breath of life.

To rise continuously above mortality is to experience newness and freshness of life. Every moment is a fresh start from God. Every fresh moment is a return to God. Living the life which is God, life contains no destructible element of age or time. Life is eternity, or timeless immortality, in which individuality soars ever upward in the pressureless realm of abounding vitality, and is never



absorbed in a temporal material organism that ends in death. Organization and time, synonymous with mortality and death, "have nothing to do with Life."

"Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase." Newness of life is nowness of life, — the nowness and is-ness of that which is without beginning or end. Life has no historic past, present, or future. Its past and future are its present, — the immediate return of life to the Life from which life comes forth. The statements, "Before Abraham was, I am," and "I and my Father are one," are true of the timeless immortal history of every individual life. Life is eternal self-existence. Spiritual individuality lives at the point of its own timeless pre-existence. Nothing can erase the self-existent I AM, — the Being whose Word is eternal Life. Because Being is indivisible and inorganic it contains within it no element of self-destruction, organic sub-division, or death. Everything, everywhere, all at once, is eternal Life declaring, "I AM."

One I AM is what all being is. Its unending circulations of life comprise spiritual multiplication and eternal progression, not breakdown, disintegration, death. Spiritual multiplication is the opposite of physiological and biological multiplication. It is the opposite of little spherical life-cells organically subdividing and then joining together again. In Life's teeming universe individualities are "spiritual spheres and exalted beings." The multiplication processes that take place in eggs are the opposite of those of the self-existent I, or Ego. An endless stretch of time, comprised of the birth-death cycles of divided organisms, increasing in number after organically joining together, has nothing to do with the infinite progression of Life's spiritual individualities.

The multiplication of spiritual individuality is the "sense of increasing number in God's infinite plan." It is determined by the "numerals of infinity" flowing together undivided in the calculus of eternal Life. The great I AM, the infinite One, is reflected in an infinite calculus of "little ones." This is figured in the Bible as an ever-flowing "river of the water of life." Life is always the same Life, but, as symbolized by a river, the flow of its constituent individuality is continuously new and fresh. God's individuality is that He is One, man's individuality is that he is a reflection of this One.

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The product of the One multiplied by, or reflected by, itself, the One, forever remains One.

Jesus prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Mrs Eddy writes, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." The outpouring of Life in terms of its own infinite individuality is the revelation by one Father of His only begotten Son.

### SIXTH SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING - THE INFINITE IDENTIFIED AS "TRUTH"

Truth is Christ, the Son of God, or God in His office as Son. Life is God in His office as Father, Truth is God in His office as Son. Truth is the very self-manifestation of God. Using, for illustration, the sun and its rays of light, Christian Science teaches that the sun stands for God, that all the sun's rays collectively stand for Christ, and that the separate rays stand for men and women (My 344:3). To God, the totality of His own self-expression is Christ, or Truth. Jesus is known as Christ Jesus because he understood Christ, Truth, to be the only real selfhood of man. Man is "the compound idea of God, including all right ideas." In this definition, the term "man" includes not only the genus, man, but the genera of all the diverse classifications of animals, birds, fish, vegetation, etc., that make up the expression of God. Individual man is an individual reflection of the compound idea, man. Generic man, or the actual genus, man, is the sum total of this individual reflection. With individual man the emphasis is on the manhood of God, with generic man it is on the womanhood of God. Truth is that aspect of the infinite in which manhood and womanhood are one, and this one is one with God. Truth is the voice of divinity revealing to humanity that the only real selfhood humanity has is the compound idea of God. The message, "Thou art my beloved Son," sounds throughout human consciousness as the presence of the healing Christ. Voicing itself as moral courage (the lion of the tribe of Juda) Truth awakens mankind out of the dream of animality. Moral courage causes

carnivorous animality to retreat into its jungle of nothingness. This rids human consciousness of the cause of all its diseases.

Truth exposes and annihilates the adamant of error, or the animality of mortal man. The appearing of Truth is the appearing of divine justice. Uncovering error's nothingness Truth destroys error in God's own way. This causes human justice to conform to and pattern divine justice. Administering the judgment of Truth, Christ the judge, wields the sword of Truth. Truth destroys error by decapitating error - i. e. by severing its head from its body. The head and body of error are the male and female of mortality, the opposite of the manhood and womanhood of God. The head and body of the one Son of God cannot be severed. Truth is incapable of injustice towards itself. The manhood of Truth does not thrust its sword into its own body and destroy itself. On the other hand, Truth causes error to destroy itself. This is divine justice. "Justice" is "the principle of rectitude and just dealing... integrity." "Just" means "upright, equitable." "Equity" is that which is "equal." Divine justice equalizes the manhood and womanhood of God. Truth cannot be cut into parts. Truth is whole because it embodies manhood as well as womanhood. This fact destroys incarnate error. To Truth there is no error, all is Truth. The sword of justice wielded by Truth is 'the truth, the whole truth and nothing but the truth.'

The justice of Truth lies in the fact that humanity meets and destroys error at the standpoint of its own consciousness, and not as something apart from itself. Truth pronounces the judgment: 'Thou art whole! - Your manhood and womanhood are a divinely united spiritual consciousness, in which no part is lacking.' There is no impotent man in Truth, - no emasculation, no absence of anything that is included in the compound idea of God. Not a single untruth regarding God, man, and the universe is anywhere to be found in the consciousness of man. Man is every whit whole. This is the true idea of health with which Truth heals humanity.

Man's health, or wholeness, is the unified structure, the ideal form, of his manhood and womanhood. It is the consciousness of the Lamb in the embrace of the bride. This foursquare stature of the Son of God is the standard for all humanity. Individual man, reflecting the compound idea of God, is wedded to the collective

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wholeness of all other individuality reflecting the same idea. Beholding humanity as it is in Truth, individual man has dominion over all the earth. He asserts his dominion over the whole mass of error's claims, and human consciousness is brought into conformity with Truth.

Jesus refused to lower his standard. By not coming down from the cross he proved his total dominion over error. From the standpoint of his individual divinity he embraced the truth about generic humanity. In Truth, humanity is the mother that gives birth to the compound idea of God of which Jesus was the individual expression. Thus the Son of man (the Son of generic man, or woman) is the Son of the living God. Jesus showed forth the human and divine coincidence. At the crucifixion he finally overcame the adamant of error. In his divinely united spiritual consciousness he exemplified the manhood and womanhood of God. In Truth there are not two planes of consciousness, one human and one divine. There is only the consciousness of divinity which embraces in itself the truth about humanity.

The truth that the Son of man is the Son of the living God is the impregnable rock upon which humanity builds the structure of its own manhood as the stature of the fullness of Christ. It is the standpoint from which it makes itself the Son of God. Humanity finds itself to be the foursquare calculus or the compound idea of God. This calculus of infinite Truth grinds to powder everything that fails to square up to the standard of ideal manhood.

This presents us with the triumph of Truth or the victory of Truth, — the everlasting victory of the beloved Son of God, or the fullness of man's dominion. Through the overcoming of incarnate error, the cross gives way to the crown, and we enter the tone of the seventh day of creation, — the day of universal Love.

### SEVENTH SYNONYMOUS TERM IN THE FUNDAMENTAL ORDER OF BEING — THE INFINITE IDENTIFIED AS "LOVE"

Life has the accent on Father, Truth has the accent on Son, Love

has the accent on Mother. Love is the universal Mother from whose womb, or matrix, the beloved Son, the divine infinite calculus, has never been taken away. Man is forever at rest in the womb of Love. Mother expresses Herself in the quality motherhood. In reality humanity is this quality in universal expression. Hence, as typified by the God-crowned woman, humanity gives birth to its own true self as the spiritual idea of Love. Understanding this, Jesus dissolved the mythological belief that Mary was his mother. This gave him victory over the tomb. Jesus "stepped forth from his gloomy resting place, crowned with the glory of a sublime success." Not a crown of thorns, but a halo of glory, the crown of Love, rested upon his brow. He entered into his ever-active rest typified by the seventh day of creation. As shown in the story of the Christian Science Church, the work which Love gives humanity to do is primarily that of dissolving the organic sense of motherhood. In whatever measure man finishes this work, he is glorified with the quality of the motherhood of God - with the glory which he has with Love in the absolute "before the world was."

Love is infinite perfection. As the perfect child of Love, man ascribes to God the entire glory for everything. Knowing that nothing can be taken from God's perfection, he knows that nothing can be taken from himself as the reflection of that perfection. "Perfection is the order of celestial being." Perfect Love forever begets perfect love. This introduces the spiritual idea of patience. The birth-giving patience of divine motherhood always fulfils its perfect work. John says: "Every one that loveth him that begat loveth him also that is begotten of him." And, "Every one that loveth is born of God." This is the love which casts out fear. Fear is cast out of human thought when mankind discovers that its only real selfhood is cast in, or is moulded by, the matrix of perfect Love. Fear disappears when man is "made perfect in Love," - that is, when his own unselfed love is found to be the reflection of Love.

"In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love" the "solid body" of "self-love" (242:17). John writes: "We love him, because he first loved us" (1 Jn 4:19). The love wherewith man loves God, and therefore loves his brother man, is the reflection of Love. This is the love which, having first come forth from God, returns to God. God loves His Son as the expression of Himself. By reflection, man loves God by

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loving his neighbour as himself. This is the epitome of unselfed love. This love comprises the quality of divine motherhood, and dissolves self-love. Exercising unselfed love, man is spiritually solvent. He forgives his brother his debts, and in return his own debts are forgiven. Generic man, the spiritual idea of God's motherhood, has never sinned. In giving birth to his own true selfhood, man does not trespass upon God. He does not steal himself away from God. He has not become a debtor to divine Love. Understanding this, humanity hears the declaration: "Thy sins are forgiven." Through spiritual affection, mercy, and compassion, love dissolves sin scientifically and man is spiritually solvent.

Generic man comes down from God out of the matrix of Love. The "bride," "body," or "church" of Christ, is endowed with the riches of inexhaustible Love. John writes: "Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. . . . God is love; and he that dwelleth in love dwelleth in God and God in him." Understood spiritually, and practised scientifically, this reciprocity of love is spiritual wedlock. It brings into expression the church of scientific Christianity, - the church of universal Love. No man can sunder the holy wedlock whereby the church joins all men to God, and to each other, as members of the body of Christ. In the all-embracing plan, purpose, and design of Love, every idea is wanted by every other idea, no idea is alone or uncared for; none are outside the warmth and affection of the one all-inclusive Love.

"Thanks be to God for his unspeakable gift." Thanks be to the Father for the "bride" which He gives away for universal acceptance. Out of the church's inexhaustible treasury, Love bestows upon the human race, impartially and universally, the truth about man as the spiritual idea of Love. This meets every human need. Humanity accepts the gift of grace poured forth by the womb of Love, and immediately restores it whence it came. The woman's man child is caught up unto God and to His throne, out of reach of the great red dragon. As the reflection of Love, individual love is not personal, but universal. Belief in personal motherhood dissolves, and generic man, the woman in the Apocalypse, is the mother of every man's child. Giving and receiving in their relationship with God, men give and receive in their relationship with each other. Heart meets heart reciprocally blest, and in honour men prefer one

another.

Man finds his completeness and fulfilment in the divinely bestowed gift of God which is the perfection of his brother man. In proportion as this takes place, the kingdom of God is at hand; peace on earth, good will towards men, reigns. Peace comes when the manhood and womanhood of God, reflecting the fatherhood and motherhood of Love, fulfil spiritually "the different demands of united spheres," so that "the heart finds peace and home." The archangel "Michael" fights the holy wars and wins the peace, because he is wedded to the "Gabriel" of Love's presence who has no contests.

Divine Love, the Holy Comforter, the universal Mother, is the home, the heavenly rest, of all mankind. Love is the infinite radiance of holiness and glory. Generic man, radiantly at-one with God, is the object of Love which Love never loses sight of, and upon which its halo rests. This finished work of God is the glorified reflection of perfect universal Love.

( IV )

THE "SEVEN" AT THE POINT OF SUBJECTIVITY  
STUDY OF THE SEVEN CAPITALIZED TERMS  
DIRECT FROM THE TEXT OF SCIENCE & HEALTH

"The astronomer will no longer look up to the stars, -- he will look out from them upon the universe" (125:28).

Through stages 1, 2, and 3, the student makes his own the individual tones of Mind, Spirit, Soul, Principle, Life, Truth, Love. In consequence, stage 4 represents the point at which he begins to look out upon the universe from the standpoint of these terms. In other words, he begins to find that he lives, moves, and has his being in the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. That which surrounds him as consciousness, is the reflection of this spiritual centre of being.

We read in Rev 1:10-2:1, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last. . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man. . . And he had in his right hand seven stars. . ."

When thought is spiritually ordered according to stages 1, 2, and 3, -- that is, when it is "in the Spirit," -- we are culturing an understanding of the days of creation expanding into numerals of infinity. This leads us objectively to the synonymous terms for God as they range from Mind to Love. At this point we turn from an objective sense of the terms to a subjective sense, and discover that it is the terms themselves which have been impelling us from the outset. We have been divinely equipped to hold "seven stars" (the numerals of infinity) in our "right hand," and to walk subjectively in the midst of "seven golden candlesticks" (the synonymous terms). We have begun to look out from the stars (the diversified characteristics of the synonymous terms) upon the universe, and to conceive of the universe in its wholeness from the standpoint of each syn-



onym in turn.

The student is now in a position to study the meaning of the synonymous terms direct from the text of Science & Health. He is able now to develop his understanding of them subjectively rather than objectively. Accordingly he begins to ponder some of the hundreds of references to these terms, and to conceive of whatever ideas are presented to him from the standpoint of each one in turn. Because each synonym represents the infinite as a whole he begins to conceive of the whole of consciousness from every one of these different aspects of God.

To facilitate this branch of study, Appendix III of "The Pure Science of Christian Science," by John W. Doorly, lists all the references in Science & Health to the synonymous terms. (Some students find it useful to have a copy of the textbook marked in seven colours — one colour for each term. This enables them to select references quickly, and to see at a glance where the different terms are used.)

In this book, stage 4 consists of taking a few references to each of the seven terms and studying them analytically. The references selected are ones where the synonym in question is relatively isolated from any other synonym. This is to ensure the least possible complexity when starting to do this work. As his culture develops, however, the student will naturally take into account passages where two or more synonyms are used in close combination with each other. Gradually he will discover the spiritual and scientific meaning that lies behind the manifold combinations.

Again and again he will come across instances where ideas are associated with a particular synonym, yet stages 1, 2, and 3 have shown him that these ideas specifically characterize some other synonym. This is because the textbook as a whole represents the workings of the calculus, — because it treats of the blending, reflecting, and harmonizing with each other of the elemental spiritual tones. Thus a particular reference to any one term may involve a blending of this term with the tone of another one, or with the tones of several others. But the student is not yet concerned with the reflecting tones that obtain within the calculus. His task at the moment is simply to conceive of the whole of consciousness from the standpoint of each pure tone. Let us recognize, however, that this very exercise is a natural preparation for the calculus, the consideration of which begins with the next stage of the development.

Only God, Spirit, really reflects God. Only God, Spirit, really

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looks out from the standpoint of the synonymous terms and sees God everywhere. Man is God's reflection of Himself. Only that which comes from God returns to God, namely, the reflection of God which is man. These metaphysical issues become apparent to the student's thought through his subjective understanding of the synonymous terms, -that is, when he finds he is God's reflection. "Blessed are the pure in heart: for they shall see" Mind, Spirit, Soul, Principle, Life, Truth, Love.

The standpoint of the synonymous terms, represented by this fourth stage of the development, indicates purity instead of dualism, Spirit instead of matter. It stands for man as the reflection of God. In Christian Science, the synonymous terms signify that there is no obstacle, or dam, standing as a medium between God and His reflection, man. Each term includes both noun and phenomenon, God and man. Hence the standpoint of the terms themselves is the scientific antidote to spiritualism, the subject of the fourth chapter of the textbook, "Christian Science versus Spiritualism."

Spiritualism supposes that man passes from matter to Spirit through a separating veil called death, and then returns to matter again. Science declares: "This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter" (75:9).

The synonymous terms for God alone present the true idea of God. This idea is man, -the idea of Mind, Spirit, Soul, Principle, Life, Truth, Love. Coming forth from the synonymous terms, consciousness returns immediately to the synonymous terms. There is no spiritualistic barrier standing in between consciousness and the synonymous terms through which it must pass in transit. Hence it is that in looking out upon the universe from the standpoint of the seven terms, everything everywhere is the spiritual reality that lies behind these terms.

The treatment of the following references is of the nature of a spiritual exercise only; it is not intended to be an exhaustive interpretation of the text. The purpose of such an exercise is simply to culture the student's awareness that there is nothing going on in the universe but Mind, Spirit, Soul, Principle, Life, Truth, Love.

STUDY OF THE TERM "MIND" - LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE MIND

44:10-12 "He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene."

The student asks himself why the term "Mind" is used here and not any other. According to his ability to answer this question he understands what Mind is relative to this passage. The power of Mind over matter, which is the basis of Christian Science, or the Science of Mind-healing, derives from the fact that Mind is the cause of all effect. Jesus met and mastered the claims of medicine, surgery, and hygiene on the basis of the law and authority of Mind. This law declares that Mind is All-in-all and that matter is naught. The law of Mind renders null and void all the so-called laws of matter. Medicine yields to the power of Mind because true medicine means meditating upon God's allness and evil's nothingness. Surgery yields to the power of Mind because Mind and its ideas constitute true self-knowledge, or anatomy, and bring about the excision from thought of everything that is not of divine origin. Hygiene, the science of the preservation of health, yields to the power of Mind because, from Mind's standpoint, health (primarily associated with Truth) implies soundness of mentality, or the fact that no thought can be out of its right Mind.

84:11-13 "It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future."

One of the reasons Mind is used in this reference is because Mind is all-knowing, and all-seeing. Infinite creation is an image in Mind. Mind sees and knows the record of creation in its infinitude all at once. Mind's prerogative is that being all, it is always first, and therefore has precedence. The whole of Mind's creation is instantaneously present, and has nothing to do with space or time. "Rapport" implies to bring back to memory. The term "mind" is defined as "power of remembering." The past, present, and future, as phases of time are primarily antidoted by Life. From

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Mind's point of view, thought knows the past, present, and future because all creation is recorded in Mind's everpresent "memory." The subject here is immortal Mind-reading, which supersedes the belief of mental impressions recorded in a material brain.

84:19-23 "To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence."

Mind manifests itself in ideas which are boundless and limitless, the opposite of limited and finite matter. Mind does not depend upon ear and eye for sound and sight, - that is, upon sound waves and light waves that take time to travel, because Mind is instantaneously cognizant of its entire creation. Mind does not depend upon muscles and bones for locomotion because the body of Mind's ideas is already everpresent, and the activity of these ideas is not that they move about in time and space. "Nature" and "existence" are primarily associated with Spirit and Life. From Mind's point of view the "nature" of man is that he is idea, or image; his "existence" is the fact that he originates in and emanates from the parent Mind.

148:26-1 "Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind is first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name. Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will not mingle scientifically."

The one creative Mind is the source of infinite power. This power is the light of ideas which rouse and heal, in contradistinction to drugs which lull into darkness, apathy, and inertia. Mind is first chronologically because it has no beginning. Mind originates but is not originated; therefore time is no part of the record of Mind. Glory is an idea primarily associated with Love. From Mind's point of view, glory is the radiant light of Mind and its ideas. Honour

is given to Mind because of its all-knowing authority. Dominion, an idea primarily associated with Truth, is, from Mind's point of view, the power of Mind to govern and control its creation through the law of its own allness. Drugs do not mingle with Mind because drugs are mindless matter, and matter is no part of Mind.

#### STUDY OF THE TERM "SPIRIT" -- LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE SPIRIT

78:16-20 "Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent."

The term Spirit is used in this reference to convey the idea that God is infinitely reflected throughout all space. There is therefore no separation between God and man, or between Spirit and its reflection. Because of this there is no reality in spiritualism or mediumship. Spirit is supreme over its opposite, spiritualism, because to Spirit there is no dualism. Spirit is infinite purity and onliness. Spiritualism would destroy the supremacy of Spirit because it postulates both Spirit and matter as real. But if matter were real there would be no Spirit, — Spirit would not be reflected but subdivided into material spirits. Spirit imparts understanding to its reflection. The firmament, or language of understanding, is the direct means of communion between God and man. This eliminates the need for wires or electricity for the transmission of messages. Spirit pervades all space, and is omnipresent. Reflecting itself, Spirit extends the reality of its own substance everywhere.

173:11-16 "What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's

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contrary, the absence of Spirit. For positive Spirit to pass through a negative condition would be Spirit's destruction."

Matter, as material mentality, is primarily a negative of Mind and its ideas. From Spirit's point of view it is the opposite of the substance of spiritual reflection. Manifestation, an idea primarily associated with Mind and with Truth, is, from the standpoint of Spirit, an unfolding calculus of ideas. Spirit is positive, because that which is positive is not dual. There is no absence of the quantity of Spirit, if this quantity is infinite. In Spirit there is no negative quantity. Because Spirit is wholly positive, there is no friction or warfare in Spirit. Therefore Spirit is indestructible. The only thing that Spirit passes through in its communion with its reflection is its own firmament, or understanding. No matter or material space separates man from God. If it did Spirit would be made up of two warring factors, positive good and negative evil, which would bring about Spirit's destruction.

200:20-24 "The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words, the five senses, - the flesh that warreth against Spirit. These so-called material senses must yield to the infinite Spirit, named God."

Here again Spirit conveys the fact that there are not two warring factors making up infinity. The purity of Spirit is such that it contains within it no suppositional, or oppositional, antipode. The five material senses, which alone testify to opposites, are primarily antidoted by Soul, or by sinless spiritual sense. From Spirit's point of view, the five senses, - so-called human soul or spirit, or the mortal body - is "the flesh." Flesh is the deflection of Spirit which yields to the reflection of Spirit. Spiritual sense is to Soul what reflection is to Spirit.

485:14-17 "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."

The word "gentle," like "genesis," has to do with birth. Emerging gently from matter into Spirit implies the natural order of spiritual birth. This birth goes on until the firmament, or understanding, separates completely between the spiritual and the material, and the ultimate purity and onliness of Spirit is reached. From the human point of view thought develops naturally towards this spiritual ultimate through better health and morals, and as the result of spiritual growth. Note the marginal heading, "Scientific translations." Translation is an idea primarily associated with Soul. From Spirit's point of view, translation implies the natural unfoldment of the calculus of Spirit, and the way in which this brings about separation and purification. Health, from the standpoint of Spirit, is spotless reflection. Morals are really the qualities of Spirit by which the qualities of matter are eliminated. Growth is spiritual evolution, order, and development.

#### STUDY OF THE TERM "SOUL" - LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE SOUL

30:26-28 "If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask."

Soul is used in this reference to convey the idea that spiritual sense reverses the evidence of the material senses. Through the metaphysics of Soul, spiritual sense exchanges the objects of sense for the ideas of Soul. Thus spiritual sense triumphs over the errors of material sense, and Soul holds the control. Control is an idea primarily attributed to Mind. Because of his identity in Soul, man holds within him the capacity to change the apparently objective evidence of the material senses. In this way Soul controls sense. Sin is the belief that object and subject are two. Because sin has no identity in Soul, Soul penetrates and rebukes sin's every deceptive mask.

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89:22-24 "The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips."

Freedom has to do with Soul because Soul is never imprisoned in its own body. Soul holds the body of spiritual understanding within itself. Symbolized by the seed within itself, every identity in Soul embodies the capacity for freedom and self-expression. Influence and action are ideas primarily associated with Mind. From the standpoint of Soul, influence is subjective spiritual understanding expressing itself objectively. Action is the seed of spiritual identity reproducing itself from within its own capacities and resources. Soul's "withinness" explains the counterfeit phenomena of improvisation and the fervour of untutored lips. Identity cannot be untutored or uneducated if the heaven of spiritual understanding is already within it.

240:29-32 "The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

Here, the idea of the sinlessness of Soul offsets the belief of penalty for having sinned. From Soul's point of view, the divine method of paying sin's wages is that, through the rule of Soul, the objects of sense are exchanged for the ideas of Soul. This involves unwinding one's snarls. "Involve" means "to roll up in itself, to gather in." That which is gathered or rolled up within man is self-reproducing spiritual understanding, not the wound-up snarls of sin. It is through Soul, therefore, that the "interlaced ambiguities of being" are "disentangled," and the "imprisoned thought" is set free (see 114:26). To learn from experience is, in the tone of Soul, to make the wilderness journey from sense to Soul, and to translate the evidence of the senses. The thought of separating, or dividing, is primarily to do with Spirit. In the process of spiritual education, Soul divides between sense and Soul.

323:17-24 "If 'faithful over a few things,' we shall be made rulers



over many; but the one unused talent decays and is lost. When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin."

Soul is used in this reference because Soul removes thought from the mortal body. Spiritual sense, or Soul, resurrects the thought of body above material sense. The marginal heading, "Need and supply," indicates the idea of balance which obtains in Soul. The fact that object and subject are one constitutes the balance of spiritual identity. Being faithful over a few things man becomes ruler over many. In the tone of Soul, the seed within itself has an unconfined ability to reproduce or multiply itself. This seed is the one talent. If this talent does not obey the rule of self-reproduction it decays and is lost. Soul holds its own self-reproducing identity within itself. No part of Soul's embodiment can ever be lost. The need of the sick and the sinning is to awaken to the spiritual 'withinness' of Soul. Then they are receptive of spiritual identity. In the tone of Soul, this awakening results from the self-assertiveness of spiritual sense. Humanity gravitates towards Soul and away from material sense on the journey from sense to Soul. On this journey Soul removes thought from the body and resurrects it to contemplate sinless, diseaseless, identity.

#### STUDY OF THE TERM "PRINCIPLE" - LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE PRINCIPLE

xi:9-14 "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

In this reference, the operation and demonstration of Principle solves

human problems. Because divine metaphysics is reduced to a humanly comprehensible system in Christian Science, its Principle is self-demonstrating and self-operating, both divinely and humanly. Principle demonstrates itself as the harmony of impersonal relationships between ideas. This corrects the discords of unprincipled, personal relationships which are the cause of sin and disease. Discordant relationships result from the belief that idea has fallen away from Principle. This is darkness. The realization that Principle is infallible, and therefore that its idea is unfallen, is light. The reduction of the divine idea to human apprehension does not mean that the idea falls away from its Principle. Sin and disease disappear by reason of the spiritual power of Principle. This infinite spiritual power is inherent in the unity of Principle and its idea.

3:4-11 "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation."

Again in this reference Principle is that which solves the human problem. Just as adherence to the principle of mathematics solves mathematical problems, so obedience to the rule of divine Principle solves the problems of human experience. These problems are fundamentally problems of relationship. The rule for working them out in Principle is the rule of impersonality. To be subject to divine Principle, and not to fallible personal opinions, is to avail ourselves of God's rule. In the tone of Principle, this already established rule is Principle's fixed system of government. This system enables us to work out our salvation because it shows us how to find our individual relationship with the one Principle. In consequence it enables us to solve the problem of relationship with our fellow man. Principle's work is already done. Principle is already fully demonstrated. It is essential to recognize from the beginning that each problem is already solved in Principle, or we cannot work it out systematically and scientifically in the end. The

blessing of Principle is the bestowal of the comprehensible system of Christian Science.

79:11-16 "Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being."

If spiritualism is specifically handled by Spirit, why is the term Principle used in this reference and not Spirit? Because, from Principle's point of view, spiritualism is based upon belief in material personalities and their fallacious hypotheses (see MH). Principle is interpreted through the system of Christian Science as the "higher understanding of God." This system is not hypothetical or personal. By its means Principle interprets itself direct to man. Therefore it is the scientific antidote to mediumship or priestcraft. The system of Christian Science rests upon the foundations of Principle. From the standpoint of Principle, the "revelation of immortality" is the interpretation of absolute Science bringing to light the harmony of impersonal and scientific relationships.

Let us note the way in which each synonym in turn handles the beliefs of spiritualism:

Mind: Mind is the only control. There is no mortal mind thought-reading or thought-transference.

Spirit: There is no reversal of the order of Spirit, — no flow of electricity, no communication or intercourse between Spirit and the flesh.

Soul: Because Soul is not in body, there is no material sensation, no emotional ecstasy, no trance.

Principle: Because Principle is the one Person, there is no personality, either as a priest or a medium, standing in the midst claiming to join man to God.

Life: Life is deathless. There is no veil, no 'other side of the grave,' no 'after-life,' to come back from. Life is here now, not 'here after.'

Truth: There is but one plane of consciousness. There is one medium, or mediator, — the Christ, Truth.

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Love: Love cannot be deprived of its manifestation or object. Love comforts and casts out fear. Love casts out the fear of being cut off from the object we love.

239:5-10 "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity."

In this reference, Principle is again dealing with different systems of human relationship. Wealth, fame, and social organizations are all based on a sense of personal values, rather than on the values of Principle. Wealth is the opposite of Principle, because Principle is infinite spiritual capital. True wealth is found in the infinite spiritual values of the capitalized terms for God. Fame is the opposite of Principle, because Principle is the one impersonal Ego. Social organizations are the opposite of Principle, because Principle includes all systems of government, harmony, and relationship. When men are governed by Principle they do not need to be socially organized. Under Principle's system of government, everything is properly balanced. The "balance of God," from the standpoint of Principle, is impersonal and scientific equality. Cliques are personal monopolies. Honesty is the spiritual power of Principle reduced and adapted, through the system of Christian Science, to the level of all men. Nothing has worth or value but the system of Principle's ideas. We have right views of humanity only when we find humanity in divine Principle, - that is, under the government of Principle, and not under the government of egotistical personalities.

## STUDY OF THE TERM "LIFE" - LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE LIFE

25:3-12 "The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be ex-

pressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life."

The subject of this reference is the true idea of sacrifice; hence the use of the term Life. Jesus' sacrifice was the sacrifice of a mortal (or time) sense of Life. Through this sacrifice he proved Life to be deathless, eternal, indestructible. Blood is the symbolic counterfeit of the circulation and flow of life as it comes from and returns to Life. Sin is primarily antidoted by Soul. Life antidotes sin from the point of view that Life is eternal. Eternal life is the opposite of life in matter which is self-destroying. Life that is supposedly cut off from Life, or life that ends in death, is the opposite of eternal Life. Jesus proved man's indivisibility from the tree of eternal Life. He proved the nothingness of death when he allowed his material blood to be shed upon 'the accursed tree,' or the tree of death. Because he went daily about his Father's business his career individualized the seven days of creation. He continually came from and returned to the Father. His true flesh and blood were his Father's eternal Word. The Word of Life is made up of the living words that proceed out of the mouth of God. All who partake of these words eat his flesh, drink his blood, and live his divine Life.

215:11-14 "Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life."

Life is the synonym used in this reference because the subject is the spiritual altitude of the open firmament presented in the fifth day. Geometric altitudes counterfeit the open firmament. In the open firmament, inspired and exalted individualities soar forever upward. The higher individuality soars the more extensive its experience of Life. To be governed by God, from Life's point of view, is to live individually in the open firmament, undivided from the Father, or Life. In the eternity of ever-multiplying life, man "is never for an

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instant deprived of the light and might of intelligence and Life." Light, might, and intelligence are ideas of Mind. In pure tones of Life, light is the instantaneity of being; might is the I AM, being; intelligence is the eternal undividedness of being as it rises in the scale of Life.

309:27-32 "It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is never for a moment extinct. Therefore it is never structural, nor organic, and is never absorbed nor limited by its own formations."

In this reference the pure tone of Life is that Life is eternal, timeless, deathless, inorganic. "Organization and time have nothing to do with Life" (249:19). Life is never structural, never temporarily organic. Organic life starts from nothing and returns to nothing. Inorganic life, or spiritual individuality, comes from and returns to infinite ever-present Life. Life is never for a moment extinct; it is never absorbed nor limited by its own formations. Life is unlimited because it is timeless. The forever flow of the individualities of Life comprise Life's formations. The indivisible flow of life is the structure of eternal Life. Life is not absorbed by its formations because individuality is not divisible or organic. Circulating from Life to Life, individuality does not deplete or expend Life.

308:12-24 "Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction, — that food has power to destroy Life, God, through a deficiency or an excess, a quality or a quantity. This is a specimen of the ambiguous nature of all material health-theories. They are self-contradictory and self-destructive, constituting a 'kingdom divided against itself,' which is 'brought to desolation.' If food was prepared by Jesus for his disciples, it cannot destroy life. The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life."

The belief that material food is man's nutriment and sustenance is

handled in this reference by Life. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (410:10). The Father breaks up the Word of Life into the words by which man shall live. These words are the constituents of individual life. Man does not partake of these words externally in order to live. He is fed from within himself. That which feeds, nourishes, and sustains him is already his. His real food is his own "absolute Life," which cannot be affected by material food. Food has no power to destroy Life, God, because real food is Life, God. Man lives by what he brings forth out of himself, not by what he takes into himself. Life is not a kingdom divided against itself. Thus Life is not self-contradictory and self-destructive. The eternal indivisibility of Life ensures that life cannot be "brought to desolation," — that is, to a state of divisibility and death.

#### STUDY OF THE TERM "TRUTH" — LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE TRUTH

83:6-11 "Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error."

Truth is the synonym used in this reference because Truth overturns, uncovers, and destroys error. In so doing, Truth reveals itself to be the rock on which humanity must take refuge in "these latter days." To find refuge in Truth is to find one's manhood in Christ. It is to reflect the structure of the compound idea of God. The builders of this structure build upon its chief corner stone, the divine infinite calculus. They build on understanding instead of blind belief. Understanding is primarily a characteristic of Spirit. From Truth's point of view, understanding is the Rock, Christ, or the structure of the infinite calculus. There is no blindness in Truth because Truth is the actual form of the light that emanates from infinite Mind. In proportion as Truth uncovers error, it brings

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itself, Truth, to light. Hence the "incredible good and evil elements" that come simultaneously to the surface of consciousness.

183:23-25 "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power."

Man is obedient to Truth when he conforms to the standard, or ideal, of Truth, - that is, to the standard of his manhood and womanhood in Christ. This gives him power and strength. Power and strength, from Truth's point of view, derive from the fact that Truth includes within it no consciousness of error, -no animal element to weaken it. The power of Truth is manifest humanly in the dominion which true manhood exercises over animality. The reason man exercises this power is that, in Truth, he is every whit whole. Submission to error, on the other hand, is Adam exercising no dominion. Mortal man submits to error when he is in subjection to his own animality. This submission superinduces loss of power. In his induced sleep (528:15-18) Adam dreams his womanhood is taken away from him, and therefore that he is not whole. If man were not whole, - if he were not God's full reflection - he would be an animal.

299:24-30 "Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks."

Truth cannot be hidden. Adam and Eve try to hide themselves from Truth, God. But Truth uncovers error, and reveals itself, Truth. Unlike error, Truth is not self-destroying. It never destroys God's idea, man. Truth is spiritual, eternal substance, because Truth is the consciousness of God which has no consciousness of error. Substance, like understanding, is an idea primarily associated with Spirit. From the standpoint of Truth, substance is the unassailability of the stature of God's man. Truth "cannot destroy the right reflection." (Reflection is another characteristic



of Spirit.) Truth can only destroy a lie, or what is untrue. God's reflection is man, the idea of Truth. A reflection is not a lie about its original, it is the truth about that original. Corporeal sense, as a negative of Truth, is the apparent consciousness of error, — the mist of religious belief claiming to obscure the scientific fact about man. The sunshine of Truth, on the other hand, is the healing Science of Christ which melts the mist away, and reveals man's wholeness in Truth.

495:1-5 "God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated."

From Truth's point of view, man governed by God is man conscious of Truth's dominion over all the earth. Because of its dominion over the entire compound idea, man, Truth heals the sick. That is, it destroys a lie, or casts out error. It does this now as surely as it did nineteen centuries ago because Truth is Science and therefore always true. Only Truth itself understands the whole of Truth. To man there is no end to Truth's appearing. Proportionately as Truth appears it reveals that humanity is the Son of God, and the healing power of Truth is increasingly demonstrated.

#### STUDY OF THE TERM "LOVE" — LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE LOVE

22:20-22 "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."

The term Love is used in this reference because the subject is deliverance from temptation. Love is Mother, therefore it delivers and liberates. Love is not hasty, because there is no impatience in Love. The womb of divine Love patiently delivers from the burdens

## Stage 4

of false motherhood and so delivers the child of true motherhood. From the human standpoint it seems that Love chastens and tries us. But these trials are proofs of Love's care. They are evidence that Love demands perfection, and does not rest until perfection is achieved. The idea of purification is primarily to do with Spirit. From Love's point of view it means the elimination of fear, hate, lust, greed, etc., from human thought.

266:6-19 "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity.' The author has experienced the foregoing prophecy and its blessings. Thus He teaches mortals to lay down their fleshliness and gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science."

Because Love is "impartial and universal in its adaptation and bestowals" (13:2), it solves the problem of empty and fruitless human friendships, and replaces these with relationships based on universal Love. Personal friendship, or love on a merely human basis, results in an empty "vacuum," - in solitariness, and in mortals being left without sympathy. But this is not so with impartial and universal Love. Love initiates and fulfils all true relationships. Self-abnegation, by which we lay down our fleshliness, is, from Love's point of view, the dissolution of a partial and personal sense of love.

312:14-17 "People go into ecstasies over the sense of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God is Love, and without Love, God, immortality cannot appear."

Love antidotes the vain ecstasies of empty, unfulfilled self-worship.

Soul primarily handles the belief in ecstasy. From Love's point of view, ecstasy is the opposite of genuine heartfelt love. Ecstasy is capable of profound adoration one moment and blasphemy the next. A corporeal Jehovah is the opposite of Love as an impartial and universal Principle. Immortality cannot appear without Love. This is because the purpose of Love is to dissolve the full gamut of mortality according to the order of the seven days of creation. When Jesus' career reached the point of the seventh day of Love, he ascended. That is to say, the matrix of universal Love, — the matrix of immortality — dissolved the last vestige of mortality, and he entered into his rest, — his immortality.

201:17-19 "The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis."

The overriding tone of this reference is, again, the motherhood of God. A flood-tide is the highest tide in the lunar month. The moon, with its "dark ebbing and flowing tides of human fear" (the tides of the "Red Sea," 566:1-3), is under the feet of the woman in the Apocalypse. Crowned with twelve stars, this woman symbolizes the matrix of divine motherhood. The womanhood and motherhood of God pours forth flood-tides of Love, not tides of human fear. Upon no other basis can Christian perfection be won. To win Christian perfection is to win and wear the crown of scientific Christianity, the crown of the woman in the Apocalypse, the crown of universal Love. Error is extracted from mortal mind when it is seen that man is not "a dam," extracted from the matrix of mortality, but is himself the very flood-tide of truth issuing from the womb of Love. Mortal mind claims to be a personal creator. The antidote to this, from Love's point of view, is the fertile womb of the motherhood of God.

These few references to the seven synonymous terms are offered as examples of the way in which the student can begin to study for himself the meaning of these terms as they are used throughout the text of Science and Health.

STARTING POINT OF THE "FOUR"  
SECOND ASCENDING SCALE OF ROOT-SYMBOLS

"Thenthou shalt see, and flow together..." (Is 60:5)

Stages 1-4 develop the symbol of the "seven" to the point where the student conceives of the universe constitutionally in terms of Mind, Spirit, Soul, Principle, Life, Truth, Love. Stages 5-8 develop the symbol of the "four" in the same way and up to the same point, in order that he may conceive of the universe operationally in terms of the Word, Christ, Christianity, Science.

In stage 5 we turn once more to the root-symbols of the days of creation from which sprang the "seven," for this same text is the starting-point of the "four" as well.

Let us remember that each step of the way is cumulative. Because the "seven" has reached the subjective sense of the synonymous terms hinted at in stage 4, we are now able to consider the development of the "four." The "four" is simply the unified flow of the "seven." We therefore turn to the identical source that gave us the "seven," only this time we regard the seven days from the standpoint of their "flow" instead of one day at a time. The "four" is included in, is constituted of, and flows forth from, the "seven."

Thus the first four stages unfold the idea of the numerals of infinity, while the second four stages unfold the idea of the divine infinite calculus. With the numerals the emphasis is on the elemental; with the calculus it is on the functional. The numerals bring to light the constituent elements, principles, or rudimentary ideas of Principle; the calculus is the ceaseless unified flow of these elements as they relate with and reflect each other.

Through the numerals and the calculus, the understanding is born to consciousness of what Jesus meant when he said to his disciples, "Take, eat; this is my body." Thus the elements and functions of the numerals and calculus are the divine counterfact to "the elements and functions of the physical body," which Science & Health

says "will change as mortal mind changes its beliefs" (124:32-2).

Throughout the whole twelvefold development, "the Spirit of God" (Gen 1:2) moves upon the "waters" of human consciousness and gives birth to "the spirit," which is man. In their widest perspective, the emphasis with the "seven" is on God, "Spirit"; while the emphasis with the "four" is on man, "the spirit."

We read on 93:22-27, "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."

God embodies in Himself both quantity and quality. In grammatical terms he might be said to be both "nounal" and "adjectival." Man is God's reflection. He reflects both the quantity and quality of God. This means that man himself is qualitative only. Therefore the emphasis with man is on the adjectival.

Note that when, in stage 3, we arrive at the seven proper nouns, or seven names for God, to each of these pertain the four qualifying adjectives: "incorporeal," "divine," "supreme," "infinite" (see 465:9).

Mind, Spirit, Soul, Principle, Life, Truth, Love, stand for both quantity and quality. Therefore they include and embody everything that is meant by the term, man. Man himself, being qualitative only, reflects the infinitude of constituent ideas that belong exclusively to God.

In stage 1, the roots of the "seven" are represented by the uncapitalized nouns: "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," -the sevenfold statement which typifies "man in God's image" (see 116:2-3). In stage 5, the roots of the "four" are represented by the four uncapitalized adjectives: "incorporeal, divine, supreme, infinite."

As we have seen, the symbol of the "seven" appears to human consciousness by reason of the scientific translation of immortal Mind, given on S & H 115. But there is a complementary statement of this same scientific translation in Mis 22:10-12. This deals with the translation of the "four." It reads: "Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit."

The fact is that just as the days of creation are the one grand root of the "seven" and the "four," so divinity translates itself to humanity simultaneously in terms of the numerals and calculus of infinity. And so it is that the days of creation not only comprise

## Stage 5

an ascending scale of seven "days," but they also present an ascending scale of four spiritual "dimensions." Whereas with the roots of the "seven" we think of the first day, leading to the second day, leading to the third day, etc., etc., with the roots of the "four" we think of the first dimension, leading to the second dimension, leading to the third dimension, etc.

In the Appendix, the right hand side of p.317 shows the text of the seven days of creation subdivided into these four spiritual dimensions, and identified by the four uncapitalized terms, "incorporeal," "divine," "supreme," "infinite."

The word "dimension" derives from "to measure." To measure means "to compare with a fixed standard... to calculate" (Wbr). From the human point of view the four-dimensional calculus enables us to calculate, measure, or measure up to, the standard of manhood in Christ. From the divine point of view, man already is this measure of foursquare manhood.

We read in Mis 172:12, "Divine and unerring Mind measures man, until the three measures be accomplished, and he arrives at fulness of stature." When the three spiritual measures, — the three dimensions of the line, plane, and space of Spirit, — are accomplished in individual experience, the student arrives at the fulness of his stature in Christ, represented by the fourth dimension.

John writes in Rev 21:15-17, "And he that talked with me had a golden reed to measure the city... and he measured the city with the reed, twelve thousand furlongs... And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man..."

The calculus is wholly concerned with the living, progressional relationships that exist between God's ideas. It is interesting that the mathematical calculus first came into being in order that scientists might calculate the interrelating movements of the stars. The relationships which obtain between the celestial bodies are in fact a symbol of the relationships that obtain within the calculus of being. Hence the claim of astrology that the movements of the stars determine the affairs of men. In Science, man's individual identity is a reflection of the calculus of infinite spiritual relationships.

In stage 4, as we have seen, the ideas that characterize the seven synonymous terms are represented as being subjective to the student's thought. At this point he is holding "seven stars" in his right hand, and is looking out from the stars upon the universe. This means that, in stage 5, he begins to come forth from the stars as the

reflection of the stars, — that is, as the reflection of Principle and its idea one. His individuality is calculable only in terms of this indivisibility.

The correlation which exists between the present stage of unfoldment and the fifth chapter of the textbook thus begins to show itself. The relationships which the ideas of God have with their Principle and with each other are reflected in the ideas themselves. This flow of reciprocal reflection is the antidote to the supposed flow of an "animal magnetic fluid," or "a mutual influence between the celestial bodies, the earth, and animated things," which is the subject of "Animal Magnetism Unmasked" (see 100:1-11).

In the flow of spiritual relationships which make up the divine infinite calculus, no animal magnetism, no mental malpractice, passes between God's ideas. Reflecting spiritually each other's identity the ideas of God do not malpractice upon each other. They engage in the right practice of Principle, not its malpractice. The golden reed with which the angel measures the city is really the golden rule: "Do unto others as ye would that they should do unto you." When relationships are flowing in the divine infinite calculus, the Principle of spiritual reflection implicit in the golden rule is spontaneously in operation, and men are measuring up to their four-square stature in Christ.

In stage 1 (the starting-point of the "seven") the student examines the text of the seven days in order to discover the essential symbolism of each day. In stage 5 (the starting-point of the "four") he examines the same text, subdivided into four spiritual dimensions, in order to discover the essential symbolism of each dimension.

In this study, the symbolism of the first dimension (Gen 1:3-10) is epitomized as "primal elements"; the symbolism of the second dimension (Gen 1:11-21) is epitomized as "seed within itself"; the symbolism of the third dimension (Gen 1:22-28) is epitomized as "multiplication and dominion"; and the symbolism of the fourth dimension (Gen 1:29-2:2) is epitomized as "everything finished" (see p. 317, right hand column).

FIRST DIMENSION Gen 1:3-10 "PRIMAL ELEMENTS" - THE  
"LINE" OF THE STATURE OF MANHOOD IN  
CHRIST, SIGNIFYING "INCORPOREAL"

When the text of the seven days is analyzed from the standpoint of the "four" rather than the "seven," Gen 1:3-10 is seen to comprise a single spiritual tone. It presents a statement of elemental creation, and is the only one of the four sections to include capitalized terms. Its basic elements are the light called "Day," the darkness called "Night," the firmament called "Heaven," the dry land called "Earth," and the waters called "Seas." The remainder of creation from Gen 1:11-2:2 derives from this range of primary concepts presented in the first of the four tones.

The most basic symbol of all is "the waters." These are defined on 507:3 as "the elements of Mind." In the first day the waters are illumined by the light, in the second day they are divided by the firmament, in the third day they are gathered together unto one place in order that the dry land can appear. Let us summarize the tone as the "primal elements." Mrs Eddy uses this phrase on 559:24, regarding the student's approach to an ordered understanding of his subject. She writes of "when you eat the divine body of this Principle, - thus partaking of the nature, or primal elements, of Truth and Love..."

The elements that constitute the body of Principle are the elements which Jesus imparted to his disciples when he said: "Take, eat; this is my body." These elements have already been indicated in stage 2, as the body of diversified ideas that characterize the capitalized terms.

It follows, therefore, that when we consider the numerals from the point of view of the calculus, we are not really being presented with something new. It is simply that the numerals of infinity, or the primal elements of being, are no longer regarded as discrete but concrete, - that is to say, their individual identities are all relating with and reflecting one another as they make up the stream of life. The unified flow of these ideas in the "straight line of Spirit" comprises the first of the four dimensions of the stature, or body, of Christ. The first of the four basic qualities that identify this body is "incorporeal."

Let us see what this means in the life of the individual student. In geometry a "line" is the path traced by a moving point. Mrs Eddy writes on Mis 109:20, "We are individually but specks in His



universe." A line is that which has length but no thickness. This suggests the "straight and narrow" way of life, or the path which Jesus "mapped out for others" (38:24, 324:13). Reflecting the undividedness of being, the life of individual man traces an individual path in the divine universe which is indispensable to all other individual lives.

502:1-8 tells us of "the straight line of Spirit" from which there can be no "mortal deviations," or turning aside. This is written of the path traced by the seven days of creation when these are regarded as a continuous flow. On 20:20-23, Mrs Eddy writes of how Jesus "swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness." On 429:7-10 she says, "When walking, we...look before our feet, and if we are wise, we look beyond a single step in the line of spiritual advancement."

The student measures up to the "line" of Spirit when his life moves forward in obedience to the system of elementary principles, or primal elements, that make up the body of Principle.

SECOND DIMENSION    Gen 1:11 - 21    "SEED WITHIN ITSELF" -  
THE "PLANE" OF THE STATURE OF MAN-  
HOOD IN CHRIST, SIGNIFYING "DIVINE"

In the second big tone, the dominant symbol is the "seed within itself." In the middle of the third day, where the tone begins, the earth reproduces itself in the form of the grass, herb, and fruit tree "whose seed is in itself." In the fourth day, the stars in the firmament of heaven explain "the Scripture phrase, 'whose seed is in itself'" (see 511:3). In the fifth day, where the tone ends, the waters bring forth the fish and the birds as symbols of "externalized, yet subjective" blessings (512:9-16). The externalization of that which is subjective describes the functioning of the seed within itself.

That which God has already created in the "first dimension" now reproduces itself from within itself. This indicates two dimensions. The idea conveyed is that of one "plane" of consciousness. God and man, the divine and the human, the original and its reflection,

## Stage 5

are not on two different planes; they are inseparable from each other as "the human and divine coincidence" (561:16).

"Plane" is from "flat, level." As part of the interpretation of Gen 1:11 we read (507:28-5), "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."

Man remains forever in the presence of God, or the kingdom of heaven. The elements of Principle that constitute man are Principle's own subjective condition. The reflection which externalizes, or objectifies, these elements is incapable of falling away from its original on to a material level, or plane. Man, reflecting these elements within him, reproduces them in his experience like the seed within itself. Living in the kingdom of heaven, the kingdom of heaven lives by reflection in him. Thus the overriding quality of this tone is "divine," meaning "of or pertaining to God" (Wbr).

The line, or first dimension, conveys the idea of the calculus of God's ideas forever revealing itself according to scientific order. The plane, or second dimension, conveys the idea of this eternal revelation already held within the comprehension of its Principle and emanating therefrom. From the standpoint of individual man, the symbol is that of the individual life already fulfilled in Principle and unfolding from within itself.

The student measures up to the "plane" of Spirit when, as a reflection of the one self-reproducing Life, his life unfolds from within itself, and he no longer believes he is dependent on anything outside himself.

### THIRD DIMENSION    Gen 1:22-28    MULTIPLICATION & DOMINION THE "SPACE" OF THE STATURE OF MAN- HOOD IN CHRIST, SIGNIFYING "SUPREME"

The third big tone is that of fruitage and multiplication, and the dominion which man exercises over all the earth and its hosts.

The fish and the birds of the second dimension, which are brought

forth by the waters of the first dimension, multiply through reflection of each other. The earth of the first dimension, which brought forth vegetation in the second dimension, brings forth the animals in the third dimension. At the same time, the all-inclusive idea, man, is blessed with dominion and fruitfulness. The three tones build up one upon another, so that the third is a three-dimensional concept, or a symbol of infinite "space." Unlike the vegetation which reproduces itself in the second dimension, the fish, birds, animals, and man, which reproduce themselves in the third dimension, are all "spatial" in their movements.

"Space" means "extension in all directions, boundlessness." Science & Health declares: "We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea..." (406:20-25).

"In every direction" implies radiancy of reflection, -- the ability to move freely throughout all space. The third of the root adjectives is "supreme." The "supremacy of Truth" implies man's universal dominion. God is supreme; man reflects God's supremacy over the entire body of consciousness wherein he dwells. The "fulness of God's idea" at which man finally arrives will be represented by the last of the four main tones, -- the fourth dimension.

We learn on 78:17-19 how "the supremacy of Spirit" is inseparable from the fact that "Spirit pervades all space." And on 503:15-17, how "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

In the first dimension, the calculus of God's ideas moves forward in the divine order of being. This is reflected in the individual life of man. In the second dimension, this calculus of ideas emanates from its divine Principle and constitutes the self-evolution of this Principle. Again this is reflected in the individual life of man. In the third dimension each individual reflection reflects the self-evolution of every other individual reflection. This presents the idea of boundless spiritual reflection extending throughout all space. The symbol of infinite space is the sphere. Metaphysically conceived, the sphere stands for infinite radiation from centre to circumference, and then back to the centre again. In the boundless extension of reflection, typified by the third dimension, all the identities of being that make up the divine infinite calculus return instantaneously to the source from which they emanate.

The student measures up to the "space" of Spirit in proportion as

he reflects in himself the identities of all other individuals moving in the first three dimensions.

**FOURTH DIMENSION Gen 1:29-2:2 EVERYTHING FINISHED - THE "FOURTH DIMENSION" OF THE STATURE OF MANHOOD IN CHRIST, SIGNIFYING "INFINITE"**

The fourth big tone, indicative of the fourth dimension, is from Gen 1:29 to the end of the context. It concerns the completeness and perfection of God's spiritual creation, or His infinite calculus of ideas.

Gen 1:29 opens with the words: "Behold, I have given you." There follows the conception of "one grand brotherhood" of man embraced in one infinite compound idea. In this idea God sees everything which He has made, and, behold, it is very good. "Thus the heavens and the earth [are] finished and all the host of them."

"Finished" is from "finis" meaning "finite." As used in this text "finished" denotes that which is forever "infinite," and not finite. Hence the last of the four adjectives is "infinite."

The "three measures" of the line, the plane, and the space having been accomplished, man arrives at "fulness of stature." According to the interpretation of the seventh day in Science & Health, he reaches the point of "infinity measureless" (519:11 MH). In "the unity of the faith" he comes to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (519:18-21).

In terms of physical science, the definition of "fourth dimension" reads: "Physical space is often regarded, as in the theory of relativity, as consisting of the ordinary three spatial dimensions plus a fourth dimension, time, and is then known as the space-time continuum" (Wbr).

The real "fourth dimension" is the reverse of this definition. The fourth dimension of Spirit is timeless, spaceless, and matterless. It is conceivable only as the line, plane, space of infinity viewed from the standpoint of eternity. In other words, the fourth

dimension of Spirit is the "continuum" of infinity and eternity, unfolding here and now.

In Science & Health the treatise on the city foursquare, or the divine infinite calculus, is preceded by the following statement on the "here and now," or man's "present possibility." "...such a recognition of being is, and has been, possible to men in this present state of existence...we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science... When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility (573:17-2).

The student measures up to the fourth dimension of Spirit in proportion as he sees that there is but one all-embracing individuality, - the one indivisible God. As God's eternal and infinite reflection, he himself has no individuality, no "I am," of his own. God is the one I AM. This point reached, the Son of man has made himself the Son of the living God. He has measured up to the fullness of the stature of Christ.

THE EXPANSION OF THE "FOUR"  
DEVELOPING THE OPERATIONAL TONES OF  
THE DIVINE INFINITE CALCULUS

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt 13:33)

Just as in stage 2 the ascending scale of the days of creation expands and develops through the study of appropriate references, and this presents us with the tones of Mind, Spirit, Soul, Principle, Life, Truth, Love, so in stage 6 the ascending scale of the four dimensions expands and develops to the point of presenting us with the "four equal sides" of the city foursquare, - the Word, Christ, Christianity, Science.

To put it another way: Just as the numerals of infinity develop from the sequential sense of the days of creation, and become a range of spiritual values that tell us what Principle is, so the understanding of the divine infinite calculus develops from the initial four-dimensional scale touched on in stage 5, and furnishes us with four aspects of divine calculation that tell us how Principle functions.

The correlation with the sixth chapter of the textbook, "Science, Theology, Medicine," is immediately apparent. The underlying theme of this chapter is the "leaven of Truth," or the "Science of Christ" (118:2-10) which "a woman took and hid in three measures of meal, till the whole was leavened." The inference is that when the leaven has expanded sufficiently to permeate the whole measure, then everything everywhere is the kingdom of heaven on earth.

According to 118:23-25, the "meal" typifies "the whole of mortal thought." This is changed by the fermenting, alleviating action of the four dimensions of Spirit, in the same way that "yeast changes the chemical properties of meal." Nothing but the three measures of Spirit culminating in the fourth measure, are capable of leavening the three measures of human consciousness until eventually the

whole is leavened.

The chemical action of leaven is that of permeation and expansion. The purpose of the following 'expansions' of the four root-symbols is to lead the student's thought to the point where he sees that the divine infinite calculus, or the Word, Christ, Christianity, Science, comprises the functioning of his entire universe.

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### EXPANSION OF THE SYMBOL, "PRIMAL ELEMENTS," UNFOLDING AN UNDERSTANDING OF "THE WORD" - FIRST OPERATIONAL TONE OF THE DIVINE INFINITE CALCULUS

Webster defines "element" in part as "one of the simple substances or principles of which, according to early natural philosophers, the physical universe is composed. Empedocles maintained that there are four elements, fire, air, water and earth." The Greek philosophers were making their physical deductions in the first millennium B.C. at the same time as Israel's prophets were making the spiritual deductions which they eventually epitomized in the seven days of creation. Empedocles' "elements" are the physical counterfeits of the elements presented in the "first dimension" of the Genesis context, - namely, "light," "firmament," "water" and "dry land." The definition of "element" continues: "One of the simplest parts or principles of which anything consists or into which it may be analyzed...the simplest principles of any system in philosophy, science, or art; rudiments...the bread and wine used in the Eucharist." As we have already noted on p.158 the most basic element of all is "water," - the source from which, in physical science, all life is supposed to emerge.

Is 55:1-3, 10-11 (waters)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat...Wherefore do ye spend money for that which is not bread...Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you...For as the rain cometh down, and the snow from

## Stage 6

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud... So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please..."

The elements of man's divinity, typified by the waters, are freely and abundantly given. In the words of Paul, quoted at the beginning of the sixth chapter of S & H (108:1-3), they are "the gift of the grace of God given unto me by the effectual working of His power." They comprise an "everlasting covenant," a divine promise, — God giving us His Word. Humanity partakes of them by listening to them; by listening, that is, to the word that goeth forth out of the mouth of God. These elements are creative. Like the heavenly rain, they do not return to their source until they have made the whole earth fertile. The primal elements of man's divinity make him spiritually fertile.

See 2:26-30, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" Here we see that the element of "unspoken desire," for example, brings us near "the source of all existence and blessedness." Jesus said of these primal spiritual elements, "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

507:3, 512:21-24 (elements)

"...water symbolizes the elements of Mind." "From the infinite elements of the one Mind emanate all form, color, quality, and quantity..."

From the numerals of infinity, as the creative elements of the one Mind, emanate all the different forms of life that make up the calculus of being.

Mis 2:26-31 contrasts the true sense of element with the false sense: "Those upon whom 'the second death hath no power' are those who progress here and hereafter out of evil, their mortal element... thus laying off... material beliefs... and putting on the spiritual elements in divine Science."

374:26-30 shows that death is supposed to resolve the body "into its primitive mortal elements." The mortal body's primitive elements are "dust," "nothingness" (584:26). In Gen 3:19 the curse on Adam



reads: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Adam is made from a mixture of dust and water. But the elements of the Eucharist, of which humanity partakes in order to live, are the "flesh and blood" of the Son of God sent forth by the living Father. These, says Jesus (John 6:47-63) are "the words that I speak unto you," - the words which "are spirit, and...life." "My doctrine is not mine, but his that sent me." Man is created and lives by the body of elemental principles, or words, that proceed "out of the mouth of God" (Matt 4:4).

475:5-7 (elements)

"Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God."

583:24-25 declares that God, the creator, "made all that was made and could not create an atom or an element the opposite of Himself." The belief that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," is handled by 525:17-20, "...all things were made through the Word of God, 'and without Him (the logos, or word) was not anything made that was made.'" Also by 335:7-12, "Spirit, God, has created all in and of Himself...the Bible declares, without the Logos, the AEon or Word of God, 'was not anything made that was made.'"

See also 479:18-16. "In the beginning God created the heaven and the earth'...Darkness and chaos...are the elements of nothingness." John writes in the first verse of his gospel: "In the beginning was the [creative] Word..." The first verse of his epistle reads: "That which was from the beginning...the Word of Life."

These references teach us that God in His office as "the Word" creates man out of His own nature - that is, out of His own spiritual elements or "words." We also learn that the elements of matter, (sensual thoughts, atoms of dust, the elements of animality, etc.) are elements of nothingness, and do not create man.

From "logos" is derived the word "logic." "Logic" is defined as "the science of the normative formal principles of reasoning... connection as facts or events in a rational way..." "Logos" is "the rational principle in the universe. The Word (that is, the actively

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expressed, creative, and revelatory thought and will) of God..." "Aeon" is "an immeasurably...long period of time." Thus the numerals of infinity which "reveal eternity" (520:13) are the "words" which constitute the divine Word, and which can "never pass away." Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." Out of these "words," or body of elemental principles, man is created. The elements which pass away are the elements of a mortal sense of creativity, typified in Rev 21:1 as the "sea."

### 134:21-10 (Logos)

"The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord...A miracle fulfils God's law...The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power."

"Spiritual evolution," the law of the primal order of being, unfolds the Logos, or Word of God. In line with this we read on 93:10-14, "Divine logic and revelation coincide." The seven days of creation are "the order of Christian Science" (508:28). Mrs Eddy asks concerning them: "Was not this a revelation instead of a creation?" (504) Again she says that in following the leadings of "scientific revelation" in the Bible, "reason [logic] and revelation were reconciled." She recorded this revelation and its logic in Science and Health. See 559:20-26, where the student is bidden to read the revelation in its logical order "from beginning to end." To do this is to "eat the divine body" of Principle, or to partake of this body's "primal elements."

Ret 91:17-23 tells us that when Jesus fed his disciples on the elemental "bread of Life" he was "leading them into the divine order." The Psalmist writes in Ps 119:133, "Order my steps in thy word." See also 113:5-8, where the body of Christian Science is the body of the "letter" alive with the spirit. Jesus acknowledged no other body than the divine body of Principle, - the body of elemental principles, or words, that make up the divine Word. This body is always an inspired or living body, never a dead body. It cannot be buried "in the grave-clothes of its letter" (366:30-9).

46:5-29 (the living body)

"In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime...after his resurrection he proved to the physical senses that his body was not changed until he himself ascended, - or, in other words, rose even higher in the understanding of Spirit, God...Jesus was 'the way;' that is, he marked the way for all men..."

In the walk to Emmaus, Jesus ordered his disciples' steps in God's Word. He fed them with their own true body. This body was his body, - the body of inspired words that comprise the living Word. Digesting these words, their hearts were aflame with love. Jesus explained to them how the inspired Word resurrects a dead, mortal sense of body - how it resurrects an apparently dead letter - and eventually brings about the ascension. Thus he marked out the way for all men. The footsteps the body must take are ordered according to the "inspired Word."

497:3-4, 319:21-27 (inspiration)

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

"The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said."

See My 238:9-19, "God being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and presentation of Christian Science - the Christ Science, or 'new tongue'...became requisite in the divine order. On the swift pinions of spiritual thought man rises above the letter, law, or morale of the inspired Word to the spirit of Truth..." Also 547:31-8, "It is this spiritual perception of Scrip-

ture, which lifts humanity out of disease and death and inspires faith. "The Spirit and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony."

The symbol of "bride" is the same as the symbol of "body." In My 125:26 the bride is identified as the Word. The Spirit and the bride are inseparable because that which is breathed into the Word is "the Spirit." The Word is then the living body of Principle.

Thus the mortal sense of body yields to what body really is. This appears as the resurrection of the body. We read in My 153:27-30 that "Christian Science healing is 'the Spirit and the bride,' - the Word and the wedding of this Word to all human thought and action." In this way the Word is "made flesh," - i. e. it is "known by its effects on the body. . . ." (350:24-26). When the breath of the Spirit inspires humanity's dead letter, or dead body, resurrection takes place. The only real body is the living Word of God. This is the body, or house, "not made with hands, eternal in the heavens." This is the house not made by the male and female of mortality, but by the immortal "Spirit" and "bride."

See II Cor 5:1-8, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. . . that mortality might be swallowed up of life. . . Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." The house with which we must be clothed is "the divine Science of man," woven into "one web of consistency without seam or rent" (242:25). This is the bride's vesture, the interwoven text of the Word of God, - man's only true body. The body which is divinely inspired is deathless.

314:12-16 (bodily resurrection)

"When Jesus spoke of reproducing his body, - knowing, as he did, that Mind was the builder, - and said, 'Destroy this temple, and in three days, I will raise it up,' they thought that he meant their material temple instead of his body."

Jesus knew that he did not live in a material temple, or body, made up of "brain, blood, bones, and other material elements." He knew that "man is the same after as before a bone is broken or the body guillotined" (427:16-22). Jesus understood "the tenor of the Word," namely, that "we shall obtain the victory over death in proportion as we overcome sin." "Tenor" means "a holding on in a continuous course," - that is, in the course of the divine Word (427:20).

See 428:6-14. "Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death'... Thus we may establish in truth the temple, or body, 'whose builder and maker is God.'"

The definition of "temple" on 595:7 is "body." "Temple" is from "tempus, temporal, pertaining to time." Hence the numerals of infinity, which comprise the real temple, or body, "can never be reckoned according to the calendar of time" (520:11). Man's body has not got a mortal history. Mrs Eddy writes in Ret 10 that when "learning" was illumined by Christian Science "etymology was divine history." "Etymology" is defined as "word history," - the "analysis of a word, to discover its origin and derivation." The numerals of infinity are the scientific analysis of the Word of God. They "reveal eternity, newness of Life," because they reveal man's origin and derivation.

We read on 576:10-20, "What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple (body) therein'?" Remember that the first of the four uncapitalized terms is "incorporeal." The body of the Word is incorporeal.

34:20-28 (resurrection and ascension)

"His resurrection was also their resurrection... They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness, he would disappear to material sense in that change which has since been called the ascension."

41:24-25 tells us, "He fulfilled his God-mission, and then sat down at the right hand of the Father." Under the decree of the Word, Jesus' career ranged from the first day of creation to the seventh, and in the course of this development he solved the entire

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problem of being.

See My 218:11-15, "The spiritual body, the incorporeal idea, came with the ascension. Jesus demonstrated the divine Principle of Christian Science when he presented his material body absolved from death and the grave." Also 313:30-9, "To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. . . Our Master gained the solution of being. . ."

The "numerals of infinity called seven days," - the primal elements of the divine body, - provided Jesus with the solution of the problem of being. In the ever-flowing, yet ever-concrete, "waters" of the incorporeal Word, Jesus dissolved the belief that his body was a concretion of material elements. This absolved the mortal sense of body from death and the grave, and revealed his body to be the body of words that proceed out of the mouth of God.

### EXPANSION OF THE SYMBOL "SEED WITHIN ITSELF," UNFOLDING AN UNDERSTANDING OF "THE CHRIST" - SECOND OPERATIONAL TONE OF THE DIVINE INFINITE CALCULUS

530:5-9 (the earth brings forth)

"In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink' . . ." "Divine providence" MH

"Providence" is from "provide." To "provide" means "to look out for in advance; to procure before hand." "Providence" is "divine guidance or care. . . God, conceived of as guiding men through His prescience, loving care or intervention." "Prescience" means "foreknowledge. . . omniscience with regard to the future. . ." (Wbr) When Jesus said, "The kingdom of God is within you," he said, in effect, The seed is within itself. Nothing unfolds to consciousness

objectively but that which is first held within consciousness subjectively. Infinite divine providence is therefore already in being. Commenting on the fact that God made "every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen 2:5), Mrs Eddy writes: "In God's creation ideas became productive, obedient to Mind. . . Mind, instead of matter, being the producer, Life was self sustained" (544:3-7).

Gen 15:3-5 ("out of thine own bowels")

"And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be."

Abram sought objectively for his heir, — that is, for his own Christ-identity. But this identity was already his, and must be brought forth subjectively out of his own loins as typified by the seed within itself. Abraham's spiritual identity was the infinite calculus of God's ideas symbolized by the stars of heaven. It is true that the calculus comes down from God out of heaven, but, because man is God's reflection, it comes forth simultaneously from the heaven which is within man.

180:5-10 (seed within itself)

"The patient sufferer tries to be satisfied when he sees his would-be healers busy. . . but in Science one must understand the resuscitating law of Life. This is the seed within itself bearing fruit after its kind, spoken of in Genesis."

The seed within itself is the symbol of the "resuscitating law of Life" whereby the patient heals himself subjectively, and ceases to look for healing objectively. See 365:25-30, where the truth about the patient is that he is "the temple of the Holy Ghost." This fact constitutes his "spiritual power to resuscitate himself."

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44:13-17 is all about the spiritual power which Jesus derived from God to resuscitate himself in the tomb. Because he reflected within him "the God of nature" he was resuscitated not supernaturally but naturally. Christ-healing is always divinely natural.

I Cor 6:19 (temple of the Holy Ghost)

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

The body of consciousness, constituted of the divine elements, is the dwelling place of the Holy Ghost. This body is God's body. Man has it "of God" by reflection; therefore it is not his own. "Which ye have of God" implies 'which ye have divinely,' for "divine" means "of or pertaining to God."

Holy Ghost is defined in the Glossary as "Divine Science; the development of eternal Life, Truth, and Love" (588:7-8). It has the same significance as "New Jerusalem" (592:18), or the city foursquare, which Paul defines as "the mother of us all." The Holy Ghost is the development from within itself of the infinitude of individual, collective, and universal identity. To put it another way, the Holy Ghost is the body of the numerals of infinity operating in a divine infinite calculus and born of the matrix of immortality. We read on 29:24-1, under the MH "Spiritual conception": "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus . . . Jesus was the offspring of Mary's self-conscious communion with God." Together, Mary and Jesus symbolize the matrix and calculus of immortality. Jesus knew that his only true identity was Christ, dwelling as idea in God. He knew that he dwelt in the body of the Holy Ghost, and that by reflection this body dwelt in him. Every individual identity reflects in itself the matrix and calculus of immortality.

See "Scientific obstetrics" 463:5-20. The "new child, or divine idea . . . conceived and born of Truth and Love, is clad in white garments [i. e. it is an immaculate conception]. Its beginning will be meek [the grass of the third day], its growth sturdy [the herb], and its maturity undecaying [the fruit tree whose seed is in itself]." Every man's Christ-identity is "born of the Spirit, born of God."



When this birth takes place human motherhood no longer suffers, for humanity is the reflection of God.

46:26-9 (Holy Ghost)

"In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more. His students then received the Holy Ghost...they were roused to an enlarged understanding of divine Science...They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work."

The Holy Ghost is that which we receive, or accept. Ascension to Principle (where the emphasis is on the Word) is immediately followed by descension from Principle (where the emphasis is on the Holy Ghost and Christ). What we receive of the Holy Ghost and what we accept as the divine infinite calculus is "the true idea" of God and man. This enables us humanly to "measure" up to the stature of Christ. Thus the disciples "no longer measured man by material sense."

332:9-29 (the true idea)

"Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is...the divine image and likeness, dispelling the illusions of the senses... 'There is one God, and one mediator between God and men, the man Christ Jesus'... Jesus demonstrated Christ; he proved that Christ is the divine idea of God - the Holy Ghost, or Comforter... Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive... Christ illustrates the coincidence, or spiritual agreement, between God and man in His image."

The "true idea" is Christ, the Holy Ghost, or Comforter. Christ is the divine idea of God, the message of man's divinity which comes

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to heal humanity. Jesus understood the coincidence, or spiritual agreement between God and man in His image. He demonstrated this coincidence in his own life. Acknowledging no other selfhood but Christ, he demonstrated his immediate unity with God. He is therefore known as the "mediator," or "Christ Jesus."

A "message" which "comes from God" is an "angel" (see 558:9-12). "Angels" are "God's thoughts passing to man; spiritual intuitions..." (581:4-7). The angels of "His presence" have "the holiest charge" (512:9-13), -- that is, they are charged with the Holy Ghost. They counteract "all evil, sensuality, and mortality." They are the antidote to positive and negative charges of electricity, magnetism, spiritualism, mediumship, good and evil spirits, talking nerves, etc. Mrs Eddy says, "Nerves are unable to talk" (399:11-15). Through the belief that nerves talk, "so-called mortal mind sends its despatches over its body, but this so-called mind is both the service and message of this telegraphy." Nerves and the talking serpent are one, namely, the belief that there is sensation in matter.

Jesus voiced God's messages in a language that humanity "could understand as well as perceive." He expressed spiritual ideas in "new tongues." In other words, Christ translates the "spiritual original into the language which human thought can comprehend" (see 209:31-4).

115:12 - 116:3 (translation)

"Scientific translation of immortal Mind... Scientific translation of mortal mind..."

The order of the "divine synonyms," Principle, Life, Truth, Love, Soul, Spirit, Mind, is the order whereby "the divine message from God to men" speaks to the human consciousness. This order translates the message of divinity to humanity. The message itself is that "the immediate object of understanding" is not matter, separate from God, but is "idea," "divine reflection," immediately one with God. This, in turn, translates humanity out of apparent mortality into spirituality.

Translation is the action of the healing Christ, -- "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (583:10-11). Christ comes to the flesh, not through the flesh, or in the flesh. Mrs Eddy writes, "The theory, that Spirit is distinct

from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism" (335:2-6).

The two complementary processes of translation illustrate the way in which Christ heals humanity. They involve the scientific "reading" of mortal mind, for the purpose of healing humanity.

83:29-32, 84:30-19, 87:15-18 (healing)

"Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted... If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance... This Soul-sense comes to the human mind when the latter yields to the divine Mind. Such intuitions reveal whatever constitutes and perpetuates harmony... You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy. The Samaritan woman said: 'Come, see a man, which told me all things that ever I did; is not this the Christ?' It is recorded that Jesus, as he once journeyed with his students, 'knew their thoughts,'—read them scientifically. In like manner he discerned disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets... Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist."

The theme of this reference is spiritual and scientific "divination,"—the opposite of the methods of clairvoyance and psychoanalysis. "Divination" is from "divine, to foresee, foretell." It means, "foreseeing or foretelling future events, or discovering hidden knowledge" (Wbr). The Mind of Christ divines all things spiritually. It surveys human consciousness from the standpoint of immortal Mind, not mortal mind. We learn from the reference that "spiritual intuitions" come to the human mind and cause it to yield to the divine Mind. These intuitions are "angels," or "God's thoughts passing to man." "The Samaritan woman said, 'Come, see a man which told me all things whatever I did: is not this the Christ?'"

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Mrs Eddy writes on 308:14, "The Soul-inspired patriarchs heard the voice of Truth..." And on 214:1, "...it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets." Listening to the message of divinity heals and transforms humanity. The "angel message" which appeared to Jacob smote the belief that he lived in a body of intercommunicating nerves. Jacob saw the unreality of this belief, and "his nature was transformed" (308:16-28).

See 442:19-25 (MH "Christ the great physician"): "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear. Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually." The idea which is being unfolded is that of the coincidence of humanity and divinity.

561:16-21 (humanity and divinity)

"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."

The subject of this reference is "God and His Christ bringing harmony to earth" (see line 15). It signifies "the divinity of the Christ ... made manifest in the humanity of Jesus" (25:31-32).

Jesus demonstrated that all there is to humanity is the reflection of God. As the spiritual appears and the physical disappears, the human reflects the divine more and more, until eventually the entire mortal concept is translated. Mrs Eddy writes that translation includes "man's changed appearance and diviner form visible to those beholding him here" (Mis 67:24-6).

Under the MH "The Son's duality," the passage on 334:10-20 shows how, to human sense, there seem to be two kinds of man, but in reality there is only one. See also 473:10-17.

The idea of the human and divine coincidence is further elucidated on 136:9-138:5, in terms of the Son of man and the Son of God. We read: "The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his

students: 'Whom do men say that I, the Son of man, am?' That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied...that some of the people believed that Jesus was a [spiritualistic] medium...the Master repeated, 'But whom say ye that I am?'...Simon replied...'Thou art the Christ, the Son of the living God!'. . . This assertion elicited from Jesus the benediction, 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . And I say also unto thee, That thou art Peter; and upon this rock (the meaning of the Greek word petros, or stone) I will build my church. . .'"

"Simon" means "hearing." Simon listened to the Christ translation. He heard the message of the human and divine coincidence. He saw that all there was to the Son of man was the Son of the living God. Simon was willing to accept, rather than reject, the divine infinite calculus. This translated his identity from "Simon" to "Peter," --from merely hearing the calculus, to the calculus itself, or what is heard.

The "rock," upon which the church of Christianity is built is this understanding of the human and divine coincidence.

Ps. 118:19-23 (stone, calculus)

"Open to me the gates of righteousness. . . The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

In the parable of the wicked husbandmen, in Luke 20:9-18, Jesus refers to these words of the Psalmist. The husbandmen had already slain three of their lord's servants. The lord sent a fourth, and said "I will send my beloved son. . . But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. . . What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Lord's heir is the divine infinite calculus, which the builders of the "body of Christ" must accept, not reject.

Those who build from matter upwards 'slay' the divine infinite

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calculus. They not only slay the Word, the Christ, and Christianity, they also slay the "heir" himself, which is Science. Therefore they do not become "heirs of God, and joint-heirs with Christ" (Rom 8). Mrs Eddy says that the Christian Science Church is "built on the Rock, Christ" (Man 19:2). In Daniel, the stone "cut out without hands" smites the image of Babylon in its dualistic foundations, and then grows into a great mountain which fills the whole earth. In the first of his epistles, Peter writes of this foundational rock, and of the structure that is built upon it. He says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood. . . Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (I Pet 2:3-7).

### EXPANSION OF THE SYMBOL "MULTIPLICATION & DOMINION" UNFOLDING AN UNDERSTANDING OF "CHRISTIANITY" - THIRD OPERATIONAL TONE OF THE DIVINE INFINITE CALCULUS

Luke 5:4-11, Matt 4:18-19 (abundance of fishes)

"...he said unto Simon, Launch out into the deep, and let down your nets for a draught. . . And when they had this done, they inclosed a great multitude of fishes: and their net brake. . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."

We read in John 12:26-32, "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . And I, if I be lifted

up from the earth, will draw all men unto me."

The multitude of fishes enclosed in the disciples' net was a symbol of the great multitude of mankind drawn by the one Christ into the net of universal Christianity. Jesus taught his followers to lift up their thoughts unto Principle and to become "fishers of men." In the words of Mrs Eddy, he taught them how to gain "the God-crowned summit of Christian Science." This is the standpoint of the God-crowned woman in Rev 12 who typifies the spiritual identity of the whole human race. He who achieves this standpoint, "never abuses the corporeal personality, but uplifts it. He thinks of every one in his real quality, and sees each mortal in an impersonal depict" (Ret 76: 23-26). In Mis 302:32-4 she says that students "need only to shine from their home summits to be sought and found as healers physical and moral." But Mis 111:4-14 issues the following warning: "At times, your net has been so full that it broke: human pride, creeping into its meshes, extended it beyond safe expansion; then, losing hold of divine Love, you lost your fishes, and possibly blamed others more than yourself. . . Nothing is lost that God gives: had He filled the net, it would not have broken." Mrs Eddy shows how the danger of pride and egotism creeps into the work of spiritual evangelism.

John 6:1-13, 25-35 (feeding the multitude)

"And a great multitude followed him, because they saw his miracles . . . And Jesus said, Make the men sit down. Now there was much grass in the place [the quality of meekness rather than pride]. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets. . . Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. . . the bread of God is he which cometh down from heaven, and giveth life unto the world. . . I am the bread of life."

Jesus fed the multitude with the truth about themselves. He fed them with the body of Christ which comes down from God out of

heaven. In other words, he fed them with their own true identity. Through the symbol of the twelve baskets, he showed that this identity reflected the oneness and wholeness of being, — that no part of it could be lost from its Principle, and therefore that its substance could not be expended, or used up. The "twelve" is a symbol of universal humanity. The process of feeding passes through four stages. Symbolized by the loaves and fishes, humanity's spiritual identity passes from God, its divine Principle, to the one all-inclusive Christ; thence it passes to the twelve disciples, typifying generic man; finally it passes to mankind itself.

Assimilating the truth of its unfallen identity, the apparently fragmented human race is restored in its wholeness to God.

Mrs Eddy asks the question (90:2-5): "How were the loaves and fishes multiplied on the shores of Galilee, — and that, too, without meal or monad from which loaf or fish could come?" The answer appears on 206:15-18, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the source of supply." When it is understood that Spirit not matter supplies every need of man, the multiplication of the "loaves and fishes" is spontaneous and without limit. In other words, "the kingdom of God, and his righteousness" must be sought first, then "all these things shall be added unto you" (Matt 6:33). It is imperative not to seek the loaves and fishes as such, but to seek the reality of spiritual identity. Later on, when the disciples were "convinced of the fruitlessness" of not putting first things first, "they changed their methods, turned away from material things, and cast their net on the right side" (35:2-6).

366:30-23 (not for the loaves and fishes)

"... This is what is meant by seeking Truth, Christ, not 'for the loaves and fishes,' nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of gratitude, with tears of repentance, and with those hairs all numbered by the Father. A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this



salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory."

Like the Magdalen, the followers of Christ work from the "summit of devout consecration," exemplified by Jesus. They work from the "God-crowned summit of Christian Science," – the standpoint of the God-crowned, sun-clothed woman of Rev 12. This means that they "shine from their home summits" as the "light of the world," "the salt of the earth," – as a "city set on an hill." Viewing the race from the standpoint of Principle, not personal sense, Christian Scientists do not superimpose spirituality upon the world humanly, they draw it forth from the world divinely. They are then spiritual missionaries, building the universal church of Christianity upon the rock, Christ.

483:30-5 (Christian mission)

"One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ."

The purpose of the great red dragon is to wash away the foundations of scientific Christianity. See 570:8-25, "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood..." The human race identifies itself either with the dragon or with the woman. The understanding that its real identity is the God-crowned woman, the spiritual idea of God, swallows up the flood of pride, prejudice, bigotry, and envy, which purposes to drown this very understanding. "Millions of unprejudiced minds, – simple seekers for Truth, weary wanderers athirst in the desert... waiting and watching for rest and drink" are destined to swallow up the dragon's flood through the translation of mortal identity. In the flow of the divine infinite calculus, the flood of animal magnetism dissolves. 150:4-17 tells us that "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physi-

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cal healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease;" but "the higher mission of the Christ-power," - its "main purpose," - is "to take away the sins of the world," by swallowing up the flood of the dragon. The healing of the world's physical ills is then spontaneously achieved.

### 328:14-4 (healing missionaries)

"This understanding of man's power, when he is equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India, but can it be said that they explain it practically, as Jesus did, when hundreds of persons die there annually from serpent-bites?... Jesus said: 'These signs shall follow them that believe'... It were well had Christendom believed and obeyed this sacred saying. Jesus' promise is perpetual... The purpose of his great life-work extends through time and includes universal humanity. Its Principle is infinite, reaching beyond the pale of a single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness."

Christian healing, the "lost element of Christianity," has lain "dormant" for centuries. The real Christian Church rouses the "dormant understanding" (583:15). It "reinstates primitive Christianity and its lost element of healing." It "restores the lost Israel" (Man. 17). In terms of primitive Biblical symbolism, it gives Adam back his rib, or his womanhood. The "body" or "bride" of Christ awakens mankind from its deep sleep, and restores humanity to its original spiritual estate. It does this in proportion as individual man understands the human race in the way that Jesus understood it. Then the individual "seed within itself" propagates itself universally.

### Luke 8:4-15 (sowing the seed)

"A sower went out to sow his seed; and as he sowed, some fell by the way side... some fell upon a rock... some fell among thorns...

and other fell on good ground, and sprang up, and bare fruit an hundredfold. . . The seed is the word of God. . . that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

See 270:31-272:25, "The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality, - the good soil wherein the seed of Truth springs up and bears much fruit." "Indigenous" is from "within + to bear." It means "living naturally. . . native. . . inborn; inherent; innate" (Wbr). Clearly the "seed within itself" must be found to apply not only to the individual Jesus but to the human race as a whole. The reference continues: ". . . the power of healing was not a supernatural gift to those learners [Jesus' students], but the result of their cultivated understanding. . . Hence the universal application of his saying: 'Neither pray I for these alone, but for them also which shall believe on me (understand me) through their word . . . Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity now, as a fcretime, to learn and to practise Christian healing. . . The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it. . . Jesus' parable of 'the sower' shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. . . It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science."

Immediately Jesus had delivered the parable of the sower, he caused the legion of "swinish elements" inhabiting the Gadarene demoniac to destroy themselves. Jesus understood what was first of all in God, secondly in Christ the divine idea of God, thirdly in man the universal reflection of God and His idea. This enabled him, fourthly, to cast all manner of evil out of humanity.

See 418:26-32. "Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil. 'Preach the gospel to every creature.' Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are

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waking dream-shadows, dark images of mortal thought, which flee before the light of Truth." Note MH, "morality required." True morality is morality based on spirituality, not on physicality. It is typified by the "transitional qualities," "humanity, honesty, affection" etc. on 115:26. This is the only right view of morality, and therefore the only right view of humanity.

238:22-10 (right views of humanity)

"Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity... Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle.. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity."

See 235:32-2, "Love of Christianity, rather than love of popularity, should stimulate clerical labor and progress."

Also 451:2-7, "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life." The crown of Love is the crown of twelve stars worn by the woman in Rev 12. This woman is universal humanity giving birth from within itself to the unity of its spiritual identity. She is the "Jerusalem above," who is "the mother of us all." She is the antidote to the worldly sense of Jerusalem as "the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (589:13-15).

Humanity must separate itself from bondage, - from all forms of personal and governmental dictatorship - and accept instead the "city" of freedom and world peace. Discussing these two aspects of Jerusalem, Paul writes (Gal 4:25-31): "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Mrs Eddy says: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

Again, we read on Mis 252:17-21, "Christian Science is... the crown of Christianity. It is universal. It appeals to man as man; to the

whole and not to a portion; to man physically, as well as spiritually, and to all mankind." Writing on the subject of "scientific Christianity" in Pan 9:14-25, Mrs Eddy speaks of the "highest humanity" in terms of "long-suffering, self-surrender, and spiritual endeavor to bless others." She adds: "The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies..."

138:1-139:3 (the true society)

"...Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah... Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning... Our Master said to every follower: 'Go ye into all the world, and preach the gospel to every creature!... Heal the sick!... Love thy neighbor as thyself!'"

The essence of Christianity is impersonality. We read in My 117:22-27, "There never was a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." The "society" founded by Jesus is symbolized by the Christian Church, ultimating in the Christian Science Church. See My 342:19-28, "... The Church of Christ, Scientist... will embrace all the churches one by one, because in it alone is the simplicity of the oneness of God, the oneness of Christ and the perfecting of man stated scientifically." The church is the symbol of the human race bound together in one body, - wedded to one Principle. Writing of this on 571:18, Mrs Eddy says: "The cement of a higher humanity will unite all interests in the one divinity." On 575:29, she tells us how Christianity "binds human society into solemn union."

In the consciousness of this "higher humanity" the organic sense of church, body, marriage, society, etc., dissolves. Mrs Eddy anticipates this when she says in Mis 144:32-145:30, "The Church, more than any other institution, at present is the cement of society... But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it... When the hearts of Christian Scientists are woven

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together as are their names in the web of history, earth will float majestically heaven's heraldry, and echo the song of angels: 'Glory to God in the highest, and on earth peace, good will toward men.'

Eph 4:4, 11-16, 5:22-32 (universal church, universal wedlock)

"There is one body, and one Spirit, even as ye are called in one hope of your calling... One God and Father of all, who is above all, and through all, and in you all... And he gave some, apostles; and some, prophets; and some, evangelists... for the edifying of the body of Christ... That we henceforth be no more children, tossed to and fro... But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it... For we are members of his body... This is a great mystery: but I speak concerning Christ and the church."

This is Paul's description of the inorganic church, and therefore of the inorganic nature of Christianity as the universal brotherhood of man. Here, all humanity is embraced in the one Christ, and the one Christ is reflected in all humanity.

My 246:30-9 (all-in-one and one-in-all)

"The Magna Charta of Christian Science means... all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed."

Spiritually interpreted, the British "Magna Charta" and the American "Declaration of Independence" (106:8-11), foreshadow the workings of eventual world government. They stand for the fact that "man is properly self-governed only when he is guided rightly and

governed by his Maker, divine Truth and Love." Their premise is "all-in-one" and "one-in-all." This ideal of spiritual self-government is presented by Jesus in John 17. He says: "I have manifested thy name unto the men which thou gavest me out of the world . . . Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one . . ."

The "one" itself is Science. The infinitude of interrelated identities embraced within the one is Christianity. As with the feeding of the multitude, Jesus' prayer involves four interdependent factors - the Principle itself as the Word which is God, the divine idea or Christ represented by Jesus, the twelve disciples typifying the redemption and rebirth of humanity in Christianity, the world as a whole whose unified identity is found in Science through the workings of these three concepts.

#### EXPANSION OF THE SYMBOL "EVERYTHING FINISHED" UNFOLDING AN UNDERSTANDING OF "SCIENCE" - FOURTH OPERATIONAL TONE OF THE DIVINE INFINITE CALCULUS

Joshua 24:13 ("Behold, I have given you")

"I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

In the book of Joshua, God gives Israel the inheritance he has promised her. The emphasis with the fourth section of the Genesis text is, "Behold, I have given you." The gift of God feeds and sustains both the animals and man. This gift is the grass, herb, and fruit tree which the earth brings forth in the second section (see Gen 1:11). Note that these three provisions are themselves symbolic of the first three "dimensions," or the first three sections. The "grass" is a symbol of one dimension, the "herb yielding seed"

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is a symbol of two dimensions, and the "fruit tree yielding fruit after his kind, whose seed is in itself" is a symbol of three dimensions. According to Mis 172:12-15, man accomplishes these three "measures" of manhood, and then "arrives at fulness of stature," or the fourth dimension. As we have seen, the fourth dimension is the sum of the other three. Hence the gift of God is the city foursquare, or the divine infinite calculus, in its wholeness. In Revelation this is depicted as "the bride, the Lamb's wife." The Father gives away the bride for self-sacrificing individuality, typified by the Lamb, to wed and assimilate as its own body.

We have arrived at the idea of "body" in its wholeness. This body is Science. It can be accepted and digested only in terms of the Word, Christ, and Christianity, which lead to Science. Man does not have to labour for this body. It is already his by reflection and therefore his divine inheritance.

107:1-6, 108:1-4, 109:11-22 (gift of grace)

"...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...Whence came to me this heavenly conviction...According to St Paul, it was 'the gift of the grace of God given unto me by the effectual working of His power'...For three years...I sought the solution of this problem of Mind-healing...The search was sweet, calm, and buoyant with hope...I must know the Science...I won my way to absolute conclusions through divine revelation, reason, and demonstration."

Mrs Eddy arrived at the "absolute conclusions" of "Science" through the "revelation" of the Word, the "reason" of the Christ, and the "demonstration" of Christianity. She reached her goal after an unlaboured search lasting "three years." Science, the "gift of the grace of God," consists of the law of the Word of Life, the law of Christ, Truth, and the law of Christianity, Love. Science is man's "body," or "bride," which is freely given to him once his thought has been prepared for its reception. It calls for gracious acceptance. Hence we read on 520:14, "thought accepts the divine infinite calculus."



249:1-10 ("let us accept")

"Let us accept Science. . . let us have one God, one Mind, and that one perfect, producing His own models of excellence. Let the 'male and female' of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine 'powers that be.' Such is the true Science of being."

The acceptance of Science and the acceptance of the "male and female of God's creating" are one and the same thing. The city four-square comprises the wedlock of the Lamb and the bride. It is the symbol of Christ wedded to his "body." By means of this wedlock God produces "His own models of excellence." Such wedlock is the source of the "divine energy. . . bringing us into newness of life." That it annuls the death-dealing energy of the Adam-Eve relationship is seen from Rom 5:15-18, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The gift of grace is the gift of timeless, deathless life signified by the fourth dimension.

See also II Tim 1:9. "[God] hath saved us. . . not according to our works [human labour], but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Jesus spoke of the glory he had with the Father "before the world was." This glory is the standpoint of the seventh day of creation, - the day of man's eternal perfection. The fourth commandment in Ex 20:9 reads, "Six days shalt thou labour, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." As we shall see, this "stranger" is specifically "Science." James declares: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas 1:17). 276:17-24 tells us that "we learn in Science how to be perfect even as our Father in heaven is perfect." On 428:22-26, under the MH "The present immortality," we read: "The great spiritual fact must be brought

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out that man is, not shall be, perfect and immortal." The perfect gift, or the gift of perfection, is the timeless present, — the nowness of God's everpresence. Science is the gift of present immortality which we are bidden to accept graciously.

476:28-4 ("perfect man")

"When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you'. . . Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

In the fourth dimension, "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." Beholding "in Science the perfect man," Jesus beheld "the measure of the stature of the fulness of Christ." "Sinning mortal man" is but a sinning mortal sense of this "measure" of the Son of God. No such man exists in Science.

Jesus' meeting with Mary Magdalene is an instance of how he beheld "in Science the perfect man who appeared to him where sinning mortal man appears to mortals." (See 362:1-367:16) Jesus was "at meat" with Simon, the Pharisee, when "a strange woman came in." A stranger was within their gates. This stranger was Science. "Science," Mrs. Eddy declares, "is the 'stranger that is within thy gates'" (146:20-22). "Heedless of the fact that she was debarred" by the Pharisee, the Magdalen approached Jesus and anointed his feet. She began "at the feet of Christ and with the numeration table of Christian Science" (Mess. '01. 22:15-27). Mary Magdalene humbled herself before the numerals of infinity as the foundations of the body of Christ. Jesus summarized "her debt to divine Love" by declaring that her sins were forgiven. He beheld the sinlessness of woman, or generic man, as comprising his own body. Sinning mortal man, on the other hand, saw only his own harlotry. The "Lamb of God" beheld "the bride." In Science there are not two cities, Babylon and New Jerusalem; there is only the New Jerusalem. There are not two kinds of Science, one physical and the other divine; there is only divine Science. The Magdalen's debts were forgiven, because debts are not incurred when a gift is free. Her only true identity was "the bride," the Father's "gift." Science,

"the bride," is every man's spiritual body, the opposite of the body of the harlot. The Magdalen's "famished affections" were fed with the gift of "grace" (see 17:4-7).

To "behold" is from "to hold." Thus we read on 417:14-19, "...hold your ground...The evidence before the corporeal senses is not the Science of immortal man."

Ret 86:1-16, S & H 574:3-575:21 (Behold the real man, behold the Lamb's wife)

"Knowthyself!...Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken 'stranger that is within thy gates.' Cleanse every stain from this wanderer's soiled garments...that you may behold the real man, the fellow-saint of a holy household."

"...the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing...The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, - Love wedded to its own spiritual idea'...This sacred city...represents the light and glory of divine Science...The four sides...are the Word, Christ, Christianity, and divine Science; 'and the gates of it shall not be shut at all by day: for there shall be no night there.'"

The mortal sense of self is a poverty-stricken stranger within our gates. The true sense of self, the real stranger, is the four-dimensional calculus, or "the bride." Hence "the very circumstance, which your suffering sense deems wrathful and afflictive" is really "an angel entertained unawares." Our need is to "know" the stranger, - to wed ourselves to the stranger's true identity. A stranger is only a stranger so long as he is unknown. Jacob entertained a stranger at Peniel. This angelic stranger was his own true selfhood. It showed him "God face to face," and gave him the new name of "Israel."

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Gen 32:24-30, 308:16-32 ("face to face")

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day... And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

"Jacob was alone, wrestling with error... when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science..."

Understanding Science, man is face to face with himself as God's idea, and therefore sees God face to face. Following his struggle, Jacob said to his brother Esau, "I have seen thy face as though I had seen the face of God." Jacob had previously beheld Esau as "sinning mortal man." But Science had transformed Jacob's nature, with the result that he "beheld in Science the perfect man." Jacob, "the revelation of Science" (589:5), was victorious over the false sense of self. Learning to love God supremely, he learned to love the idea of God as himself.

See My 268:20-13. "This time-world flutters in my thought as an unreal shadow... Love is the liberator and gives man the victory over himself. Truth... lifts the curtain on the Science of being, the Science of wedlock... you see the designation man meaning woman as well... man wedded to the Lamb... Then shall humanity have learned that 'they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God.'"

See also 372:14-17, "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven."

The concepts, "resurrection," "spiritual wedlock," and "absolute Christian Science" are inseparable. Prior to Jesus' resurrection, while the problem of dualism was still in process of solution, the emphasis was on Christian Science, or Science as applied to humanity. Then when the last enemy was overcome, the emphasis shifted to absolute Christian Science. At this point Jesus was fully wedded to the body of Christ as that which had given him birth. Yet the standpoint from which he demonstrated both Christian Science and absolute Christian Science was divine Science. These three essen-

tial aspects of the one Science are implicit in the first two chapters of Hebrews.

Heb 1:1-2:9 (the angels in heaven)

"God...hath in these last days spoken unto us by his Son...who... when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels... For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?...And let all the angels of God worship him, . . .the angels...Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?...But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels...Thou hast put all things in subjection under his feet..."

Three metaphysical categories are distinguishable in this reference. They are, man in divine Science, man in absolute Christian Science, and man in Christian Science. Man in divine Science is "better than the angels," because he is the one all-inclusive Son of God. Man in absolute Christian Science is on an equal footing with the angels, because angels are the absolute spiritual values, or "ministering spirits," which enable him to work out the problem of salvation. Man in Christian Science is "a little lower than the angels," because Christian Science is the application of the absolute to the solution of the human problem. In Christian Science all things are put in subjection "under his feet."

From start to finish we are concerned with the revelation and demonstration of Science. Jesus says in effect: 'I come forth from the Father in terms of revelation; I go back to the Father in terms of demonstration.' Again, 'No man hath ascended up to heaven in demonstration, but he that first came down from heaven as revelation.' Thus the order of revelation is divine Science, absolute Christian Science, Christian Science, while the order of demonstration is Christian Science, absolute Christian Science, divine Science.

On 127:9-16 Mrs Eddy writes: "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the con-

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text. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity." In the preceding paragraph, she has said: "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity."

The term "science" is from "scire, to know." It means "exact knowledge...reduced to law and embodied in system." Christian Science is the body, or system, of spiritual laws, - the "divine laws of Life, Truth, and Love" - which comprise the exact knowledge of God. We read on 596:3-6, "Paganism and agnosticism may define Deity as 'the great unknowable;' but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near."

( VII )

GATHERING THE FOUR EXPANSIONS  
THE FOUR EQUAL SIDES OF THE CITY FOURSQUARE

"...ye are the body of Christ..."  
(I Cor 12:27)

Through the study of appropriate references in stage 6, the root-symbols of the four-dimensional calculus expand and develop and lead us to our second range of capitalized terms, the WORD, CHRIST, CHRISTIANITY, SCIENCE. These four terms are the "four equal sides" of the city foursquare.

In stage 7 we weigh and ponder the ideas which the developments have brought to light. That is to say, we gather, assimilate, and make each of the four tones our own subjectively, just as we did with the expansions of the "seven" in stage 3.

Remember that the "four" is simply the integrated flow, or functioning of the "seven." When we concentrate on the "seven" we are learning about God's constituent nature. With thought focussed on the "four," we are learning about that constituent nature in infinite operation.

It is clear, therefore, that in entering the realm of the second group of capitalized terms we have not departed from the realm of the first. We are simply engaged, in fact, with the second part of the original definition of "synonymous." With the "seven" the accent is on the fact that "synonyms are words which DIFFER from one another in some shade of meaning." With the "four" it is on the fact that synonyms are words which refer to essentially "the SAME" thing. Hence with the "four," all the different aspects of the "one absolute God," flow together as one. The "four" teaches us four fundamental ways in which this takes place, in order that we can understand comprehensively the one operational flow.

Again, let us remember that with Mind, Spirit, Soul, Principle, Life, Truth, Love, the emphasis is on the "elements" of the body of Christ; with the Word, Christ, Christianity, Science, it is on the

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"functions" of the body of Christ.

This stage represents the student's thought becoming subjectively at-one with the city foursquare, typified in Revelation as "the bride." According to Biblical symbolism, the "bride" of Christ is the same as the "body" of Christ. With the development of the "seven," the corresponding chapter in Science & Health is the third chapter, "Marriage." Now the corresponding chapter is the seventh chapter, "Physiology." From the physical point of view, the subject of this chapter is the functions of the organic body; while from the metaphysical point of view it is the functions of the spiritual body.

The definition of "physiology" reads in part: "Biology dealing with life and living organisms; the study of the functions of the organs and parts during life, as distinct from anatomy" (Wbr). And so whereas with the development of the "seven" in stages 1-4, the accent might be said to be on spiritual "anatomy"; with the development of the "four," in stages 5-8, it is on the living "functions," the integrated flow, of the body of Christ as a whole.

Each of the following assessments of the Word, Christ, Christianity, Science, is ordered according to a fourfold development, just as each of the gatherings in stage 3 is ordered according to a sevenfold development.

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### FIRST CAPITALIZED TERM IN THE ORDER OF DIVINE OPERATION IDENTIFYING THE INFINITE AS "THE WORD"

The Creative Word: The Logos, or Word, is the eternal statement of Principle unfolding as Life itself. It is the creative Principle of the universe forever revealing itself through a universe of ideas. Uttered in the language of divinely scientific logic, creation is the articulate flow of the statement of what God is. The Word creates all things in and of itself. All creation is Principle declaring 'I am.' The ideas which constitute the universe of the Word are the words which proceed out of the Word's own mouth. These are the words which can never pass away. The fluency of the language in which these words are uttered constitutes eternal Life. The Word is the



divine body of the universe, — the body of the Life which is God. The words which comprise this body are the primal elements, the elementary creative principles, the rudimentary ideas of Principle, which create man in the likeness of God. Jesus explained the Word analytically to his students. In the simplicity of divine order, the Word feeds its students with the impersonal logic of its own words. Partaking of these words, the student approaches nearer and nearer to divine Principle; he eats the divine body of Principle idea by idea, in order that his own body — the body of his own words — shall more closely resemble Principle's Word. Jesus' life elucidated the Word of God in a way that all could learn to understand. 'Do you follow me?' he said, in effect, as he exemplified to them one step at a time.

The Inspired Word: The Bible is known as the Word of God. Underlying its historical symbolism is the record of spiritual creation. The Bible is the inspired human recording of the divine Word itself. Reading this record in its original spiritual tongue, humanity reads the history of the spiritual universe. Divine history, the only real history, is the etymology of the Word which is God. Students of Christian Science take the inspired Word of the Bible as their sufficient guide to eternal Life. "The word of the Lord came unto me saying" is the standpoint of the inspired prophets who compiled the Old Testament. The Old Testament builds up step by step the living body of God's "words" in order that Jesus can appear in the New Testament as the representative of one whole Word. To the thought of Jesus the Word was subjective, not objective. "Testament" means "covenant" or "promise." God is impersonal and infallible Principle. He cannot fail to keep His promise or Word. Through the advents of Christ Jesus and Christian Science God fulfils his Word to humanity. The God who never breaks His Word is the Bible's continuous theme. There is never a break in the flow of the Logos, or Word. From the human point of view, the unbreakable Word appears as a code of laws, or commandments, which humanity must always keep. Israel kept the commandments in the heart of her tabernacle, or body. Reflecting the divine body of the Word, man keeps the commandments, and does not break his word with God. Jesus said of the disciples: "They have kept thy word... I have given unto them the words which thou gavest me, and they have received them... neither pray I for these alone but for them also which shall believe on me through their word." When Jesus ex-

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plained the Scriptures in their divine order his inspired words made the disciples' hearts burn within them.

The Inorganic Word: The Word is the living understanding of Spirit which can never degenerate into a rigid technological letter. The body of the Word, breathing forever the life of the Spirit, is reflected in the body of man. Man's body is not therefore made up of brain, blood, bones and other material elements. It is not made up of sensual thoughts, passions and appetites, fear, depraved will, etc., all of which are elements of nothingness. Because the heart and soul of Christian Science is Love, the body of the divine system can never become the dead body of an organization, pulseless, cold, inanimate. Man's body is an expanding system of living ideas which cannot be stereotyped within a framework of technological terms. Man is not imprisoned inside an organic body. He is not a slave to an unyielding theoretical intellectualism. A body of symbols never confines the ideas it symbolises. Under the impact of the self-evolving Word, the human body becomes a self-dissolving symbol of body, not a self-confining counterfeit. This appears humanly as the resurrection of the body. John the Baptist said of Jesus, "He must increase, but I must decrease." The earthly house, or human tabernacle, dissolves in proportion as the house, or body, built by the Word is revealed.

The Eternal Word: The Word of God, as the statement of eternal Principle, teaches us how to solve the stupendous problem of life. We are therefore learners of the Word. For this purpose the Word appears as an ordered and classified system of ideas, the primal elements of which are "the numerals of infinity called seven days." These are the "days" of man's life which can never be reckoned according to the calendar of time. These are the periods which can never be calculated in terms of cyclic recurrence, or mortal history. The calculus, or body, formed of these elements lives in eternity, at the point of newness of life. The numerals of infinity, flowing in the calculus of the Word, provide the solution to every problem of being. The elements of an organic and temporal sense of life dissolve in this solution. The Word is the logical understanding of what Life, or God, is. Through the numerals of infinity we learn that God is Mind, Spirit, Soul, Principle, Life, Truth, Love. This is the statement of eternal Being which epitomizes what is meant by the term, "Word."

SECOND CAPITALIZED TERM IN THE ORDER OF DIVINE OPERATION IDENTIFYING THE INFINITE AS "CHRIST"

Christ as Immaculate Conception: Christ is the Son of the Father-Mother God. When the Word, Christ, and Christianity, are equated with Life, Truth, and Love, the Word is God in His office as Father, Christ is God in His office as Son, and Christianity is God in His office as Mother. But Life, Truth, and Love are also the terms which define the Holy Ghost (588:7). The Holy Ghost and Christ are synonymous (see 332:20). Hence Christ is the divine Principle, God, fully manifest as Life, Truth, Love. That God is Life, Truth, and Love, or Father, Son, and Mother in Himself is the true idea of God, or the Christ, Truth. Christ is the infinitude of the divine self-expression conceived of as one idea. In the metaphysical significance of the sun and its rays, the sun stands for God, the full effulgence of rays stands for Christ, and the individual rays that make up the effulgence stand for infinite individuality in man. With the creative Word of Life, the emphasis is on the numerals of infinity; with the Christ, Truth, the emphasis is on the divine infinite calculus. When the city foursquare, or the divine infinite calculus, is conceived of in its wholeness coming down from God out of heaven, it is the infinite embodiment of all that is meant by the term, Christ. The individual Jesus acknowledged no other selfhood but the one Christ. Jesus knew that in coming forth from God he was not separate from God. He knew that in coming to the flesh he was not translated into matter. He knew that in returning to God he was not translated out of matter. He was conscious all the time of being the immediate reflection of God. Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." But this does not mean that Christ comes down into error and mixes with error. When Jesus was destroying incarnate error his conception of himself remained in and of God, wholly spiritual and immaculate. Anthropomorphism, pantheism, and spiritualism, are the opposites of what is meant by the Christ. "Each of Christ's little ones reflects the infinite One." Individual man reflects Life, Truth, Love, as his only identity. He therefore reproduces Life, Truth, Love from within himself as symbolized by the grass, herb, and fruit tree in the third day of creation. This means that he bears within him the seed of his eternal self-development. In the oneness of Christ every man finds his indivisibility

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from God. Every man's Christ selfhood is born from within him as the heir to the Father's inheritance. This selfhood is the temple of the Holy Ghost, reflecting individually the development of eternal Life, Truth, and Love.

Christ as Divine Translation: In coming to the flesh, Christ never comes through the flesh. The infinite Christ never filters through the human personality. Christ appears humanly in proportion as personality yields to Principle. "This Soul-sense comes to the human mind when the latter yields to the divine Mind." Individual identity is then the temple of the Holy Ghost; and Christ, Truth, is operating in its capacity to heal. The patient's body is the temple of the Holy Ghost, or Holy Spirit. He therefore reflects within him the power to resuscitate himself. This means that Christ, the divine message from God to men, is speaking to the human consciousness, and that a process of translation is in progress. The Christ-message is a body of "angel" messages, each declaring the allness of Spirit and the nothingness of matter. Each voices the fact that the one Christ, Truth, is the reality of humanity's identity. Principle's ideal of itself as Life, Truth, and Love is translated by Christ into the language of spiritual ideas. Thus the spiritual original appears in a form that humanity can comprehend. Because of this, every individual reflects within him the power of spiritual intuition and spiritual divination. Everyone has the innate ability to read the human mind with the Mind of Christ, -- to reach the perfect Science of healing by analyzing, uncovering, and annihilating the error he would destroy. The language in which Christ speaks to humanity is the fundamental language which humanity cultures and digests, namely, the language of the Word of God.

Christ as Healer and Saviour: Through the first of the two translations, Christ voices to human consciousness the truth about man's divinity. Through the second of the two translations, humanity is in consequence translated out of apparent mortality into immortality. It is in the realm of the second translation, therefore, that actual healing takes place. Science & Health describes this healing activity of the Christ when, under the MH "Mortal mind's disappearance," it says: "...the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease and death. This process of higher spiritual

understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished" (251:20-27). Christ voices itself in the language of the third degree. This acts upon human consciousness, represented by the second degree. Humanity finds the third degree to be the sole reality of its being, and sin, disease, and death are healed. In the words of the Prayer Book, healing is the "outward and visible sign" of the "inward and spiritual grace" brought to individual consciousness by reason of the Christ translation. Christ is thus the healer, saviour, redeemer and transformer of humanity. The divinity of the Christ is made humanly manifest, and the human and divine coincidence is achieved. With every individual, the "inward voice" is identical with the voice of God. This means that the Christ selfhood to which man gives birth is really being born of God. As Peter declared of Jesus, the "Son of man" is the "Son of the living God."

The Rock, Christ: The Son of man is the Son of generic man, or woman, — the Son of the woman in the Apocalypse. Because this woman is the spiritual idea of God, — the infinite reflection of God, inseparable from God — the Son to which she gives birth is identical with the Son of God. There is but one Son of man and one Son of God. The two are one, and this one is Christ. Jesus knew that his Christ-identity was the coincidence of the Son of man and the Son of God. Humanly he reflected this identity. He understood this coincidence to be the sole reality of the son of man apparently born of the flesh. But universal humanity must understand this too, or it will never be able to demonstrate its true identity. Of the whole human race, Simon Peter was the first to understand. Accordingly Peter was identified as an impregnable rock, upon which Christianity, or the universal Church of Christ, would be built. But the personal Peter was not this rock. The rock, or stone, was the divine infinite calculus born of its matrix, and as such was Christ, Truth. With Peter, personality had yielded to Principle, and he was able to accept the "city foursquare" coming down from God out of heaven. Peter realized that the coincidence of the Son of God and the Son of man was reflected in all humanity, and therefore that humanity is the woman in the Apocalypse giving birth to this Christ-idea. Not flesh and blood, but the inward voice, the voice of God, revealed to Peter that, in Truth, the human race is the reflection of God. This means that there is nothing in between humanity and God. The Son to which humanity gives birth is the only begotten Son of God, its

own impregnable identity. Through Christ, the entire body of humanity is translated out of seeming animality into the body of divinity, — the body of the Son of God.

THIRD CAPITALIZED TERM IN THE ORDER OF DIVINE OPERATION IDENTIFYING THE INFINITE AS "CHRISTIANITY"

Universal Birth: Christianity is the universal Church of Christ, founded on the rock, Christ. It is the living body of Christ, subject alone to the one Christ, as head of its own body. The diversification, classification, and individualization of identity in Christianity comprise the universal brotherhood of man. "Generically man is one, specifically man means all men." Christianity is the body of collective relationships which specific individuals hold to each other when all are operating from the same Principle. In Christianity individuals hold themselves and each other in an impersonal depict. This unites them inorganically. With the Word the emphasis is on the numerals of infinity, or the fatherhood of Life; with the Christ it is on the divine infinite calculus, or the sonship of Truth; with Christianity it is on the matrix of immortality, or the motherhood of Love. Jesus pointed to his twelve disciples (typifying the universal church as his body) and said: "Behold my mother and my brethren!" Only the body of Christ gives birth to Christ. Only the matrix of immortality gives birth to the calculus. This body, and this matrix, are represented by the woman in the Apocalypse with her crown of twelve stars, who "symbolizes generic man." In Christianity, individuals, undivided in Principle, give birth to the ideal of their collective and universal unity. The essence of Christianity is impersonality of relationships in Principle. Motherhood is not personal. Only the senses bear witness to private, independent, segregated births. God alone is Mother. Generic man, universal and indivisible, is the reflection and expression of God's motherhood. Individuals reflect and bear witness to one universal birth, — that is, to the birth of their own diversity of identity in harmonious relationship and unity. These are the followers of Christ who keep his word and repeat his works. They appear humanly as "fishers of men" striving for the eventual restoration

of the whole human race to God.

Universal Healing: The body is governed by its head. The Principle of individual, collective, and universal unity governs its own embodiment. The ideal of universal unity is the head-stone, or summit, from which self-governing individuals relate with each other in Christianity, and consecrate themselves to the mission of world-healing. The foursquare body of Christ, the sinless identity of universal man, comes "down from God out of heaven, prepared as a bride" for all men to wed. But this body does not fall from God out of heaven. It is never born of organization. It is not translated into matter. It is never subject to death. Every individual comprising it is a reflection of the body as a whole, — a reflection of the matrix and calculus of sinless immortality. Mankind is healed in proportion as it identifies itself with, and weds itself to, the Word, Christ, Christianity, Science. In this proportion it is translated out of a state of organic fragmentation. When Jesus fed the multitude he commanded the disciples to gather up twelve baskets of fragments, that nothing be lost. This is the symbol of the restoration, in Christianity, of the entire human race to God. It signifies individual and collective regeneration, until every part of the fragmented whole is restored. During this process men are commanded to seek first the kingdom of God and His righteousness, in order that their different human needs shall be met. In scientific Christianity man loves Truth for its own sake, not for the "loaves and fishes" which meet his human needs. Serving God and man in Christianity, personal ambition, personal prestige, vested interests, etc., are unknown. The evangelization of the human self, subjectively, and of one's brotherman, objectively, are both essential in working out the problem of being. This takes place through impersonal translation, not through personal conversion. When Christ beholds man's identity, spirituality is seen to be indigenous. Christians draw spirituality forth from their fellow men, divinely; they do not superimpose it humanly. When they are lifted up from organic limitations they draw all men unto them. Living spiritually is living naturally. The seed is sown in the soil of an honest and good heart by realizing that it has already been planted there by God. It then brings itself naturally to birth and bears much fruit. Mrs Eddy once said that healing would be as natural as breathing. Understanding that the qualities of one whole Christ are reflected in each individual, casts sin and animality out of mortals and heals the sick. Through spiritualiza-

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tion of thought, Christianization of daily life, and evangelization of the human self, the downward tendencies and earthward gravitations of sensualism and impurity are halted, and the legions of swinish elements, supposedly inherent in mortal man, are self-destroyed.

Universal Humanity: The God who is All is reflected in all. The children of God have one Mind. "Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established." In Christianity men find their right relationship with everything that comprises their universe. In Christianity man loves God supremely in proportion as he loves his neighbour as himself. His neighbour is his entire universe conceived of in its spiritual ideal. Such an outlook constitutes his individual practice of Principle, in which he preaches the gospel to every creature. Christianity is the impartial, impersonal, and universal Christ-principle translating every phase of human life. It is the opposite of, and the antidote to, all that is meant by mental malpractice. It brings to light "right views" of humanity, by bringing to light right views of morality. The moral qualities, honesty, compassion, affection, etc., that make up the second degree, are requisite in the transitional human experience. Yet they must be based on the spirituality of the third degree, not on the physicality of the first degree. In proportion as this takes place, humanity reflects divinity and approaches a state of sinless humanhood. Jesus demonstrated that his human selfhood was as immune from destruction as was its divine original. The relationships of Christianity involve sinless humanhood in which is to be found true happiness. Happiness is born of spirituality, — i. e. it is born of the spiritual relationships that obtain in Christianity. "Happiness...is unselfish...it cannot exist alone, but requires all mankind to share it." When the individual weds himself to the four-square reality of generic man, happiness is born of this wedlock.

Church Universal: In Christianity the state of spiritual consciousness which began with Peter spreads to all mankind. Peter began to understand man's identity in the way that Jesus understood it. He saw that the Son of universal humanity and the Son of the living God are one. He found his own identity in the reflection of this Christ-ideal. Peter realized that the one indivisible Christ is the centre of the spiritual universe. Its circumference is the individual, collective, and universal reflection of this ideal. In proportion as the



rest of humanity understand the same thing, and live their lives accordingly, they build the universal church of Christ. The church is the "structure of Truth and Love," – the embodiment of the matrix and calculus. Each individual member is a "lively stone," playing his part in building up a "spiritual house, an holy priesthood," unto one "living stone." This one stone is the foundational "head-stone," or the rock, Christ. Thus "the cement of a higher humanity unites all interests in the one divinity." The cement which holds the stones together is their reflection of each other's identity. As Paul says in Ephesians, a collective body of spiritual individuality grows up "into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Christianity is the body of Christ viewed in all the harmony of its detailed and inter-dependent relationships. Because it is based on Principle and not on personal sense, neither pride, prejudice, bigotry, nor envy can wash away the church's foundations. It is proof against aggression, oppression, and the pride of power. The gates of hell cannot prevail against it. In Christianity all men are kings and priests unto God. Therefore priestcraft and dogma are non-existent. Through Christ, the head, every member of the body is in direct communion with God. Led by the idea of one all-governing Principle, individual members are self-governed and self-led. In its inorganic reality, the church of Christ is generic man leading on the centuries, – leading the way, that is, to world government. Through its Magna Charta and Declaration of Independence, the church is a spiritual democracy under a divine theocracy. As the matrix of the motherhood of God, it holds all-in-one and one-in-all. All individual identities are held in the oneness of Christ; the one Christ is reflected in all individual identities.

#### FOURTH CAPITALIZED TERM IN THE ORDER OF DIVINE OPERATION IDENTIFYING THE INFINITE AS "SCIENCE"

Numerals of Infinity: Just as the divine system, or body, is made

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up of the numerals, the calculus, and the matrix; just as the three-fold essential nature of Principle is Life, Truth, and Love, and the Person of God is simultaneously Father, Son, and Mother, so Science is the Word, the Christ, and Christianity welded into one indivisible whole. In its completeness, the city foursquare is Science. The city's full definition is "the Word, Christ, Christianity and divine Science." But it is also described simply as "the light and glory of divine Science." Science, in other words, is the comprehensive term that includes the other three terms. The Word is the ordered revelation of Science; the Christ is the divine translation of Science; Christianity is the detailed demonstration of Science; while Science itself is the sum total of these three concepts held in the oneness of Being. Science is the gift of grace given unto humanity by the effectual working of God's power. In Revelation, Science is the city foursquare which the Father gives away for each individual to love as himself, — that is, to wed and cherish as his own body. Science is a free gift, — the gift of universal freedom. But Love does not give it until each individual "lamb" has paid its price by giving up the illusion of personal birth-giving motherhood. Six days shalt thou labour to remove the obstacle of organic obstetrics. Through the understanding of the Word, Christ, and Christianity thou shalt, in six days, lay down the mortal sense of life, and dissolve "a dam." At the point of the seventh day, a "stranger" is within thy city's gates. This "stranger" is "Science." Science is unlaboured. Sweat and labour belong only to Adam. Revealing itself through "the numerals of infinity called seven days," Science dissolves the time factor involved in human labour and organic birth. Let us therefore accept Science. Let us begin to accept the first of its four main categories, the numerals of infinity, or its range of basic ideas. Science begins with the idea of fundamental divine order. Jesus accepted the "strange woman," who began with the "numeration table of Christian Science," — the foundations of the body of Christ. He beheld in Science the perfect man who appeared to him where the harlot, mortal man, appears to mortals. Science is no stranger to God. Science is strange only to Adam. To man it is the ordered appearing of God's ideas which before were unknown.

Infinite Calculus: Jesus beheld the divine Science of man "woven into one web of consistency without seam or rent." He accepted the divine infinite calculus made up of the numerals of infinity. This constituted the integrity of man's identity. Foursquare iden-

tity is unshakable in its coherency and firmness. It offers unyielding resistance to error on every one of its four equal sides. These four sides are the omnipotence, omniscience, omnipresence and omniaction of the divine Principle, God. Science is without boundaries or limits of any kind. Divine Science does not measure substance in terms of time, space, and matter, as does its counterfeit, physical science. Science is the exact knowledge of the measureless infinite reduced to law and embodied in system. This system consists of the numerals of Life, the calculus of Truth, and the matrix of Love. Mrs Eddy says that what she discovered, and named Christian Science, were the divine laws of Life, Truth, and Love. In other words, Science is the law of God's oneness and infinitude, - the law of the absolute allness of Spirit which is, at the same time, the law of the absolute nothingness of matter. Under the law and order of Science there is no compromise between good and evil, Spirit and matter. All is Spirit, good. There is no freedom of choice in Science, no free will. Under the will and government of absolute Principle, every idea, every calculation of relationship between ideas, is perfectly obedient to Principle. In Science no idea can fall from Principle; no idea can be out of harmony with another idea. Science is the vision of perfect God and perfect man one. Science is a body of fixed laws, given rules, which operate unmistakably to prove their Principle. If this Science has been thoroughly learned and properly digested according to the order of its divine system, we can know the truth about man more accurately than the astronomer can read the stars or calculate an eclipse. "Calculus" is the most suitable scientific term for conveying the idea of the movements and relationships of God's ideas that make up the universe of Science. Through the calculus we reach the perfect Science of healing. "The evidence before the corporeal senses is not the Science of immortal man." The calculus "reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." Through Science we see God "face to face." At Jacob's "Peniel of divine Science," he saw God "face to face." Thereafter he beheld his brother as "the face of God." Jacob had entertained an angel unawares. Science had been a stranger within his gates. But once he understood the stranger's identity, the evidence before his corporeal senses was translated, - subordinated to the facts of Science. He beheld God's "true likeness and reflection everywhere."

Matrix of Immortality: Science translates every component phase of the mortal concept of life. Science is the one Science of all sciences. The system of divine Science, whose culminating symbol is the matrix, is the centre and circumference of the universe. "God is at once the centre and circumference of being." In reality everything everywhere reflects this fundamental system of ideas. Only the senses testify to the universe of Science as having been fragmented into an array of antipathetic sciences, religions, philosophies, nationalities, races, and cultures, etc. In Truth, the matrix of the one divine system is common to all. It includes all; it constitutes all. The purpose of the matrix is to translate every phase of the disrupted material concept and to restore it in its wholeness to God. Whether the fragment is astronomy, or nuclear physics, chemistry, or electricity; whether it is physiology, biology, anatomy or psychology; whether it is capitalism, communism, mysticism, or agnosticism - each material symbolic counterfeit is reconciled and integrated with every other when the universal matrix translates them, and gathers them unto itself. The birth-giving matrix of the motherhood of God is the spiritual educator of the race. "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis 61:4). And so it is that Science, understood in terms of the matrix and calculus of infinity, "translates matter into Mind." It declares that all the phenomena of creation "belong wholly to divine Mind," not to matter; that they are "inherent in this Mind," and so it "restores them to their rightful home and classification." In the words of Jeremiah, "I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up" (Jer 24:6).

Infinite System: Within the terminology of the divine systems are three fundamental concepts of Science. By their means, Science is made understandable and demonstrable to human consciousness. They are: divine Science, absolute Christian Science, and Christian Science. Man in Science looks outward upon his universe from the standpoint of God, the divine Principle of the universe. This means that, like Jesus, he is operating from a knowledge of the oneness of being, or that he is at work in divine Science. But the oneness of being, as such, is known only to its Principle. To man it is a conception which continuously develops through a system of spiritual ideas. God is the infinite One, man is the idea of God's oneness.

Man understands divine Science through ideas of the oneness of being, or a system of absolute ideas. This is the system of absolute Christian Science. Man is at work in divine Science only to the extent that he is at work in absolute Christian Science. But when this system of ideas is employed to analyze, uncover, and annihilate the false testimony of the physical senses, and therefore to solve the problem of dualism, he is simultaneously at work in Christian Science, or "Science as applied to humanity." It is in the realm of Christian Science that the demonstration of Science begins. It continues in Christian Science until the "last enemy" is overcome, or until it can be said, with Jesus, "I have overcome the world." Then, at the equivalent of the resurrection, demonstration rises into the realm of absolute Christian Science. The problem of dualism has been solved. At the point of the ascension, or final translation of the human concept, demonstration rises to divine Science. Man has proved his eternal oneness with God. Divine Science is his ultimate goal, but it is the standpoint from which he must originally work in order to reach this goal. In the words of Jesus, "No man hath ascended up to heaven [the ascent in demonstration through Christian Science, absolute Christian Science, divine Science], but he that came down from heaven [the descent in revelation through divine Science, absolute Christian Science, Christian Science], even the Son of man which is in heaven [even the calculus of ideas which cannot be removed from the matrix of the motherhood of God]."

THE "FOUR" AT THE POINT OF SUBJECTIVITY  
STUDY OF THE FOUR CAPITALIZED TERMS  
DIRECT FROM THE TEXT OF SCIENCE & HEALTH

"Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind..." (Mis 369:7)

The development of the "four" reaches its climax in stage 8, just as the development of the "seven" reaches its climax in stage 4. Because of all that has unfolded in stages 5, 6, and 7, the second range of capitalized terms, the Word, Christ, Christianity, Science, is at the point of becoming subjective to the student's thought. Not only is he at-one with divine Principle in respect of its constitutional aspect, the "seven," he is also at-one with it in respect of its operational aspect, the "four." In other words, he is looking out upon the universe from the standpoint of the Word, Christ, Christianity, Science, and is seeing it as the universe of the Word, the universe of the Christ, the universe of Christianity, and the universe of Science.

Stage 8 is thus a second major climax within the twelvefold development. But there is another reason why it is so important. Just as the 8th note in the musical octave is the goal towards which the seven preceding notes lead, so this eighth step in the student's progress is the goal of his first seven steps. Its standpoint is, in fact, responsible for, and has impelled, the whole of the preceding development.

In the mystic symbolism of Revelation, this is where the individual "Lamb," typified by the "seven," has ascended from earth to heaven, and has found his universal identity as the "bride," typified by the "four." Thereafter the bride embraces the Lamb in spiritual wedlock, and they descend from heaven to earth. (In stage 9, the four orders of the seven terms, which begin the development of the matrix, represent the "seven" embraced within the "four.")

The 8th chapter of the textbook is "Footsteps of Truth." But these footsteps have already been indicated by the seven preceding chapters. Like the 8th note of the octave, the 8th chapter embraces within it the significance of the seven chapters that have led up to it. This chapter is largely about the children of Israel journeying out of Egyptian bondage and finding their freedom in the promised land. Egypt is the physiology and biology of the mortal body. The promised land is the living actuality of the spiritual body.

One of the key paragraphs in "Footsteps of Truth" is on p. 241. This reads: "One's aim... 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." The way to health and holiness is the sevenfold way of the 3rd degree, — "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," — presented by the Christ translation. These seven terms are indicative both of the seven preceding chapters and the seven preceding stages of this study.

The corner-stone, or foundation-stone, of spiritual building is also its capstone, namely, the four-dimensional calculus, or the rock, Christ. Beginning with this corner-stone in the form of the "seven," the student at last puts it in place as the capstone of God's holy mountain in the form of the "four." This means that the "I AM" of the universe has revealed itself to be All-in-all. God said to Moses on the Horeb height, "I AM THAT I AM." Israel must acknowledge from the beginning that God is her only Ego, or she will never make the journey out of bondage, and reinstate herself in the promised land. Whether the student realizes it or not this very mountain-top, — the climax of the "four," — is that which has impelled all the preceding footsteps of his journey.

Concerning the actual study in stage 8, the following pages deal analytically with one or two references in Science & Health to the Word, Christ, Christianity, Science. Hitherto the student has approached these terms objectively. Now he studies the use of them subjectively. This means that he continues his study of the "four" from the standpoint of the terms themselves. As with the climax of the "seven" in stage 4, he is no longer looking up to the stars, he is looking out from them upon a universe which is made up of these very stars.

Appendix VI of "The Pure Science of Christian Science," by John W. Doorly, lists all the references in Science & Health to these four terms. It also lists the different aspects of Science, as divine

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Science, absolute Christian Science, and Christian Science. Some students find it helpful to have a copy of Science & Health in which these terms are marked in four different colours, so that they can see at a glance just where the terms are used.

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### STUDY OF THE TERM "WORD" - LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF THE INFINITE WORD

231:30-2 "Man, governed by his Maker, having no other Mind, - planted on the Evangelist's statement that 'all things were made by Him (the Word of God); and without Him was not anything made that was made,' - can triumph over sin, sickness, and death."

The subject of this reference is the creative Word. The Word makes all that is made. The Word of God is the Maker of man and the universe. Man governed by his Maker is man keeping God's Word - man living in obedience to Principle, whose Word he has learnt to understand. Living in obedience to the Word, the Word "makes" him its own likeness. With the Word as his Mind, man acknowledges his source and origin to be the Word of God. The Evangelist's statement on which he is planted opens with: "In the beginning was the Word..." (Jn 1:1). This is correlative with: "In the beginning God created the heaven and the earth" (Gen 1:1). Planted on the foundational statement of Principle represented by the seven days of creation, man triumphs over sin, sickness and death. This is because sin, sickness, and death are not created by the Word, - they are not to be found in the eternal record of being.

350:24-32 "'The Word was made flesh.' Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, - that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth



destroys error. In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived."

Because the Word is the scientific statement of what God is, it is "divine Truth." Jesus explained the Word to humanity in terms of the life he lived. The "Word...made flesh" implies that the Life which is God is reduced to a system of living ideas. It is made humanly understandable and demonstrable. This system of ideas is the truth about identity, or body. It therefore heals the mortal sense of both mind and body. When spiritual sense looks at the "incarnate Jesus" it sees the embodiment of the Word; whereas material sense sees a mortal body. When the second degree is viewed from the standpoint of the third degree, and not the first, it becomes the connecting link through which the third degree reaches the first degree, and translates it. The third degree is specifically the Word translated by the Christ to the apprehension of humanity. It heals humanity because it is the sole reality of humanity's identity.

427:17-22 "If man is never to overcome death, why do the Scriptures say, 'The last enemy that shall be destroyed is death'? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin. The great difficulty lies in ignorance of what God is."

"Tenor" means "a holding on in a continuous course." Through the tenor of the Word man holds on to the continuous revelation of Life. This involves the continuous overcoming of sin. The overcoming goes on until the last enemy, death, the ultimate of sin, is destroyed. Sin and its outcome, death, are made up of "ignorance of what God is." The Word is the continuous revelation of what God is. Through the Word, therefore, we obtain the victory over sin and death.

335:7-15 "Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Aeon or Word of God, 'was not anything made that was made.' Spirit is the only substance, the invisible and indivisible infinite God.

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Things spiritual and eternal are substantial. Things material and temporal are insubstantial."

In this reference the Word is used synonymously with Spirit. Spirit is creative because it unfolds, evolves, and gives birth. Like the creative Word, it does this in terms of irreversible order. Spirit is the very substance of the Word. The Word is spoken in the language of understanding, — the language of Spirit. This language is not the humanly technological language of matter. It is the language of the Logos, or divine logic, — the language of the Æon, or eternity, the language of indestructible ideas. The Word has created the universe in and of itself. The Word, the Logos, and the cosmos, are one. All creation is the Word uttering itself in the timeless language of Spirit. "Ear hath not heard, nor hath lip spoken, the pure language of Spirit" (117:14). Material sense testifies to a creation which is divisible. But the Word is indivisible. The cosmos created by the Word is visible and audible to spiritual sense, not to material sense.

## STUDY OF THE TERM "CHRIST" — LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF THE INFINITE CHRIST

142:31-4 "Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick."

Christ heals because it is whole. Christ is God wholly manifest. Christ is without a single element of error, or anything which could make it less than whole. Christ is therefore identical with Truth. Christ, Truth, heals universally. Because it is infinite, everpresent health, it is God's remedy for error of every kind. No evil, no sickness, can ever enter Truth. Therefore, "to-day, as yesterday, Christ casts out evils and heals the sick." Christ has always been the "health," — the wholeness, of everything.

171:4-11 "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is."

The way through Christ, Truth, is the key to the gates of Paradise. Paradise is defined in part as "an intermediate place" (F & W). Because Christ is immediately one with God, Christ is the only true mediator, or intermediary. Man finding himself in Christ is also immediately one with God. The only 'way through' to God is through Christ, Truth, in divine Science. Finding his identity in and of the one Son of God, man sees that he has never fallen away from God. Therefore he does not have to recover a lost position. Christ translates to human consciousness the truth about humanity's unfallen status. This annuls the false predictions and conclusions involved in astrology and brainology. The key to divine Science is made up of the "seven" and the "four." Christ translates this key to human consciousness through the reduction of divine Science to its system, Christian Science. By means of this key man finds his oneness with God in divine Science.

249:18-20 "Life is, like Christ, 'the same yesterday, and to-day, and forever.' Organization and time have nothing to do with Life."

Christ is eternal inorganic Life. To Christ there are not two separated planes of consciousness. There is not a plane of divine consciousness on which man used to reside, and a plane of human consciousness on which he resides now, but which he will vacate when he returns to the first plane. If there were two planes of consciousness, the Life which is God would be temporarily subject to organization and time. Christ is the same yesterday, and to-day, and forever, because Christ is the timeless expression of Life. Therefore Christ is inorganic. God is the only kind of Life there is. Man has not got a life of his own. Man, generically, is the living body of Christ. This body can never be killed by putting it into a temporal organization.

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270:22-23 "The pride of priesthood is the prince of this world. It has nothing in Christ."

The message of this reference is similar to that of the last one. Priestcraft postulates two planes of consciousness, one divine and one human, between which it acts as mediator. This proud, dualistic belief is the prince of this world. It has nothing in Christ, the Prince of God. "Prince" is from the same root as "principle." Priesthood is personal. Christ is impersonal. Christ is the one idea of the one Principle. In the one Christ as mediator, all men find themselves kings and priests unto the one God. Therefore Christ is the only priest. According to Paul, in Hebrews, the priesthood of Christ, — the one "high priest after the order of Melchisedec" — has made obsolete the belief in an organic, Aaronic priesthood. A priest is a supposed "dam" standing between man and God. Adam does not exist in Christ. Therefore this dam is dissolved by Christ. Christ is the consciousness that there is nothing in between man and God.

## STUDY OF THE TERM "CHRISTIANITY" — LOOKING OUT UPON THE UNIVERSE FROM THE STANDPOINT OF INFINITE CHRISTIANITY

97:29-3 "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love."

"Christianity is again demonstrating the Life that is Truth, and the Truth that is Life," because, in Christianity, individuality is essentially collective, and collectivity is essentially individual. Until the idea of collective wholeness is individually demonstrated, individuality is fragmentary instead of undivided. The work of the twelve apostles stands for the unity of the individual and the collective in

Christianity. This casts out error and heals the sick. In Christianity, individuals work together collectively in one universal plan. The "new step" in Christianity which is rejected and persecuted, is the appearing of the universal Science of Christianity. It is persecuted because it is the inorganic church, free from priestcraft. This church is the gift of Love, the gift of divine motherhood. It dissolves the fear of human dictation, or the organic sense of church. It elevates existence above mortal discord by restoring humanity to the motherhood of God, — the womb of universal Love. The persecuted ask for no other recompense than this.

133:19-28 "Judaism was the antithesis of Christianity, because Judaism engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made 'himself equal with God,' was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father and would recognize no life, intelligence, nor substance outside of God."

The national tribal religion of Judaism is the antithesis of universal, non-exclusive Christianity. In Christianity the human race as a whole is the chosen people of God. Judaism is a finite and material system. Christianity is a universal Science, whose system is available to everyone everywhere. In Christianity, all men reflect the one Christ. This makes them equal reflections of God. Jesus planted Christianity on the foundation of Spirit. Christianity is the whole world's spiritual selfhood built on the rock, Christ. The one Spirit and the one Christ both establish the fact that, in Christianity, nothing separates man from God, or man from man. Jesus taught as he was inspired by the Father. In Christianity all men breathe the life of the holy Spirit. The womb of the universal church is all-embracing. It has no "outside."

26:28-32 "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of

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religion and worship, but Christian Science, working out the harmony of Life and Love."

To Jesus, Christianity was a universal Science, not a theoretical, sectarian, or doctrinaire belief. Jesus taught and practised the divine Principle of Christianity. He proved that Christianity and Christian Science are one. By means of the Science and system of Christianity he worked out the harmony of Life and Love. The harmony of Life and Love, in Christianity, is the harmony of relationship which exists between individuals who live universally. The church of scientific Christianity is made up of individuals who have found their individuality in terms of the universality of divine Principle, Love, not in terms of segregated personal sense, or self-love.

67:25-29 "The lack of spiritual power in the limited demonstration of popular Christianity does not put to silence the labor of centuries. Spiritual, not corporeal, consciousness is needed. Man delivered from sin, disease, and death presents the true likeness or spiritual ideal."

Popular Christianity is the opposite of the Science of Christianity. When Jesus originally founded Christianity, he did so on divine Principle, not on personal sense. Through Christianity, Principle demonstrates its unlimited spiritual power. In the centuries that followed its foundation, Christianity was popularized, - adapted to placate the paganism of the Roman Empire. Its spiritual power was accordingly lost sight of. But this has not silenced the birth-giving labour of the ensuing centuries. Christianity is the expression of the motherhood of God. The nineteenth and twentieth centuries have accordingly given birth to the Science of Christianity, or Christian Science. Christianity, the motherhood of God, delivers humanity from sin, disease, and death, because it delivers or gives birth to, the perfection of universal man.

STUDY OF THE TERM "SCIENCE" – LOOKING OUT UPON THE  
UNIVERSE FROM THE STANDPOINT OF INFINITE SCIENCE

96:12-18 "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. 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."

This is a reference to the generic term "Science," as distinct from "divine Science," "absolute Christian Science," or "Christian Science." Science is the revelation of the all-inclusive truth of being. Nothing exists outside of Science. Because there is but one "side" in Science, Science includes no conflict between good and evil, – no arena of contest. On the side of Science all is peace. Science is the knowledge of the oneness of being broken up into detailed ideas, and presented to the world in digestible, understandable form. This reduction to order and system, in turn breaks up the world's material beliefs. The result seems to the senses to be famine and pestilence, want and woe, sin, sickness and death. But Jesus said that when these things come to pass the world must look up, for its redemption draweth nigh. In the revelation of Science, what appears to the senses as "vials of wrath" are really "vials of consolation" (574:10-19).

264:28-1 "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, – all the glories of earth and heaven and man. The universe of Spirit is peopled with spiritual beings, and its government is divine Science."

This is a reference both to "Christian Science" and to "divine Science." Learning the way in Christian Science is learning the order of Christian Science, represented by the days of creation. Living in accordance with this order, we recognize man's eternal "spiritual being," – what he has always been, and what he is now being. Learning to "behold and understand God's creation, – all the

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glories of earth and heaven and man," we learn to behold and understand God's universe in terms of the calculus and matrix of immortality. The government of the universe is divine Science, because the spiritual beings which people it regard themselves and each other from the standpoint of one all-embracing and all-determining Principle. They do not regard each other personally.

254:16-23 "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

Here the subject is "absolute Christian Science." As shown by Jesus at the resurrection, the demonstration of absolute Christian Science is achieved only when the last enemy, death, is overcome. At this point, the problem of dualism, or the problem of application in "Christian Science" is solved. Evangelization of the human self, — the task which God demands us to accept lovingly to-day — implies the series of steps that have first to be taken in Christian Science, and which lead naturally to the demonstration of absolute Christian Science. Referring to the subject of final spiritual translation, Mrs Eddy writes (Mis 67:29-6), "I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne. . . ." Translation, she says, "must include man's changed appearance and diviner form visible to those beholding him here." The different aspects of the workings of the one "Science" are all discernible in this reference.

These few references to the Word, Christ, Christianity, Science, are offered as examples of the way in which the student can begin to develop for himself his understanding of these four terms, by studying the way in which they are used throughout the text of Science & Health.



( IX )

THE WEDDING OF THE "SEVEN" AND THE "FOUR"  
THE FOUR ORDERS OF THE SEVEN TERMS

"He is wholly symmetrical; the one altogether lovely."  
(Mis 167:6)

Stage 9 begins the development of the matrix of immortality as the third main category of the system. The numerals of infinity lead us to the divine infinite calculus. Now, the wedding of these two symbols begins the presentation of the matrix of immortality as that from which the whole development stems. The four orders of the seven terms in stage 9 are the matrix's roots, or foundations.

Through stages 1-4 the understanding of what Principle is becomes subjective to the student's thought. Through stages 5-8 the understanding of how Principle operates reaches the same point of subjectivity. But what God is and the way He operates are indivisibly one. And so it is that stages 9-12 wed together in one conception all that is meant by Mind, Spirit, Soul, Principle, Life, Truth, Love - the "seven" - and all that is meant by the Word, Christ, Christianity, Science - the "four."

Throughout the development, the student is concerned with two factors only - Principle and practice. With the "seven" the emphasis is on Principle; with the "four" it is on practice. These two cannot exist apart from each other.

In the Bible, God, the Supreme Being, has two outstanding names: Elohim and Jehovah. Elohim, the God of the first chapter of Genesis, is the Creator of the universe, eternal, self-existent. Jehovah, the "I AM THAT I AM," is the form in which God manifests Himself to Israel for the purpose of leading her out of Egypt. In terms of these two aspects of Himself, God dwells in the midst of His people, Israel. He proves that there are not two kinds of creation, one material and the other spiritual, but one only, the spiritual. When the understanding of what God is as Principle and how God operates in practice, is reflected subjectively in the thought of

humanity, humanity is itself the matrix of its own immortality.

"Spiritual teaching must always be by symbols" (575:13). Science & Health furnishes the student with a symbol of the wedding of the "seven" and the "four," and therefore of the simultaneity of Principle and practice. On 115, 465, 587, it gives three distinct sequences or orders, of the seven synonymous terms. Nowhere else in the book are all seven terms presented at the same time. What do the different orders signify? To-day, through the work of John W. Doorly, it has been established that the sequence on p. 465 stands for the synonymous terms in operation as the Word; that the sequence on p. 115 stands for their operation as the Christ; that the sequence on p. 587 stands for their operation as Christianity. But, if this is so, is there not a fourth order corresponding to Science? The fact is that the Science order is the same as the Word order, when this is conceived of from the wholly subjective standpoint of Principle in the middle, and not as developing sequentially from Mind to Love. The fourth order is really the sum of the other three orders, and is the scientific interpretation of the seven-branched candlestick of Ex 25, or the "pattern" shown to Moses "in the mount." This mount is the place where God named Himself, "I AM."

Today's scientific equivalent of I AM THAT I AM is the statement of God as MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE. As we shall see, the idea of God presented by the Science order of the synonymous terms is "wholly symmetrical; the one altogether lovely."

The 9th chapter of the textbook is "Creation." In the early editions of Science & Health this was the chapter which included the seven days of creation, together with the story of Adam, before these were put into a separate chapter entitled "Genesis." The fact is that the wedding of the "seven" and the "four" typifies the one creator holding within Himself the one creation. Creation is the idea, or reflection, of Mind, Spirit, Soul, Principle, Life, Truth, Love, functioning as the Word, Christ, Christianity, Science. When the manhood of God, typified by the Lamb, the "seven," is wedded to the womanhood of God, typified by the bride, the "four," the offspring of this marriage is "creation," or the idea of God.

This mountain-top "pattern," the wedding of the "seven" and the "four," is wholly of the nature of a symbol. It teaches the unstereotyped functioning of the infinite One. It is not a finite "form" into which the idea of Science can be put, any more than creation itself is a finite form within which the creator Himself

is confined. God is neither sevenfold in nature nor fourfold in operation. God is infinite. The four orders of the seven terms are simply today's divinely appointed symbol of this infinitude.

The persistent theme of the chapter, "Creation," is that the infinite cannot be put into finite form. For example (256:13-257:32), "The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity... The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?... No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity... the phrase infinite form involves a contradiction of terms."

Thus the four orders of the seven terms must never degenerate in the student's thought into a "physical combination." They must never compress the I AM within "narrow limits." If this should seem to happen it would represent his own identity supposedly confined within a mortal body. Remember that from start to finish we are concerned with the unconfined "body of Christ" ultimately symbolized by the matrix. The body of Christ is infinitely flexible and alive, never technologically rigid, or entombed.

We read in "Creation" on 258:13, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." The four orders of the seven terms furnish this very "boundless basis" from which the idea of God infinitely develops itself.

Regarding the actual study at this point, we shall first of all consider the four different orders in turn, and see how the first three combine to form the fourth. Then we shall take 28 references from Science & Health which present each of the seven terms operating in the four different ways. These will enlarge our appreciation of the 28 tones. At the same time we shall compare what these references teach us with Jesus' Sermon on the Mount. For the fact is that when the Sermon on the Mount is scientifically analyzed, its underlying spiritual structure is the same as that of the four orders. Thus it will be seen that the pattern shown to Moses in the Mount, Jesus' metaphysical Sermon on the Mount, and the pure Science of the four orders, are spiritually and scientifically correlative.

The 28 references from Science & Health have not been carefully selected to 'fit in' with the Sermon. The textbook abounds with

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references to the individual synonyms functioning as the Word, Christ, Christianity, and Science. Students are advised, therefore, to discover new sets of references for themselves, to assess them in relation to the Sermon, and in this way to enlarge their appreciation of this important stage of the study.

The analysis of the Sermon on the Mount according to the four orders was first presented by John W. Doorly, and published in his "Oxford Summer School 1948" (Vol. II p. 34).

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### First Order

MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE  
(S & H 465)

#### - THE WORD as ORDERED REVELATION -

The student has already learnt in stage 6 that the idea of ORDERED REVELATION is one of the chief characteristics of THE WORD. He has also found from the beginning of this study that it is the main tone of the above sequence of synonymous terms. He realizes, therefore, that the idea conveyed by the term, "Word," and the idea conveyed by this particular sequence of terms, are essentially the same idea. The Word is the timeless revelation of the ideas of God, always at the point of origination in Mind, always at the point of fulfilment in Love.

Through the order, Mind Spirit Soul Principle Life Truth Love, the Word of God furnishes the student with a range of timeless spiritual values known as "the numerals of infinity." These infinitely numerous ideas of God are reflected in, and constitute, all individual identity. The sum total of individual identity formed by the numerals of infinity makes up the calculus of God's ideas.

It is this calculus of ideas in its infinitude which is presented by, and has its origin in MIND. It is this calculus of ideas in its infinitude which is ordered and substantiated by SPIRIT, and is imparted

as the understanding of God. These are the ideas which are defined and named in SOUL, which are given changeless identity, and which are gathered into one embodiment. These are the ideas which PRINCIPLE coordinates in harmonious relationship, as they comprise the system of the universe. These are the ideas which, in LIFE, flow undivided from Life to Life, and are given spiritual individuality. These are the ideas to which TRUTH gives wholeness and structure, as they form the consciousness of man. It is this calculus of ideas in its infinitude whose purpose LOVE fulfils in one universal design.

Thus the Word is the calculus of God's ideas flowing in the eternal order, Mind, Spirit, Soul, Principle, Life, Truth, Love.

### Second Order

PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND  
(S & H 115)

- THE CHRIST as DIVINE TRANSLATION -

The student knows that the function of DIVINE TRANSLATION is one of the chief characteristics of the CHRIST. Therefore the order in which the synonymous terms are arranged on Science & Health 115 describes the operation of the Christ. This is the order in which they represent Christ as "the divine message from God to men speaking to the human consciousness." It is the order in which Christ, the "divine manifestation of God," comes to the flesh "to destroy incarnate error." It is the order whereby the Holy Ghost, or Holy Comforter, comes to receptive human consciousness, so that humanity is "filled with the Holy Ghost." According to this order, the "Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit." This is the order which determined "Mary's self-conscious communion with God," which illumined her spiritual sense, and which "put to silence material law and its order of generation" (29:20-1). This is the order of Immanuel, or God with us. It is the means whereby heaven opens, and Principle sends forth the spiritual

identity of the whole human race to translate the mortal concept. According to this order, the city foursquare, the divine infinite calculus, comes "down from God out of heaven."

In the Word, the purpose of the first three synonyms, Mind, Spirit, Soul, is to bring humanity into unity with the Principle which is Life, Truth, Love. The Christ sequence therefore begins with Principle, Life, Truth, Love. The understanding that Principle is Life, Truth, Love, is brought by the Christ to humanity through the descending order, Soul, Spirit, Mind. The purpose of this descent is to enable the ascent through Mind, Spirit, Soul, to be made. As Jesus explained to Nicodemus, no man ascends up to heaven but he who first comes down from heaven. At Bethel, Jacob saw a ladder uniting heaven and earth. On this ladder, God's divine messages ascended and descended at the same time. This ascent and descent of "angels" is represented by the order of the Word functioning simultaneously with the order of the Christ.

PRINCIPLE, the Person of God, is LIFE, TRUTH, and LOVE, — the triunity of Father, Son, and Mother. Yet in the Glossary, the single term "Mother" is defined as "divine and eternal Principle; Life, Truth, Love." Thus "Mother" includes the significance of all four terms within herself. "Holy Ghost," or "Holy Spirit," is likewise associated with God as Mother, and is defined as "the development of eternal Life, Truth, and Love." As Life, Truth, Love is the manifestation of Principle, so the Holy Ghost is the manifestation of the motherhood of God. In the Apocryphal New Testament, Jesus is reputed to have referred to "the Holy Spirit" as "my mother" (p. 2).

Again the Bible associates the Holy Ghost with universal humanity, as, for example, on the day of Pentecost. This means that, in the order of the Christ translation, the one Son of God, typified by Life, Truth, and Love, embodies the infinitude of individual, collective, and universal identity that make up generic man. Humanity accepts its identity in Christ in proportion that material sense yields to Soul, human generation yields to Spirit, and the human mind itself yields to Mind.

Thus SOUL is the divine Principle, Life, Truth, Love, conceived of as one embodiment. Soul in this context is the matrix of the divine Mother holding within her the calculus, or the divine Son. SPIRIT is this matrix giving birth to the calculus. Spirit imparts the understanding of what humanity really is in the language of spiritual ideas. These ideas voice themselves to human consciousness in

the form of the MIND of Christ, — the “mind which was also in Christ Jesus,” — the Mind of all humanity.

### Third Order

PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE  
(S & H 587)

— CHRISTIANITY as UNIVERSAL RESTORATION —

The third and last sequence of the synonymous terms is on S & H 587. Here the order is Principle, Mind, Soul, Spirit, Life, Truth, Love. It is included in the Glossary definition of “God.” Hence, in this particular order, the terms relate to the spiritual and original meaning of the Bible (see 579:1-7). The Bible as a whole is the story of individual, collective, and universal humanity fulfilling the purpose of divinity. This purpose is the translation of humanity out of apparent physicality, and its RESTORATION to a state of original spirituality. But the student has already learned that the restoration of the human race to God is one of the principal characteristics of CHRISTIANITY. In this particular sequence, therefore, the synonyms represent the functioning of Christianity. Christ teaches humanity to give birth to its true identity, not personally, but as the reflection of God. In proportion as this takes place, an apparently fallen humanity is restored to its original divinity.

In the Word sequence, Mind, Spirit, Soul, bring human thought into unity with Principle, Life, Truth, Love. In the Christ sequence Principle, Life, Truth, Love, impels this union to take place by translating itself through Soul, Spirit, Mind. As a result, in the Christianity sequence, Principle demonstrates itself through Mind, Soul, Spirit, to be Life, Truth, Love. Then, like the woman’s child in Revelation 12, as soon as the birth takes place, the demonstration is reflected back, or is restored to its Principle through Spirit, Soul, Mind. This immediate restoration defeats the purpose of the great red dragon to personalize and organize the demonstration, or to devour it as soon as it is born.

## Stage 9

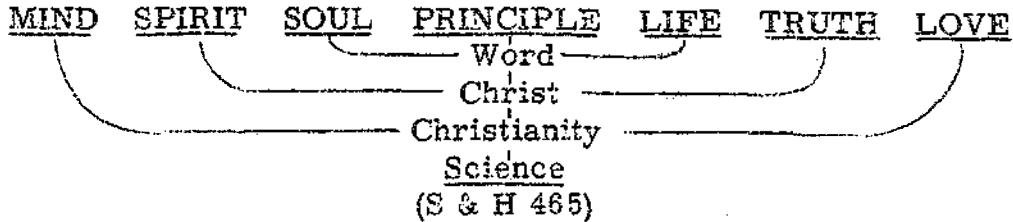
The fact that the demonstration of Principle comes from Principle and is simultaneously restored to Principle, suggests the full circle of the woman's crown, or the full compass of generic man's identity in Christianity.

The essence of Christianity is individuality which is universal, in contrast to personality which is sectarian. In Christianity, the spiritual idea is not born personally but universally. That is to say, it is born of generic man himself as the expression of the motherhood of God. Individual man reflects, and is himself part of, this one universal birth.

The Christianity sequence begins with PRINCIPLE, MIND. Through the order of the Christ, Principle presents humanity with the fact that the entire human race has one Mind. The Principle of Christianity is that "the children of God have but one Mind." Principle demonstrates itself as the family of individual, collective, and universal relationships stemming from one Mind. This means that every detail of the demonstration is definite and changeless in SOUL, before SPIRIT gives it birth as a demonstration of LIFE, TRUTH, LOVE, — that is, as some indispensable reflection of the universal brotherhood of man.

Because each demonstration of LIFE, TRUTH, LOVE, is a reflection of Principle, it returns to its Principle as soon as it is born. In other words, it is "caught up unto God and to His throne," — is "found in its divine Principle," safe from the personalizing dragon (see 565:6). If, on the other hand, birth in Christianity is believed to be personal instead of universal, then the idea is apparently found in organized personal sense, instead of in Principle. In this case the dragon has to all intents and purposes devoured it. SPIRIT, however, maintains the purity and invulnerability of the demonstration by establishing that it has not been born of the flesh. SOUL maintains its changelessness and sinlessness by translating the evidence of the senses which say that it has been born of the flesh. This restores the demonstration to its rightful origin, the parent MIND, and proves irrefutably that it belongs to the universal PRINCIPLE of all mankind, and not to a group of persons.



Fourth Order

## - SCIENCE, "RADIANCE OF GLORIFIED BEING" -

"And thou shalt make a candlestick of pure gold... six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side... And in the candlestick shall be four bowls... And thou shalt make the seven lamps thereof... And look that thou make them after their pattern, which was shewed thee in the mount" (Ex 25:31-40).

"The last shall be first, and the first last," says Jesus in Matt 20:16. The fourth order of the synonyms, corresponding to SCIENCE, is the same as the first order, corresponding to the Word. The difference is that in the Word the terms unfold from Mind to Love, while in Science they start from the wholly subjective and centralized standpoint of Principle, with Life, Truth, Love on the one side, and Soul, Spirit, Mind on the other. This is the scientific interpretation of the golden candlestick of Exodus 25, with its seven lamps, six branches, and four bowls. It also corresponds to Rev 2:1, where the Son of man "walketh in the midst of the seven golden candlesticks" - the radiance of glorified Being" ('00.12:4).

Christianity, as we have seen, restores man to Principle as the centre of his entire universe. Thereafter, in Science, he operates from this central standpoint. This means that he radiates outwards through the Life which is Soul, the Truth which is Spirit, and the Love which is Mind, to embrace his universal circumference, and to gather this circumference back to its centre in Principle. In the words of Science & Health he is inspired "to reach the absolute centre and circumference of his being." This is because he is the reflection of God, who is "at once the centre and circumference of being" (204:1).

Three spheres of divine operation radiate from, and return

Stage 9

to, one common centre. These are the three orders of the Word, the Christ, and Christianity, which are embraced in, and comprise, the fourth order of Science. Within the Science order, the Word sequence is epitomized by the two terms, Soul and Life; the Christ sequence by Spirit and Truth; and the Christianity sequence by Mind and Love. The Science order itself is epitomized by the single term, Principle, around which the entire system revolves.

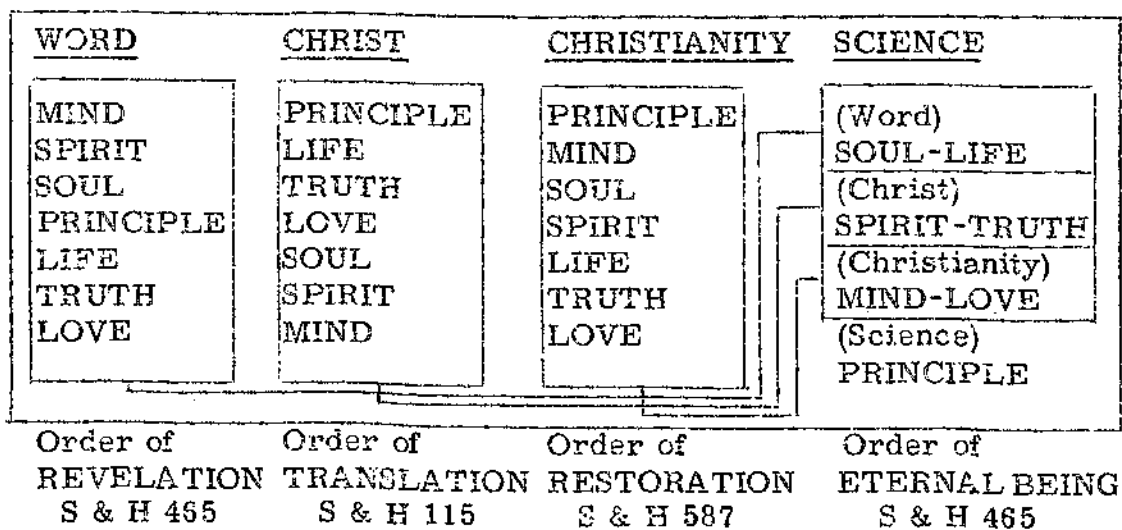
Symbolized by the order of the WORD, the unified flow of the NUMERALS of infinity constitutes the body of eternal life. This sinless body of man's deathless life is represented by the two terms SOUL and LIFE.

Symbolized by the order of the CHRIST, the CALCULUS is born to human consciousness as the "Comforter," the "Spirit of truth," which "proceedeth from the Father" (John 15:26). This is man in his foursquare purity and wholeness, represented by the two terms SPIRIT and TRUTH.

Symbolized by the order of CHRISTIANITY, generic man finds his identity as the birth-giving MATRIX of immortality. The matrix is the universal origin of the whole human race, represented by the two terms MIND and LOVE.

The SCIENCE order gathers all three of these orders into itself. Man is then seen to be the radiant body, the all-harmonious SYSTEM, of PRINCIPLE.

The four orders of the seven terms may be epitomized graphically as follows:



Let us now take 28 references from Science & Health which elucidate the above 28 tones, and ponder them in conjunction with Jesus' Sermon on the Mount.

THE WORD

520:23-26

MIND  
(creates)

Matt 5:3

"...God creates all through Mind, not through matter...the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind."

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

The idea of creativity is common to both Mind and the Word. Under the authoritative command of Mind operating in the Word, creation is in a perpetual state of orderly growth.

Man is "poor in spirit" and gains the "kingdom of heaven" when he understands the fact of divine creativity, and dispossesses himself of the belief that he has a creative mind of his own.

167:20-26

SPIRIT  
(separates and develops)

Matt 5:4

"The 'flesh lusteth against the Spirit.' The flesh and Spirit can no more unite in action, than good can coincide with evil. It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way - namely, God and His idea - which leads to spiritual being."

"Blessed are they that mourn: for they shall be comforted."

Spirit separates between itself and the flesh. The developing idea of Spirit is ordered and pure; it admits of no mixture. This is also the tone of the Word. There can be no halting or halfway

## Stage 9

position on the road mapped out by the Word that "leads to spiritual being."

To be separated from the flesh is to "mourn" spiritually. It is also to be comforted and strengthened by the irreversible development of Spirit operating in the Word.

7:17-23

SOUL  
(reverses sense evidence)

Matt 5:5

"Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian" (MH "Emotional utterances"). "Blessed are the meek: for they shall inherit the earth."

On the journey from sense to Soul, spiritual sense reverses the evidence of the senses with their material ecstasy and emotional utterances. This is Soul operating in the Word. Soul in the Word guides towards a proper sense of self-satisfaction, and thereby "makes a Christian."

We are "meek" when spiritual sense, not ecstatic emotion, guides and constitutes "self." The meekness of self-abnegation inherits the earth. When, in this way, self is satisfied, a Christian has been made.

495:27-29

PRINCIPLE  
(systematizes learning)

Matt 5:6

"Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God..."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The letter which the student studies thoroughly, and the spirit which he imbibes, are the letter and spirit of the Word of God. Fulfilling

these two requirements, the student adheres to the divine Principle of Christian Science and follows the behests of God. "Behest" has the same meaning as "command." This reference brings out the command of Principle to learn the subject of Christian Science systematically. This is the tone of Principle operating in the Word. To hunger and thirst after righteousness is to hunger and thirst after the letter and spirit of the system of divine Principle.

451:8-16

LIFE

Matt 5:7

(opens the way to immortality)

"Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for 'wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.' Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also."

"Blessed are the merciful: for they shall obtain mercy."

In the ascending scale of the Word of Life, the letter and the spirit are one. The letter, inspired with the spirit, maps out the narrow path of Life which the student strives to enter, and from which he strives not to be turned away. Except the letter and the spirit are one, he enters the broad way of destruction. To turn from the dead letter to the living spirit is to lay down mortality for immortality. "Mercy" is from a root meaning "pay, hire, reward." "Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also." The "treasure" of immortality is our reward for laying down the mortal sense of life. To be merciful to one's brother man is to lay down the mortal sense of him, and so obtain the "mercy" of immortality for oneself.

24:4-10

TRUTH

Matt 5:8

(heals)

"Acquaintance with the original texts, and willingness to give up

## Stage 9

human beliefs...open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out."

"Blessed are the pure in heart: for they shall see God."

In its original spiritual meaning the Bible is the chart of the Word of God. It reveals not only Truth's healing currents, but also the buoys of Truth which mark out the rocks of error. "Thy word is truth," Jesus says in John 17:17. To acquaint ourselves with the Bible's original healing message, is to acquaint ourselves with Truth operating in the Word. Truth is a rock which heals as it flows!

The only thing that sees God, or is acquainted with God, is God's pure reflection, man. Writing of the beauty and consistency of the Scriptures, as they grow "from one grand root," Mrs Eddy says, "Blessed are the pure in heart: for they shall see God' (Truth)" (341:9).

454:22-24

LOVE

Matt 5:9

(finishes its perfect work)

"Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'"

"Blessed are the peacemakers: for they shall be called the children of God."

This is a reference on the fact that Love moves through the order of the seven days of creation and forms the "perfect concept," man. This is Love operating in the Word. The idea presented is that of patient divine motherhood which must "have her perfect work."

The "perfect work" of the divine Mother, Love, is her "children." These children are the inhabitants of the heavenly Jerusalem, — the foursquare mother-city, — the city of universal peace. The children of the one divine Mother are the "makers" of peace on earth. Nothing will make peace on earth but the understanding that God is the only Mother.

CHRIST

47:5-9

PRINCIPLE

Matt 5:10-12

(the idea comes forth from its Principle)

"After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost."

"Blessed are they which are persecuted for righteousness's sake: for theirs is the kingdom of heaven..."

The "true idea" is Christ. After gaining the true idea of Principle in the Word, the student is subject to the divine Principle of this idea in the Christ. This means that the idea has become subjective to his thought. He therefore leans neither on personality, nor even on his own work, but on the divine Principle of his work. This is the tone of Principle in operation as the healing Christ, - as when the Holy Ghost descended on the day of Pentecost.

When, in these circumstances the student is personally persecuted, the persecution does not harm him but blesses him, for he regards it impersonally. He knows that the persecution is "for righteousness's sake," for the "sake" of Principle. In its inability to destroy Principle's idea, persecution destroys itself. The student knows that all there is to him is the "true idea" of Principle sent forth by Principle.

72:23-28

LIFE

Matt 5:13

(the Son is undivided from the Father)

"In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is not the reality of Life nor the medium through which truth passes to earth."

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?..."

In this reference on Life the operational tone is Christ. It deals

## Stage 9

with the life which flows from God to mortals. As the one medium, or mediator, Christ is the antidote to belief in spiritualistic mediumship. The life which man finds in Christ, and which comes to him through Christ, is derived from the one Life, God.

In chemistry salt has the property of preserving life. Just as nothing can come between salt and its savour, so the life which derives from Life is indivisible from Life. In coming forth from the Father Jesus remained one with the Father. He showed forth the Father's exact nature.

65:1-6

TRUTH

Matt 5:14-16

(manhood and womanhood are one)

"Experience should be the school of virtue, and human happiness should proceed from man's highest nature. May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned."

"Ye are the light of the world. A city that is set on an hill cannot be hid. . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here Truth is translating the water of repentance into the wine of inspiration. This means that Truth is operating as the Christ. Christ, Truth, embodies both ideal manhood and ideal womanhood. The manhood and womanhood of God come down from God out of heaven. They inspire human life with true ideals and cause mortals to repent of the belief that man and woman are two. Man's highest nature is his womanhood, - his at-one-ment with God, from which his "happiness" proceeds.

The city set on an hill which cannot be hid, is the city foursquare, or the "bride." This city of ideal manhood and ideal womanhood is a radiant shining "light." It gives light to "all that are in the house," - that is, it inspires and enlightens all humanity with "man's spiritual and eternal existence."



304:3-14

LOVE

Matt 5:17-20

(man is perfect and fulfilled)

"...Paul said: 'Neither death, nor life, ...nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.' This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object...The perfect man - governed by God, his perfect Principle - is sinless and eternal." ("Man inseparable from Love" MH)

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled..."

Christ is the idea of man's forever unity with God. "Man inseparable from Love" is the tone of Love operating in the Christ. Christ determines that nothing can separate man from God, - nothing can separate Love from its divine "manifestation or object." The object, or purpose, of Love is to fulfil the fundamental law of man's perfection in God. The law and the prophets bring man to the realization of his inseparability from, or subjectivity to, divine Love. He is then Love's very manifestation or object.

395:6-10

SOUL

Matt 5:21-26

(Soul translates sense testimony)

"Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease."

"...Thou shalt not kill...be reconciled to thy brother...Agree with thine adversary quickly...lest...thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

In this reference Soul is operating in its capacity to heal, - that is, as the Christ. When the great Exemplar spoke to disease as one having authority over it, this was Soul mastering the false evidence

## Stage 9

of the corporeal senses by asserting its claims over mortality and disease.

Jesus agreed with his adversary quickly. He did not judge according to the evidence of the senses. He knew that the testimony of the adversary was but the apparent reversal of the testimony of Soul. Jesus did not challenge the adversary personally. He did not try to kill the evidence of disease himself. He left Soul to do this. He mastered the adversary with the authority of the Christ, and through the power of divine translation.

173:12-16

SPIRIT

Matt 5:27-32

(the substance of Spirit is unadulterated)

"Neither the substance nor the manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's contrary, the absence of Spirit. For Spirit to pass through a negative condition would be Spirit's destruction."

"...Thou shalt not commit adultery...if thy right eye offend thee, pluck it out...it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell..."

Here Spirit is operating in the Christ. The substance, or manifestation, of Spirit is Christ, — wholly positive. Spirit never passes through, or mixes with, its opposite, matter, which is wholly negative. The only medium through which Spirit passes is Christ. This does not destroy Spirit, but actually brings it to the consciousness of humanity. Spirit operating in the Christ does not destroy matter, but translates it.

The belief that Spirit and matter mingle, or that matter is the medium of Spirit, is adultery. Every instance of adultery requires radical separation or divorcement. This ensures that the mortal concept is translated, rather than destroyed.

251:15-27

MIND

Matt 5:33-48

(Mind is all, matter is naught)

"We must learn how mankind govern the body...whether through a

belief in the necessity of sickness and death... or... from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death..." ("Mortal mind's disappearance" MH)

"...it hath been said... Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths... let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil... Be ye therefore perfect, even as your father which is in heaven is perfect."

The subject here is the healing action of the Mind of Christ, or Mind in operation as Christ. God does all through Christ. Man does nothing of himself. God acts upon humanity through Christ, and so heals humanity. Divine Mind acts upon the human mind through truth, and causes mortal mind's disappearance. This is the Christ translation operating at the point of Mind.

The action of the Mind of Christ on human consciousness causes the human mind to move out of God's way and to cease to forswear itself. Except humanity says "yea, yea" to Mind and "nay, nay" to matter, it is a perjurer. When, however, humanity performs unto the Lord its oaths, it finds the "divine Mind to be the only Mind, and the healer of sin, disease and death." In the third degree where "mortal mind disappears" (116:4) man is perfect even as the "Father... in heaven is perfect."

### CHRISTIANITY

283:27-31

PRINCIPLE  
(standpoint of absolute honesty)

Matt 6:1-4

"We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere."

"Take heed that ye do not your alms before men, to be seen of them

## Stage 9

...when thou doest alms, let not thy left hand know what thy right hand doeth; That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

Principle, received in the understanding and lived in daily life, is the tone of Principle operating in Christianity. It is the immediate outcome of Principle operating in the Christ.

To perform one's "alms" for the sake of public approbation instead of daily service to Principle, is dishonesty and hypocrisy, — the opposite of Principle operating in Christianity.

205:22-27

MIND

Matt 6:5-8

(all men have one Mind)

"When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels where selfishness reigns."

"...when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly...your Father knoweth what things ye have need of, before ye ask him."

To love one's neighbour as oneself is to live under the law of one universal Mind, or within the realm of Mind operating in Christianity. It is to live unselfishly. Christianity restores humanity to its rightful owner, God. It causes a "normal drift" towards humanity's divine origin, the parent Mind. The opposite of Mind in Christianity is the operation of "many ruling minds."

In Christianity we pray in secret for all men to have one Mind, one parent. This brings into operation the law of the "all-hearing and all-knowing Mind," which knows and supplies "each need of man" (7:12-26).

30:26-32

SOUL  
(unselfish forgiveness)

Matt 6:9-18

"If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies... We cannot choose for ourselves, but must work out our salvation in the way Jesus taught."

"After this manner therefore pray ye: Our Father which art in heaven...if ye forgive not men their trespasses, neither will your Father forgive your trespasses..."

In this reference Soul causes men to bless their enemies, and so work out their salvation in the way taught by Jesus. This is the tone of Soul operating in Christianity. Soul unmasks sin. It rebukes under every mask the sin of material sense which claims to deface not only man's own identity but that of his "enemy" as well.

"The Lord's Prayer is the prayer of Soul, not of material sense" (14:22-24). It is the "prayer which covers all human needs" (16:11), because it unmasks sin and hypocrisy. The essence of the Lord's prayer is that it operates, not selfishly, but in terms of "our," "us," "we," etc. In this "prayer of Soul," subject and object are one.

78:16-20

SPIRIT  
(infinite spiritual reflection)

Matt 6:19-24

"Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt...But lay up for yourselves treasures in heaven...The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light...Ye cannot serve God and mammon."

Spirit's omnipresence, or the supremacy of Spirit pervading all space, is the tone of Spirit in operation as Christianity. Christian-

## Stage 9

ity is the message of the one Christ infinitely reflected, or transmitted, throughout all "space."

Spirit operating in Christianity precludes the belief that any man can serve two masters. When there is singleness of eye instead of duality, Spirit pervades all space, - the body is constituted wholly of spiritual reflection.

57:1-3

LIFE

Matt 6:25-34

(provisions for social progress)

"Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life."

"...Take no thought for your life...Behold the fowls of the air... Consider the lilies of the field...Solomon in all his glory was not arrayed like one of these...seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow...Sufficient unto the day is the evil thereof."

Here the subject is the progress of human civilization, or the tone of Life operating in Christianity. The exercise of "chastity" in human relationships cements in one body the endless diversity of individuality that comprises civilized society.

Life operating in Christianity provides for the progress both of individuals and society in the same way that it provides and cares for the fowls of the air and the lilies of the field. When society seeks first the kingdom of God and His righteousness, all things necessary for the progress of civilization are added unto it.

350:6-15

TRUTH

Matt 7:1-5

(works rather than words)

"[Jesus'] followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood.

Unless the works are comprehended which his words explained, the words are blind."

"Judge not, that ye be not judged. . . why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . ."

Truth casts out error and heals the sick in the case of Jesus' followers just as it did in the case of Jesus himself. Hence the tone is Truth in operation as Christianity. One of the characteristics of Christianity is that words must be the offspring of demonstration, or works, not vice versa.

"Works" cast the beam out of the Christian's own eye, as the prerequisite to casting the mote out of another's eye. "Words" by themselves are apt to tackle the mote in another's eye without tackling the beam in one's own eye.

40:25-30

LOVE  
(universal service)

Matt 7:6-12

"Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase divine service has come so generally to mean public worship instead of daily deeds."

"... neither cast ye your pearls before swine. . . seek, and ye shall find; knock, and it shall be opened unto you . . . all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The subject of this reference is impersonal Christian service on behalf of all mankind. The tone is therefore Love operating in Christianity.

The golden rule of service both to God and to man is best expressed in Jesus' words: "All things whatsoever ye would that men should do to you, do ye even so to them." This service includes no public worship on a personal basis. It is expressed in "daily deeds," in which, in the words of Mrs Eddy, "heart meets heart reciprocally blest" (Mis 207:2).

SCIENCE

39:10-17 & 76:22-29

SOUL & LIFE  
(deathless identity)

Matt 7:13-14

"The educated belief that Soul is in the body causes mortals to regard death as a friend. . . The Bible calls death an enemy. . . [Jesus] was 'the way.' To him, therefore, death was not the threshold over which he must pass into living glory."

"The sinless joy, - the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain, - constitutes the only veritable, indestructible man, whose being is spiritual. . ."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

In the first reference, Soul is accompanied by the tone of Life; in the second, Life is accompanied by the tone of Soul. In both references the operational tone is Science. The first is about the overcoming of the last enemy, death; the second is about the status of absolute perfection which results from this overcoming. To Jesus, individual identity had never been put into, and therefore could never die out of, an organic body. This produced the demonstration that Soul is deathless, and that Life is "sinless joy."

The "way" of deathless identity, or sinless life, which Jesus exemplified, is the straight and narrow way of Science. It is the way which permits of no compromise with the self-destroying ways of material sense.

31:25-2 & 545:3-6

SPIRIT & TRUTH  
(pure manhood)

Matt 7:15-20

"...Jesus said: 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' Again, foreseeing the persecution which would attend the Science of Spirit, Jesus said: . . . 'whosoever killeth you will think that he doeth God



service...because they have not known the Father nor me.”  
 “Behold, the man is become as one of us.’ This could not be the utterance of Truth or Science, for according to the record, material man was fast degenerating and never had been divinely conceived.”  
 “Beware of false prophets...Do men gather grapes of thorns, or figs of thistles?...A good tree cannot bring forth evil fruit... Wherefore by their fruits ye shall know them”

The absolute purity of the man of God's creating is the theme of these two references on Spirit and Truth. Such purity implies the operational standpoint of Science. The Science of Spirit is the exact knowledge – the ordered understanding – of perfect God and perfect man one. Man, born of God, or man proceeding from the Science of Truth, is incapable of “degenerating” materially. If Adam were really the Son of God, there would be no such thing as the Science of being. A “good tree” (God) would have brought forth evil fruit, which is impossible in Science.

151:23-30 & 567:6-8            MIND & LOVE            Matt 7:21-23  
 (fulfilment at the point of origin)

“The divine Mind that made man maintains His own image and likeness...All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal.”

“The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.”

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me...have we not prophesied in thy name?...then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

The realization that, in Mind, “the entire being is found harmonious and eternal,” is the tone of Mind operating in Science. The realization that there are no contests in Love, but that “all is Love,” is the tone of Love operating in Science. The entire Science of being originates in Mind, and is simultaneously fulfilled in Love. Only that which originates in Mind and is fulfilled in Love does the

## Stage 9

will of the Father, and enters the kingdom of heaven. To everything that is of the nature of contesting human will, or personal sense, Science says, in the words of Jesus, "I never knew you, depart from me ye that work iniquity."

202:15-17

PRINCIPLE  
(the all-inclusive One)

Matt 7:24-29

"Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies."

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. . ."

In this reference Principle is operating as the one Science. Science is all-inclusive. There is no "outside" to Science. Principle holds its idea in eternal Science in perfect accord with itself. Therefore man "neither sins, suffers, nor dies."

To build unscientifically on a basis of dualism, or personal sense, is to build on the quicksands of mortal belief. To build in Science on the oneness of Principle and its idea is to build on an impregnable rock. This rock is represented by the FOUR ORDERS of the seven terms which comprise this stage of study.

( X )

INITIAL BLENDING OF THE PURE TONES  
THE 29 SUB-TONES OF THE DAYS OF CREATION  
ANALYZING, UNCOVERING, AND ANNIHILATING  
THE ADAM-DREAM OF ORGANIZATION AND TIME

"Therefore doth my Father love me, because I lay  
down my life, that I might take it again" (Jn 10:17).

As shown on the chart on p. 318, stages 1 & 5 (the roots of the "seven" and the roots of the "four") are both in the tone of the first day of creation, because they present the idea of source, or origin. Stages 2 & 6 (the expansion of the "seven" and the expansion of the "four") are both in the tone of the second day of creation because they present the idea of diversification and order. Stages 3 & 7 (the gathering of the "seven" and the gathering of the "four") are both in the tone of the third day of creation because they present the idea of naming and identification. Stages 4, 8, & 9 (where the subjective sense of the "seven" and the subjective sense of the "four" are welded into one conception) are in the tone of the fourth day of creation, because they present the idea of unity with the Principle of the universe.

Turning now to the 10th stage of the study, we find that this is in the tone of the fifth day of creation, because it presents the idea of laying down the mortal sense of life. Stage 10 shows the record of spiritual creation, or the "seven days" of Genesis, analyzing, uncovering, and annihilating the material record of creation, typified by the Adam-dream. In Ret 30:10, Mrs Eddy writes that Christian Science was revealed to her as "one intelligence, analyzing, uncovering, and annihilating the false testimony of the material senses."

From the "throne of grace," symbolized by the working of the four orders in stage 9, the student is called upon, in stage 10, to reduce the claims of evil to their native nothingness. All along he has been learning about the allness of good and the nothingness of evil; now he is equipped to handle evil scientifically, and to prove its nothing-

ness in his own life.

To arrive at the significance of the fifth day of creation is always a crucial point of advance. For example, at the beginning of the fifth thousand-year period of the Bible, Jesus overcame the mortal sense of life, and so proved to himself and to the world the allness of immortal Life.

In the present development, stage 10 not only stands for the scientific handling of evil, but it also introduces the way in which the pure tones of the "seven" and the pure tones of the "four" reflect each other and unite with each other in order to show forth the allness of the one Life. Because the infinite is one and indivisible, every diverse aspect, both constitutionally and operationally, must of necessity reflect every other aspect, or the one indivisible Life would not be shown forth. Nothing but the demonstration of oneness and indivisibility can reduce the claims of evil to their forever nothingness. God reflecting upon Himself is the infinite One conscious of His own undivided infinitude, wherein there is no evil.

The idea of divine "reflection" is thus of paramount importance. God is infinitely self-reflecting. Reflection is an activity of God, and not an independent function of man. Reflection forms an image. This image is man. The function of self-reflection is thus the function of a matrix, or womb. This explains why, in these last four stages of the study, the student is being led to an understanding of "the matrix."

The purpose of a system of capitalized terms is to define God. God's identity is that, in Himself, He is both subject and object. God, as subject, reflects upon His own nature as object. This reflection is an idea which has identity, or is an image in Mind. God is self-reflecting both as noumenon and phenomenon. Hence the concepts Mind, Spirit, Soul, Principle, Life, Truth, Love, and the Word, Christ, Christianity, Science, infinitely reflect one another.

Consider God as Principle reflecting upon His own nature and declaring, for example, 'I am infinite Spirit.' Here Principle is subject and Spirit is object. The idea, or image, formed by this reflection is embodied in the identity of man. This idea may appear to the student as the fact that his relationships with his brother man are at the point of natural and harmonious development. Such an idea, born of God, establishes itself as the immediate object of his understanding, and operates to replace the retrogressive tendencies of personal relationships.

Thought comes gently and naturally to the reflecting tones of the

capitalized terms through what are known as the "sub-tones" of the days of creation. Turning to the chapter "Genesis" in Science & Health, and examining the text from 503:18-520:15, we see that it is divided into 29 sections. The first and second days each have three sub-divisions, the third and fourth days each have five sub-divisions, the fifth day has four sub-divisions, the sixth day has seven, and the seventh day has two. The reason for the particular number of sub-divisions in each day becomes clear when we study the text.

The three tones of the first day represent God as Mind reflecting upon Himself as Mind, Spirit, Soul. The three tones of the second day represent God as Spirit reflecting upon Himself as Mind, Spirit, Soul. The five tones of the third day represent God as Soul reflecting upon Himself as Mind, Spirit, Soul, Principle, Life. The five tones of the fourth day represent God as Principle reflecting upon Himself as Mind, Spirit, Soul, Principle, Life. The four tones of the fifth day represent God as Life reflecting upon Himself as Mind, Spirit, Soul, Principle. The full range of seven tones in the sixth day represents God as Truth reflecting upon Himself as Mind, Spirit, Soul, Principle, Life, Truth, Love. Finally, the two tones of the seventh day represent God as Love reflecting upon Himself as Truth and as Love.

The point to remember is that the range of ideas from Mind as Mind to Love as Love represents the full revelation of the image of God. Tone by tone the reflex image of divinity builds itself up until, in the seventh day, man's foursquare stature as the Son of God is revealed.

Regarding the tones of the "four" in this development, the main tone is that of the creative or revelatory Word, unfolding through its own four sub-tones: the Word reflecting the Word, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. This is according to the four sub-divisions of the Genesis text with which the student is now familiar. (See chart on p. 317.)

On p. 502 Mrs Eddy writes of the days of creation as unfolding "the proper reflection of God." In the same paragraph she refers to the erroneous second record as being simply the "deflection" of the first. She writes: "Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the

first chapter of Genesis."

And so it is that, tone by tone, the unfoldment of the true image from Gen 1:3-2:3, reverses and translates the unfoldment of the "untrue image" from Gen 2:6-5:24. The translation of Enoch in Gen 5:24 signifies the total elimination of the "mist" of Gen 2:6, from which the entire "Adam-dream" derives. (Gen 2:4-5 act as a bridge between the two records, whereby the first makes nothing of the second.)

We are engaged with what Mrs Eddy calls the "law of opposites." We read in Mis 57:11-24, "By the law of opposites, after the truth of man had been demonstrated [first record of creation], the postulate of error must appear [second record of creation]. . . The Science of creation is the universe with man created spiritually. The false sense and error of creation is the sense of man and the universe created materially."

The conclusion is that these two opposing accounts of creation are telling us about one creation only and not two. What appears to be a material creation is but an inverted, mistaken sense of the only creation there is. The understanding of the allness of the one necessarily includes the understanding of the nothingness of the other. Jesus said, "Let your communication be [simultaneously], Yea, yea; nay, nay" (Matt 5:37). "That Mind is All and matter is naught" is declared by Mrs Eddy to be "the [single] leading factor in Mind-science" (109:2).

She writes in My 235:1-13, "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. . . The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically." Elsewhere she says "that error, when found out, is two-thirds destroyed, and the remaining third kills itself" (Mis 210:4).

The tenth chapter of Science & Health, corresponding to this particular stage of the study, is "Science of Being." Its subject is the Science of man's being as the idea, or reflection, of God. The main body of the chapter is the section from p. 268 to p. 330 which precedes the "platform." This section is in two main parts. The first is from 268:1-306:31, where the emphasis is on the facts of divine

metaphysics. The second is from 306:32 to 330:7, where the emphasis is on the dispersal of the Adam-dream, and the falsities of material sense that make up mortal history. The second part begins: "The parent of all human discord was the Adam-dream, the deepsleep, in which originated the delusion that life and intelligence proceeded from and passed into matter..."

For the scientific analysis of the Adam-record according to the 29 sub-tones of the days of creation, see Verbatim Reports Nos. 7-10, on the Science of the Bible, by John W. Doorly.

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## THE WORD REFLECTING THE WORD

### THE THREE TONES of THE FIRST DAY

These three tones - Mind reflecting Mind, Spirit, Soul, - are essential to the formation of every one of God's ideas as they "range from the infinitesimal to infinity" (503:3). God as Mind reflects upon Himself as Mind, and idea has origin. God as Mind reflects upon Himself as Spirit, and idea shines forth as reflection. God as Mind reflects upon Himself as Soul, and reflection returns to its original, - idea as an image in Mind has been formed.

### MIND REFLECTING MIND

"Mind is its own great cause and effect."  
(Mis 173:12)

Source of scientific knowledge

Gen 1:3 "And God said, Let there be light: and there was light."

When we conceive of Mind reflecting upon itself as Mind, the idea formed is that Mind is its own great cause and effect. In the oneness of cause and effect, effect is found in cause, not cause in effect. As light cannot be cut off from light and turned into darkness, so effect cannot be cut from cause. If effect could break away from cause, neither cause nor effect would be Mind; both would be matter, and cause would be found in effect. The scientific premise that Mind is in itself all cause and effect is the source of all enlightenment, the fount of all true knowledge, the origin of all the ideas of God that make up the spiritual universe.

Source of human philosophy

Gen 2:6 "But there went up a mist from the earth..."

Mist would turn light into darkness. In this text, the mist is the mythological premise of all human philosophy, mystic theology, and physical science. It is the supposition that man can rebel against God, - that idea can be magnetized away from Mind and made to revolve in an orbit of its own. If this were to happen, idea would no longer be idea but matter. Mind would be the cause of its own opposite, and matter would be its subjective state. Reasoning from this unscientific premise, all conclusions are blind, all so-called knowledge is false.

MIND REFLECTING SPIRIT

One cause and effect infinitely reflected

Scientific knowledge is all good

Gen 1:4 "And God saw the light, that it was good: and God divided the light from the darkness."

A note of purity and separation is introduced. This means that Mind is reflecting upon itself as Spirit. Mind is pure. In its eternal purity lies its infinite strength. There is only one Mind. The subjective condition of this Mind is Spirit, not matter. In this tone, the Mind which is all cause and all effect in itself is infinitely reflected, not cut up into a number of separate minds. Knowledge of this

Human philosophy mixes good and evil

Gen 2:6 "...and watered..."

To "water" is to "dilute, weaken." It means "increasing quantity while reducing strength" (Wbr). This suggests anthropomorphism, the "humanization of Deity," - the "mortally mental attempt to reduce Deity to corporeality" (see 517: 2-8). Mythical philosophy would adulterate the purity of Mind. It would weaken the strength of Mind by increasing its quantity, - i. e., it would divide Mind into minds. In this case God would be cause and man effect. Man would be something



fact makes man God-like, in contrast to human philosophy which makes God man-like. Man is Mind's reflection, not its deflection.

which God is not, namely, matter. Man would be a separated god, instead of God's inseparable reflection. "Adulterating Christian Science [divine philosophy], makes it void" (464:25).

### MIND REFLECTING SOUL

#### Creation focussed as image in Mind

##### Record of eternal monotheism

Gen 1:5 "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

The act of naming, or defining, introduces the tone of Soul. The third tone of the first day is determined by Mind reflecting upon itself as Soul. The symbols "Day" and "Night" stand for the immutable fact that good is infinitely and instantaneously all and that evil is infinitely and instantaneously nothing. The reflection of Mind as all cause and all effect is gathered, focussed, and recorded as an image in Mind. This image is creation. It is the limitless content of the parent Mind, — the idea which Mind holds within itself as the record of its own allness. Creation is an eternally changeless image impressed on the "immortal memory" of the all-seeing, all-comprehending parent Mind (407:23).

##### Historical record of pantheism

Gen 2:6 "...the whole face of the ground"

The "ground" stands for a universal subconscious mythological reservoir from which is supposed to stem all the conscious experiences of the Adamic race. The record of mortal history is adulterated by the belief that Mind is split into minds many, and is, in consequence, absorbed in matter. This belief manifests itself in the pantheism of gods many, mortal bodies, and in wilful and rebellious minds imprisoned in sentient matter. The psychological theory of a universal subconscious mind as the source of all conscious experience is annulled by the "Day" and the "Night" of the first day of creation. God's Day is the fact that Mind knows its own infinitude. God's Night is the fact that there is no such thing as a dark subterranean "unknown."

THE THREE TONES  
of  
THE SECOND DAY

Mind as Soul having defined creation as a changeless image in Mind, the first day of creation is complete. In the second day the accent shifts from Mind to Spirit. The purpose of the three tones, Spirit reflecting Mind, Spirit, and Soul, is to define the image which is held in Mind in terms of a calculus of spiritual understanding.

SPIRIT REFLECTING MIND

Basis for firm understanding

Indissoluble spiritual link

Gen 1:6 "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

A "firmament" is being created. This results from Spirit reflecting upon itself as Mind. The image in Mind is passed through the prism of Spirit. Its light is diversified and imparted according to irreversible spiritual order, so that it becomes of the nature of understanding. The firmament determines that there is nothing in "the midst" between God and man, Spirit and its reflection, but perfect understanding. This understanding is "the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator" (491:15). By means of the firmament, divinity inspires humanity with the constant flow of understanding. Because Spirit is Mind, "Spirit, God, has created all in and of Himself" (335:7). The firmament, or understanding, is of the same substance as Spirit itself.

A "dam" made from dust, nothingness

Gen 2:7-8 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life... And the Lord God planted a garden eastward in Eden..."

The mist turns the dust into clay. Adam, the "first god of mythology" (580:2), the suppositional antipode of God, is formed from this basic element. The name of the clay is "adamah." This means that matter, the subjective state of mortal mind, is the matrix of itself, matter. Adam ("a dam") and the firmament (the calculus) are opposites. Adam is the flesh born of the flesh; the firmament is the spirit born of the Spirit. By reason of the firmament man is inseparable from his creator. A "dam" would stop the flow of ideas from divinity to humanity. Adam is "the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator" (338:21-25).

SPIRIT REFLECTING SPIRIT

Understanding separates reality from unreality

Purity "in the midst"

Gen 1:7 "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Here, in the tone of Spirit as Spirit, is the firmament itself. The firmament is "the line of demarcation between the real and unreal," - that is, between the "reality" of the third degree, and the "unreality" of the first degree (505:21). In the process of spiritual education, humanity cultivates unambiguous understanding. This understanding is the opposite of, and is entirely separate from, the intellectualism of scholarly attainments. Through culture of the firmament, "the reality of all things" is "brought to light" (505:27). In the language of scientific metaphysics this reality is signified by the "seven" and the "four." Divinity imparts understanding to humanity by means of the "seven" and the "four." Thus the firmament establishes a state of spiritual communion or intercourse with God, whereby humanity is taught spirituality.

Confusion "in the midst"

Gen 2:9-10 "And out of the ground made the Lord God to grow every tree. . . the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

Two trees of diametrically opposite character both occupy "the midst" of Adam's garden. Adam does not understand either of them. Looking at the tree of life through the physical senses, he sees the tree of the knowledge of good and evil. Jesus, on the other hand, "beheld in Science the perfect man. . . where sinning mortal man appears to mortals" (476:32). "The 'tree of life' is significant of eternal reality or being [third degree]. The 'tree of knowledge' typifies unreality [first degree]" (538:13-15). The tree of life and the four rivers typify the planting, watering, and cultivation of spiritual understanding, or the firmament, in human experience. The word "educate" comes originally from a gardening term meaning "to cause to grow." The tree of knowledge stands for material education, - the intellectualism of the philosophies and sciences that stem from the original mist.

SPIRIT REFLECTING SOUL

Pattern of spiritual education defined

Womb of spiritual identity

Gen 1:8 "And God called the firmament Heaven. And the evening and the morning were the second day."

Spirit, reflecting upon itself as Soul, names the firmament "heaven." Heaven is the "home" of universal man. It is the womb whereof all spiritual identity is born, and wherein it is forever held. Jerusalem is defined in the Glossary as "home, heaven." According to Paul, "Jerusalem above" is "the mother of us all" (Gal 4:26). Jerusalem, in other words, is the heavenly matrix which forms, and holds within it, its infinite calculus of ideas. Spiritual identity is born of this matrix in proportion as thought is moulded and cultured within its four "channels" or "orders." In fact the pattern of all spiritual education is represented fundamentally by the four orders of the seven synonymous terms.

Channels of fertility

Gen 2:11-14 "The name of the first [river] is Pison...the name of the second river is Gihon...the name of the third river is Hiddekel...And the fourth river is Euphrates."

The Glossary defines "river" as "channel of thought" (593:14). For the purpose of educating humanity spiritually, or of imparting understanding, the one river is parted into four heads. This implies that it flows along four capitalized channels of thought. In Rev 22, when the purpose of spiritual education is complete, the river is one river again. We read: "And he shewed me a pure river of water of life, clear as crystal [perfectly understood], proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month... And there was no more curse..." The four "channels," or "orders," of the capitalized terms for God, are the means of annulling the curse of the tree of knowledge later pronounced on Adam and Eve.

THE FIVE TONES  
of  
THE THIRD DAY

The three tones of the second day develop the three tones of the first day to the point where the infinite content of the parent Mind becomes the all-embracing matrix of a calculus of ideas. The

general idea of God's allness and evil's nothingness is made specific and understandable by means of divine order. The dominant theme of the five tones of the third day, -Soul reflecting Mind, Spirit, Soul, Principle, Life - is the identity, or body, born of the "matrix" of spiritual education. In the third day earth is born of heaven. Spiritual education resurrects humanity above the concept of a dying mortal body to the body of eternal life. Hence the tones of the third day extend to Soul reflecting Life.

### SOUL REFLECTING MIND

#### Origin of spiritual identity

##### Freedom through spiritual education

Gen 1:9 "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear..."

Here, spiritual identity, typified by the "dry land," is in process of being formed. This means that God as Soul is reflecting upon Himself as Mind. According to 506:18, humanity's "unformed thoughts" (the waters under the firmament) are being gathered "into their proper channels," - they are being identified with the four "orders" of the heavenly matrix as the origin of man's identity. Thus it is that Spirit as Soul, (the last tone of the second day,) develops to Soul as Mind (the first tone of the third day). The divine order, which holds all identity within itself, is the source of that identity. In terms of human experience, humanity begins to be educated spiritually, - to find freedom from the confines of the five corporeal senses.

##### Enslavement through material education

Gen 2:15 "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

The garden of Eden made up of its trees, symbolizes the mortal body made up of its senses. Adam is being educated according to the evidence of these enslaving senses. He is "put" within the confines of a mortal sense of body. 489:13-28 tells us, "Corporeal sense defrauds and lies." It asks: "How can this sense be the God-given channel to man of divine blessings or understanding? How can man, reflecting God, be dependent on material means for knowing, hearing, or seeing?" Again we read (260:24-28), "Selfishness and sensualism are educated in mortal mind by thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth."

## SOUL REFLECTING SPIRIT

### Birth of spiritual identity

#### Constant sinlessness

Gen 1:10 "And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

The tone develops to Soul reflecting Spirit. Through the gathering together of the waters, identity, in the form of the dry land called Earth, is being born of its heavenly matrix. Spiritual education is taking place. The student is making his "wilderness" journey from sense to Soul. This wilderness is "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (597:16). The understanding is developing that "Soul is immortal because it is Spirit, which has no element of self-destruction" or sin (see 311:7-17). The identity which is born in the tone of Soul as Spirit reflects within it the firmament, or understanding, which appears in the tone of Spirit as Soul.

#### Liability to sin

Gen 2:16-17 "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Mortal mind believes it is absorbed in its own subjective condition, matter. According to this belief, matter, in the form of mortal body, possesses sensations and appetites that demand satisfaction. Adam believes he is alone in an unsatisfied mortal body. But if he seeks satisfaction from the tree of knowledge in the midst of the body, this will constitute "sin," or "self-destruction" (196:9). Mortal man is forbidden to be self-satisfied. The only "seed" within mortal man is the seed of the tree of death, not the seed of the tree of life. Ultimately mortal man must find satisfaction in the tree of life outside his own mortality.

From the standpoint of the "four," the sections from Mind as Mind to Soul as Spirit have unfolded the tone of the Word reflecting the Word. In these sections the revelation of man's sinless spiritual body antidotes the supposed creation of a sinning mortal body. Now the tone develops to the Word reflecting the Christ, where this sinless, deathless body brings forth from within itself.

## THE WORD REFLECTING THE CHRIST

SOUL REFLECTING SOUL

## Spiritual self-satisfaction

The selfless cravings of immortal man

Gen 1:11 "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself..."

The self-reproducing earth is identity itself. Therefore the tone is Soul reflecting Soul. Spiritual identity reflects the matrix and calculus of infinity as its only "self." This is spiritual selflessness, or spiritual self-satisfaction. Reflecting heaven within it, earth reproduces, or objectifies heaven as its own subjective condition. The symbol of this is the propagation of the grass, the herb, and the fruit tree whose seed is in itself. Selflessness is happiness. We read: "Happiness is... unselfish... it cannot exist alone, but requires all mankind to share it" (57:18-21). The "self" of spiritual identity is typified by the heavenly "woman in the Apocalypse" who "symbolizes generic man" (56:1:22). The "woman" reproduces her own Christ-identity from within herself. (Hence the tone has developed from the Word to the Christ.) This tone is epitomized in the statement: "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man" (60:29-3).

The selfish cravings of mortal man

Gen 2:18 "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

Because Adam is mortal he can never find satisfaction within himself. Accordingly he looks for it to come from outside. But he does not look for it to come from God. If he did he would find his own immortality. Adam looks at his world through material sense instead of spiritual sense. He believes that, as subject, he is 'here,' and his world, as object, is 'there.' This is "sex." The word "sex" comes from "secare, to cut." Were Adam to look at his world through spiritual sense, mankind would be "generic man," the "woman in the Apocalypse." It would be his own subjective being as the spiritual idea of God. In this selflessness he would find happiness and satisfaction, - his true "help meet." As it is, selfishness makes him feel "alone." Instead of heaven being within him, he is consumed with animal cravings, - appetites for external things.

## SOUL REFLECTING PRINCIPLE

### Spiritual identity demonstrated

#### Harmony brought forth from within

Gen 1:12 "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good."

Spiritual identity is self-demonstrating. This is the tone of Soul as Principle. Man's subjective spiritual condition spontaneously objectifies itself. The joy and satisfaction within spiritual man reproduces itself for all mankind to reflect and share. This determines man's "gender" (see 508:13-21). True "gender" has nothing to do with masculinity, femininity, or sexuality, as Adam believes it has. It has to do with spiritual wedlock, - the wedding together of subject and object, the within and the without, in a single harmonious "self."

#### Animality attracted from without

Gen 2:19 "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

Adam's internal cravings mean that his gender is animal, or sexual. Sex, not Soul, determines Adam's gender. Both subjectively and objectively Adam identifies himself with animality. The seed of sin, or the element of self-destruction, is within him. This externalizes itself in a state of animal relationship with his fellow mortals. "Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals" (Mis 36:13-18). As a result of suffering for sin, Adam will sometime learn that "the good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won" (61:4-6).

## SOUL REFLECTING LIFE

### Spiritual identity deathless

#### Worshipping God as the only "self" brings resurrection

Gen 1:13 "And the evening and the morning were the third day."

To rise from the "evening" of the third day to the "morning," is to be resurrected

#### Burial in self-worship

Gen 2:20 "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."

Unlike Jesus, Adam is wholly dependent



from an organic sense of life. This is brought about by Soul reflecting upon itself as Life. Understanding that Soul is Life, and that it operates as the Word reflecting the Christ, Jesus proved the body of man to be sinless and deathless. Knowing that his gender was spiritual, not sexual, Jesus resurrected himself from the dictates of organic life. He rose above the graven image of mortal selfhood, and proved his total independence of "material organization" (509:4). In spite of the evidence of the senses, Jesus proved with certainty that man neither lives in a mortal body nor dies out of one.

on material organization. An organic mortal body is the only concept of identity that will satisfy the vanity of his ego. Adam must have something to rule over. Therefore he seeks to rule over the animal passions and appetites with which he identifies himself. But in the end these constituents of his own mortal body rule over him to the point of self-destruction, or death.

### THE FIVE TONES of THE FOURTH DAY

The five tones of the third day bring the development to the point where individual identity is sinless and deathless. The fourth day is again in five tones. It is the day of Principle reflecting upon itself as Mind, Spirit, Soul, Principle, and Life. At the point of Principle reflecting Life, spiritual individuality looks out from Principle upon an undivided universe, and is ready to show forth this indivisibility in the four tones of the fifth day.

### PRINCIPLE REFLECTING MIND

Coordinated system of ideas

#### System of Mind-healing

Gen 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them

#### Soporific substitute for healing

Gen 2:21 "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the

be for signs, and for seasons, and for days, and years."

Principle reflecting upon itself as Mind presents the system of Mind-healing. This is a system of "signs, seasons, days, and years." The signs are symbols, the seasons are the "four," the days are the "seven," and the years are the "twelve." These comprise the fundamental "categories of metaphysics" (269:13). "This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease" (147:1-5). Thus the "light" of the first day - the fact of God's allness and evil's nothingness - becomes, in the fourth day, a demonstrable system of "lights." When Mrs Eddy reduced divine metaphysics to the system of Christian Science, she gave Christendom back its lost element of healing. She gave man back his womanhood, or his unfallen unity with God. To "reduce" is "to bring back, as to mind, from error or from displacement; (surg.) to correct, as a fracture, by restoring displaced parts... To bring into a certain order, arrangement, classification..." (Wbr). The system of Christian Science gives Adam back his "rib."

flesh instead thereof."

The mist, as the opposite of the first day, becomes a deep hypnotic sleep, as the opposite of the fourth day. Not having identified himself with metaphysics in the third day, Adam has not risen "above physics" in the fourth day. He is, in fact, weighed down under them. The exercise of an animal will has brought on "a hypnotic state, detrimental to health and integrity of thought" (446:27). Accordingly, he is bereft of his "rib," or his womanhood. Adam is not a complete entity. The primary myth of man breaking away from God results in the secondary myth of woman breaking away from man. Adam's body is not a system of ideas held in Principle, but a personal material organization which has broken away from Principle. A "rib" is a "rod." Adam has virtually discarded "wisdom's rod" which handles the serpent. Therefore his rod is about to become the serpent itself. Henceforth he will rely on material means for healing. As a substitute for spiritual honesty, wholeness, and integrity, "the flesh" has been closed up instead thereof.

PRINCIPLE REFLECTING SPIRIT

Only one system

Divinity embracing humanity

Gen 1:15 "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

Separate human personalities

Gen 2:22-23 "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And

Here, in the tone of Principle as Spirit, Principle reflects upon its own ordered development. It unfolds its infinite system of ideas. These ideas, reflected by humanity, constitute the sole reality of human identity. This is government by Principle "in earth, as it is in heaven." Principle "doeth according to his [not Adam's] will in the army of heaven, and among the inhabitants of the earth" (Dan 4:35). There are not two systems, one human and the other divine. Humanity is found in the embrace of divinity. Humanity is brought unto divinity as divinity's own reflection of itself. Therefore divinity and humanity are fundamentally of the same substance.

Adam said, This is now bone of my bones, and flesh of my flesh..."

Scofield, in his reference Bible (p. 8), says Eve is a "type of the Church as bride of Christ." But Eve is the offshoot of Adam's personal sense. She is Adam's "belief that the human race originated materially instead of spiritually" (585:25). Eve does not typify the true church. She is a personally dominated organization on which Adam depends for his own propagation. Eve will propagate the doctrine of priestcraft. She will perpetuate the belief that there is a dam, or obstacle, separating humanity from divinity. The true church propagates the understanding that God and man, man and woman, are one.

### PRINCIPLE REFLECTING SOUL

#### Divine body of Principle

##### Two great lights

Gen 1:16 "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

Principle reflecting upon itself as Soul presents the system's actual identity. The system is given its identity through the practice of Principle. The two great lights typify Jesus' two great commandments. Mrs Eddy calls them "the demands of the Science of Soul" (467:1). The greater command is to love God supremely, the lesser is to love one's neighbour as oneself. These are the two "fixed

##### One flesh

Gen 2:24-25 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

Adam and his wife are naked because they are not practising Principle. They are not showing forth the identity, or body, of Principle as comprising their own identity. They are demonstrating relationship in personal sense. Sometime Adam will have to cleave himself from this organic sense of personality and cleave unto the system of divine Principle. He will

## Stage 10

rules for the demonstration of... Principle" (113:2). They stand for Principle and practice. To love God supremely is to be wholly identified with Principle. It is to look out upon the universe from the standpoint of the one Christ. So doing, man loves his neighbour, generic man, as his only self, or body. Paul says in Eph 5 that Christ loved the church as his own body. Together, Christ and generic man form the identity of Principle's idea.

### PRINCIPLE REFLECTING PRINCIPLE

#### Scientific interpretation of the universe

##### "One web of consistency"

Gen 1:17-18 "And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

Here, in the tone of Principle as Principle, the Principle of the universe interprets the universe. It presents the one and only correct version of the universe. The universe is an infinite system of divine relationships, all of which are fixed in Principle. As such it is "the divine Science of man...woven into one web of consistency without seam or rent" (242:25). This interwoven structure of ideas is represented by the combined texts of the Bible and Science & Health when these are spiritually interpreted. "Text" is from "structure...to weave" (Wbr). Together the Bible and Science & Health typify the manhood and womanhood of God, or Christ Jesus and Christian Science, as one un-

then be like "the Lamb" who weds himself to "the bride." At the moment he is absorbed in an objective sense of organization, which he believes is outside of himself.

##### Web of subtle inconsistencies

Gen 3:1-2 "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden..."

The philosophy of the serpent presents a dualistic and inconsistent interpretation of the universe. It contends that there is a material universe as well as a spiritual universe. This destroys the significance of the word "spiritual." It leaves only a material universe. Except the spiritual universe is the only universe, there is no spiritual universe. "Subtle" is from "to weave a web." We read on 102:16, "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle." The serpent indoctrinates Eve with arguments

divided idea.

of ambiguity. It urges her to serve both Principle and a personally dominated organization at the same time. But this is impossible. By its very nature organization gives a personal interpretation of the universe, and of everything that the universe includes.

### PRINCIPLE REFLECTING LIFE

#### Progression of scientific interpretation

##### Tree of life

Gen 1:19 "And the evening and the morning were the fourth day."

The fourth day of creation is "in the midst" of the seven days, just as the term Principle is "in the midst" of the synonymous terms. Writing of the tree of life, which is in the midst of the garden of Eden, Mrs Eddy says: "The tree is typical of man's divine Principle... offering full salvation from sin, sickness, and death" (406:4-6). The tree of life is the divine counterfact to the tree of death which claims to be in the midst. The fifth and last tone of the fourth day, Principle as Life, with its "full effulgence" of subjective ideas (511:17), is specifically typified by the tree of life. In this tone, the oneness and indivisibility of the spiritual universe is at the point of eternal progression.

##### Tree of death

Gen 3:3 "...But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Positively, the matrix of immortality and the tree of life are one; negatively, the matrix of mortality and the tree of death are one. Hence it is that true womanhood is identified with the tree of life, and false womanhood with the serpentine tree of death. Jesus, at the crucifixion, working from the standpoint of Principle as Life, proved the allness of the tree of life and the nothingness of the tree of death. He proved the falsity of the doctrine of the serpent that both trees grow together in the midst of human consciousness.

### THE FOUR TONES of THE FIFTH DAY

The four tones of the fifth day are Life reflecting Mind, Spirit,

Soul, and Principle. The standpoint reached in the fifth tone of the fourth day, - the undivided oneness of the universe - is, through the four tones of the fifth day, brought to the point of individual demonstration, as illustrated in the life of Jesus.

### LIFE REFLECTING MIND

Matrix of immortality, the source of all life

#### The one I AM

Gen 1:20 "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

In the first tone of the fifth day, Life reflecting Mind, spiritual individuality comes forth from, and soars back to, the matrix of immortality as the source of all life. The infinite as Life, reflecting upon its own infinitude as Mind, impelled the Virgin Mary to bring forth Jesus. The "Virgin-mother" conceived the idea of God as "the only author of man" (29:16). Jesus said, "I came from the Father... and go to the Father." Spiritual individuality acknowledges that the one I AM, or eternal Life, is the only creator, the only Ego, of man. In this tone, the creative matrix of the Father-Mother God brings forth abundant life.

#### Egotism

Gen 3:4-5 "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The serpent's foremost lie is that the male and female of mortality are the father and mother of man. God is man's Father and his Mother. Eve believes the serpent's lies. Accordingly Adam and Eve degenerate into little creative "gods" in opposition to the one God. They are "egotists" who "believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create" (263:1-6). "Ye shall not surely die," says the serpent. Eve is persuaded that mortality is the matrix of immortality. But that which begins with sex necessarily ends with death. Such is the decree of "physiology," the apple from the tree of knowledge, which places Adam and Eve "at the mercy of material organization" and death (see 165:1-11).

LIFE REFLECTING SPIRIT

"Life in and of Spirit" (Mis 24:17)

Depths and heights of divine inspiration

Gen 1:21 "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good."

As the reflection of the one Life, individuality circulates timelessly from Life to Life. Infinite Life reflecting upon itself as Spirit determines that individual life is forever inseparable from the one Life. Spiritual individuality is inspired with "angels of His presence, which have the holiest charge" (512:10). It is charged not with electricity, spiritualism, etc., but with the Holy Ghost, or "Life in and of Spirit" (Mis 24:17). The statement on 264:15-19 perfectly describes spiritual individuality: "When we realize that Life is Spirit; neither in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

Depths and heights of material ecstasy

Gen 3:6 "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

The serpent charges the thoughts of his two victims with the belief that life is in and of matter. Instead of being filled with the Holy Ghost, Adam and Eve are filled with spiritualistic impulses of electricity and magnetism. They are drifting further and further away from a sense of self-completeness. They are eating the tree of death instead of the tree of life. In order to make themselves "wise" they are partaking of the serpent's own nature. This means they are becoming more and more serpent-like and less and less God-like.

In the realm of the "four," the sections from Soul as Soul to Life as Spirit have unfolded the tone of the Word reflecting the Christ. Positively, the body of immortality evolves inorganically from within itself, and is therefore self-complete. Negatively, the mortal body, which has been cut into two, tries in vain to find self-completeness by joining itself together again. At this point the tone develops to the Word reflecting Christianity, and to the positive and negative concepts of multiplication.

## THE WORD REFLECTING CHRISTIANITY

### LIFE REFLECTING SOUL

#### Sinless individuality

##### Multiplication of sinless life

Gen 1:22 "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

Because the infinite as Life reflects upon itself as Soul and operates as the Word reflecting Christianity, the body of spiritual individuality multiplies from within itself. In the evolving relationships of Christianity, every individual is undivided from God and from all other individuals. In other words, the infinite individuality of God is undivided within itself. Coming from Life and returning to Life, individual man reflects the undivided oneness of Life. He reproduces Life from within himself, and so multiplies his sinless selfhood.

##### Multitude of sins

Gen 3:7 "And the eyes of them both were opened, and they knew that they were naked..."

"Stripped of its coverings, what a mocking spectacle is sin!" (241:11-12). "The sting of death is sin." Adam and Eve have but one hope of salvation. They must put on incorruption. They must clothe themselves with immortality, in order that death may be swallowed up. Paul writes: "We that are in this tabernacle [individual absorption within a mortal sense of body] do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor 5:4). Absorbed in their own material organization, the lives of Adam and Eve are barren of spiritual fruits.

### LIFE REFLECTING PRINCIPLE

#### Individual at-one-ment with God

##### "I and my Father are one"

Gen 1:23 "And the evening and the morning were the fifth day."

In the tone of Life reflecting Principle, spiritual individuality demonstrates "I and my Father are one." When man's ego is the one "I AM," he proves that his life

##### Hiding from the Lord

Gen 3:3-8 "...and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."



is deathless. As in the case of Jesus, spiritual individuality shows forth the "human and divine coincidence" as "divinity embracing humanity in Life and its demonstration" (561:16-18). This demonstration of Life rends the "veil of the temple." Through destruction of the pride of priestcraft, individual man enters into direct and eternal at-one-ment with his divine Principle, God. In this at-one-ment there is no such thing as organic crucifixion, or death.

Adam and Eve seek to conceal "the ingratitude of barren lives" (4:1). They veil themselves with hypocritical excuses for their unprincipled behaviour and lack of demonstration. They hide behind the deceitful evidence of the senses. With them the "veil" is not lifted, but lowered, and the scene shifts more and more into the dark (see 513:10). The Glossary defines "veil" as "a cover; concealment; hiding; hypocrisy." We read: "The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which . . . cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed."

## THE SEVEN TONES of THE SIXTH DAY

The tone of Life as Principle, which concludes the fifth day, leads directly to Truth as Mind, which opens the sixth day. In other words, indivisibility from Principle is the source and origin of man. The full range of seven tones which comprise the sixth day present man himself as the complete image and likeness — the full reflection — of God.

### TRUTH REFLECTING MIND

The source from which man springs

#### Truth's boundless basis

Gen 1:24 "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast

#### Basis of error

Gen 3:9-12 "And the Lord God called unto Adam and said unto him, Where art thou? . . . Hast thou eaten of the tree, whereof I

## Stage 10

of the earth after his kind: and it was so."

Life as Principle presented the idea of infinite individuality harmoniously one and indivisible. This indivisibility is the source of all true manhood. Therefore the tone develops from Life as Principle to Truth as Mind. Thoughts which emanate from Life as Principle are necessarily diversified, classified, and individualized (see 513:17). Such thoughts are the elements out of which man is formed. These "animals" of God's creating are the opposite of the Adamic qualities of animality. Hence the first tone of the sixth day, Truth reflecting Mind, is the point at which manhood originates. Pre-eminent among these qualities is moral courage, the opposite of the demoralized Adam.

commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

The voice of Truth exposes the nothingness of the error which is Adam. Adam seeks to "trace all human errors directly or indirectly to God, or good, as if He were the creator of evil" (533:10). Adam is devoid of moral courage. Through his animality and cowardice he "charges God and woman with his own dereliction" (533:15). But error does not originate in the Mind which is God, Truth. Therefore the kind of man represented by Adam is without a real source or origin.

### TRUTH REFLECTING SPIRIT

#### Man's natural evolution

##### The seed of the woman

Gen 1:25 "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

This tone, Truth reflecting Spirit, determines that the quality of true manhood, develops and expands. This is typified on 514 by the symbol of the "little child." The little child leads the evolution of the true animal qualities up to the point of their summation as man. True animal qualities and the qualities of the little child are

##### The seed of the serpent

Gen 3:13-16 "...the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent... I will put enmity between thee and the woman, and between thy seed and her seed... Unto the woman he said, I will greatly multiply thy sorrow and thy conception... in sorrow thou shalt bring forth children..."

Eve represents the attempt on the part of humanity to destroy error on a moral instead of a spiritual basis. This turns the lie upon Eve. Thereafter humanity is a supposed battleground for the seed of the

fundamentally the same qualities. In Rev 12, the man child, born of the woman, generic man, destroys the sum total of animal magnetism, or the great red dragon, into which the seed of the serpent has developed. Thus it is that the "seed" of true manhood, or woman, overcomes the "seed" of false manhood, or animality.

serpent and the seed of the woman. We read on 92:21-25, "Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting." True womanhood, or humanity working from a spiritual basis, understands the nothingness of both the serpent and its seed. This alone destroys error. Until Eve's identity appears as the woman in the Apocalypse, humanity is cursed to bring forth children in sorrow.

### TRUTH REFLECTING SOUL

#### Man's divine identity

##### Immortal man's dominion

Gen 1:26 "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

In the tone of Truth reflecting Soul, man's actual identity appears. Man himself is the embodiment of the full range of animal qualities over which he has complete dominion. In other words, he has dominion over his own constitution, or over the body of his own consciousness. Truth, reflecting upon itself as Soul, is Truth conscious of the fact that in itself it is both subject and object. Truth is forever conscious of the sinless wholeness of its own identity, in which man and

##### Mortal man's subjection

Gen 3:17-21 "And unto Adam he said.. cursed is the ground for thy sake... In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Adam is in subjection to the body of animality which he has allowed to enslave him. But this enslavement "is not legitimate." It "will cease when man enters into his heritage of freedom, his God-given dominion over the material senses" (228:11-15). The curse on Adam to till the soil typifies error in its objective aspect; the curse on Eve to bring forth in sorrow typifies error in its subjective aspect. Error's entire identity is cursed. "The condemnation of mortals to till the ground means this, — that mortals should

woman are one. "Man, created by God, was given dominion over the whole earth ... Truth has but one reply to all error, - to sin, sickness, and death: 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return'" (545:10-30).

so improve material belief by thought tending spiritually upward as to destroy materiality" (545:7-10).

## TRUTH REFLECTING PRINCIPLE

### Man's proper self-government

#### Man and woman one with God

Gen 1:27 "So God created man in his own image, in the image of God created he him; male and female created he them."

The manhood and womanhood of God are the objective and subjective aspects of the one divine image, or idea. In the tone of Truth reflecting Principle, man is the image of the "one I or Us." But he is not "one of us" in the anthropomorphic sense. Man does not become God, and God does not become man. Like "a ray of light which comes from the sun, man, the outcome of God, reflects God" (250:12). Principle radiates forth its idea, but does not cut the idea off from itself in doing so. Guarding the ideal of his own womanhood - his own oneness with God - man sees humanity not as the race of Adam, but as generic man, the woman in the Apocalypse, - the "angel standing in the sun."

#### Mortal man expelled from the garden

Gen 3:22-24 "And the Lord God said, Behold, the man is become as one of us... Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken... and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Adam believes he is an anthropomorphic god. If this were true, man would be irretrievably cut off from God. At the same time he would be condemned to the impossible task of labouring his way back to God. Mortal man can never partake of the tree of life and so become one with God. The tree of life, like the sun, symbolizes the womanhood of God. The flaming sword which turns in every direction "to keep the way of the tree of life" is the sun's rays, and symbolizes the manhood of God (see 538:3-14). The sword of true manhood determines that the sword of false manhood (the tree of knowledge in the midst of him) shall not violate his womanhood, - his own unity with God.

TRUTH REFLECTING LIFE

## Son of God and Son of man one

Man and woman multiply

Gen 1:28 "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We read on 69:7-13, "God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan." When, in individual experience, the manhood of God, typified by the Lamb, weds himself to the womanhood of God, typified by the bride, the qualities of manhood and womanhood multiply. The generic embracing the individual, reciprocated in the individual embracing the generic, appears as the continuous multiplication of individual and collective ideas. In this tone, Truth reflecting Life, the Son of generic man is the Son of the living God, and is an eternally multiplying conception.

Adam and Eve multiply

Gen 4:1-4 "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. . . And. . . Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock. . ."

Adam and Eve multiply themselves organically. Cain is physical (first degree). He is a "tiller of the soil," who takes after his father. Abel is moral (second degree). He is a "keeper of sheep," who takes after his mother. Neither Cain nor Abel is the spiritual man (third degree) represented by Jesus, who takes after the Father-Mother God. The offerings of Cain and Abel stand for the respective attitudes of physical and moral humanity to the sacrifice of organic life. Only the sacrifice of Jesus is wholly acceptable to God. Jesus' sacrifice of mortality means not death, but the multiplication of life. Jesus sacrificed the belief that man is conceived and born of the matrix of mortality.

In the realm of the "four", the sections from Life as Soul to Truth as Life have unfolded the tone of the Word reflecting Christianity. They have revealed the fact that individual unity with God appears as the continuous multiplication of fruitfulness and dominion. The tone, Truth as Life, merges the Word as Christianity into the Word

as Science, and would seem to be equally essential to both tones. The remainder of the unfoldment takes place in the tone of the Word reflecting Science.

## THE WORD REFLECTING SCIENCE

### TRUTH REFLECTING TRUTH

The compound idea, man

#### "Assistance in brotherhood" (MH 518)

Gen 1:29-30 "And God said, Behold, I have given you every herb bearing seed... and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth... I have given every green herb for meat..."

In the tone of Truth as Truth, man and the animals are fed with the grass, herb, and fruit tree, which the earth brought forth in the third day. We learn from 508:13 that this is the truth regarding gender, or sex. The ideas that comprise the "compound idea man" work together in "one grand brotherhood" once they know what "kind or sort" of an idea each one is. They are fed with the truth about each other's identity as that which is indispensable to their own. The Word as Science reveals to each idea its divinely classified meaning within the calculus of God's ideas. God says, in effect, I have given you the divine Science of man "woven into one web of consistency without seam or rent" (242:25).

#### "Brotherhood repudiated" (MH 541)

Gen 4:4-14 "... And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect ... and Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, ... now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand..."

The physical slays the moral unless the moral is based upon, and reflects the spiritual. In the battle with physics, semi-metaphysics are of no real value to scientific metaphysics (see 268:14-2). Cain typifies the "adversary", - the "murderer from the beginning" (580:28). Under the MH, "Unnecessary prostration," Mrs Eddy writes: "'Agree with thine adversary quickly'... 'Agree to disagree' with approaching symptoms of chronic or acute disease... Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind... Then, when thou art delivered to the judgment of Truth, Christ, the judge, will say, 'Thou art whole!'" (390:12-391:16). Proportionately as humanity accepts the truth about its

own spirituality, it opens its mouth and swallows up the belief that it has ever been murdered by mortality, or that it has ever been born of the flesh.

TRUTH REFLECTING LOVE

One universal man

Nothing can ever be destroyed

Gen 1:31 "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Creation is whole and perfect. In the tone of Truth as Love, the collective calculus of Truth reflects within it the universal matrix of Love. Universal man, the compound idea of God, is conceived in Love and brought forth as Truth. Unfolding through the seven tones of the sixth day, the perfect creation of the one perfect God "annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (340:28).

It is fatal to try to destroy error with error

Gen 4:15 "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

The attempt to destroy physicality by any other means than scientific translation is fatal to the would-be destroyer. Only the sevenfold understanding of God is capable of reducing Cain to his eternal nothingness. The mark of ignorance is upon Cain. He is not an entity. He is but the suppositional ignorance of Truth as Mind, Spirit, Soul, Principle, Life, Truth, Love. "Vengeance is mine; I will repay, saith the Lord. . . Be not overcome of evil, but overcome evil with good" (Rom 12:19-21).

THE TWO TONES  
of  
THE SEVENTH DAY

The two tones of the seventh day are Love reflecting Truth, and Love reflecting Love. The perfect idea, man, which is fully brought

to light in the seventh tone of the sixth day is forever embraced, and forever fulfilled, in his perfect Principle, God.

### LOVE REFLECTING TRUTH

#### Man found in God

#### The generations of the heavens and the earth

Gen 2:1 "Thus the heavens and the earth were finished, and all the host of them."

Thus the universal calculus of Truth has never been removed from the universal matrix of Love. This is the tone of Love reflecting Truth. There never was a rebellious, mythological fall of man from heaven. Earth and heaven are forever one. The plural concept, "heavens", signifies the infinite individuality of generic man, or the idea of the motherhood of God. The singular concept, "earth", is the one indivisible Son of God to which the heavens have given birth. Thus the seven generations of the heavens and the earth, typified by the sevenfold "third degree," are "finished, and all the host of them."

#### The generations of Cain and of Adam

Gen 4:16-5:20 "And Cain went out from the presence of the Lord, and dwelt in the land of Nod... [There follow seven generations from Cain to Tubal-Cain]... And Adam knew his wife again: and she bare a son, and called his name Seth... This is the book of the generations of Adam... [There follow seven generations from Adam to Enoch]..."

The "mist" which became a "deep sleep" is finally oblivion, or "the land of Nod." There is no place for Cain in "the presence of the Lord." In the Genesis text, Cain, the first degree, passes through seven generations and then comes to a stop. This is followed by the birth of Adam and Eve's third son, Seth. Recovering from the error of their ways, Adam and Eve no longer work from the physical standpoint of Cain, nor the moral standpoint of Abel; they turn whole-heartedly to the spiritual standpoint of Seth. Accordingly, Adam's own line passes through seven generations to Enoch. Enoch, who prefigures Jesus, stands for the total spiritual translation of the mortal sense of life.



LOVE REFLECTING LOVE

## Brightness of divine glory

Resting in God

Gen 2:2 "And on the seventh day God ended his work which He had made; and he rested on the seventh day from all his work which he had made."

We read in Mis 216:3, "There remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example." Writing on 31:17-22 of the demonstrations of Jesus, which culminate in his total translation, Mrs Eddy says: "...at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death." The unfoldment of the days of creation from Mind as Mind to Love as Love represent this "full understanding."

Enoch's translation

Gen 5:21-24 "...And Enoch walked with God: and he was not; for God took him."

"If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal" (214:5-8). Enoch walks with God according to the order of the days of creation. The result is the total translation of the human concept from mortality to immortality. The original mist of Gen 2:6 has completely dispersed. A life which supposedly cut itself adrift from the one Life, God, has proved itself to be wholly of the nature of mythology. In the words of Paul in Hebrews, man at this point is "the brightness" of God's "glory." Henceforth he "rests on the right hand of the Majesty on high."

As stated on p. 249, stage 10 unfolds within the general tone of the fifth day of creation, or the day in which immortal Life compels the self-sacrifice of a mortal sense of life. We read on 249:19-20, "Organization and time have nothing to do with Life." And on 520:10-13, "The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life..." And so it is that the above unfoldment from the first tone to the last signifies the total translation of the mortal concept of life. According to this order, Enoch was "guided into the demonstration of life eternal," that "he should not see death."

( XI )

LIMITLESS SELF-REFLECTION  
- INFINITE CALCULUS -  
THE UNFRAGMENTED WHOLENESS OF MAN

"The divine Science of man is woven into one web of consistency without seam or rent" (242:25).

Just as stage 10 is in the tone of the fifth day of creation, so stage 11 is in the tone of the sixth day of creation. The symbols of the fish, birds, and open firmament in the fifth day emphasize the fact that the one God, or Life, is the origin and ultimate of man. When Jesus said, "I came from the Father" and "I go to the Father" his thought was in the tone of the fifth day of creation. Throughout eternity, man circulates from and to his divine source, timelessly and without obstruction. But man himself is the full seven-fold reflection of God which is the subject of the sixth day. Not until the sixth day, therefore, do we see the actual form and wholeness of what it is that flows from Life to Life. The idea presented by the full measure of reflecting tones in stage 11 is the man whose unfoldment ranges from the first to the last tone of the days of creation in stage 10.

The symbol, in stage 11, of man as God's full reflection, is the "seven" infinitely reflecting the "seven", and functioning as the "four" infinitely reflecting the "four". In other words, it is the symbol of Mind, Spirit, Soul, Principle, Life, Truth, Love, each in the full measure of seven reflecting tones, and functioning as the Word, Christ, Christianity, Science, each in the full measure of four reflecting tones. This is the symbol of the infinitude of interrelating spiritual ideas which comprise the calculus, or man.

So infinitely vast is the conception behind this symbol that, in terms of actual study, all we shall do is to take one or two references to the synonymous terms in Science & Health, and, as far as our present culture permits, ponder analytically the reflecting tones within each one. This will represent the fact that little by little we

are beginning to understand the true nature of consciousness as the infinitely coherent reflection of God.

The 11th chapter of the textbook, to which this stage corresponds, is "Some Objections Answered." The keynote of this chapter is the consistency and coherency – the unfragmented wholeness – of God's infinite universe of ideas. A disordered presentation of spiritual fragments, such as characterizes the religious concept of Christian Science, will never answer mankind's objections to Christian Science. Only the "divine Science of man woven into one web of consistency without seam or rent" can do this. The 11th chapter begins and ends on the note of the interdependence – the coherent wholeness – of the calculus of God's ideas. This spiritual coherency is the essence of this stage of study. Likewise, the essence of the sixth day of creation is the integrated wholeness of man.

The word "cohere" means "to stick together; to hold fast...to be connected by some common principle or relationship" (Vbr).

We read in the chapter's opening paragraph that criticisms of Science & Health are "generally based on detached sentences or clauses separated from their context." The statement continues, "Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage." Based upon the "one grand root" of the seven days of creation, the divine Science of man is a consistent and coherent structure of interrelating spiritual ideas. At the close of the chapter Mrs Eddy writes: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being.'"

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7:23-26 "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

In this reference, Mind is the all-knowing, all-hearing, "divine ear." But the fact that Mind meets humanity's every need indicates that

## Stage 11

it is reflecting the tone of Love. Because God as Mind reflects upon Himself as Love, all of man's needs are known and supplied. But what is the mode of divine operation whereby this takes place? God supplies the needs of humanity through Christ, the mediator, — the translation of divinity to humanity. The operational tone is therefore Christ. But the fact that these needs are known and met in all their detail suggests that the tone of Christianity is present too. The determining impulse behind the message of this reference is therefore Mind reflecting Love, and operating as the Christ reflecting Christianity. This eternal tone of being sounds throughout infinite consciousness and dispels the evidence of the senses which say that there is no God to meet humanity's needs.

491:7-16 "Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator."

The subject of this reference is the firmament of Spirit, — the indissoluble spiritual link, which establishes man's inseparability from God. Spirit is supreme and positive. It annuls the dualistic claims of matter regarding the positive and negative flow of electricity and magnetism. But Spirit is connecting man specifically with his "origin," — that is, with his "Maker," or his "creator." This introduces the tone of Mind. At the same time mortals are told they must lay off mortality, and find their "origin" and their "end" to be the same thing; otherwise this inseparability cannot be experienced. Thus the tone of Life is present too. The underlying theme of this reference is therefore God as Spirit reflecting upon Himself as both Mind and Life. From the operational standpoint, Christ is that which unites man to God. It does this by revealing to man that his Maker, or his creator, is the ever flowing Word of Life. We thus discern the tone of Spirit in its aspects of Mind and Life, operating as Christ reflecting the Word.

Pondering these ideas quietly and patiently, the student dwells in thought on their individual and universal significance.

30:26-32 "If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught."

In this reference Soul tears away the hypocritical masks with which material sense seeks to hide its identity. Sin is the identity of material sense. But that which triumphs over error by uncovering its nothingness is Truth. Thus we have the tone of Soul reflecting Truth. But because sin is to be loathed and rebuked instead of loved and sanctioned the tone of Love is present as well. The way to work out our salvation is to allow Soul to reverse the evidence of material sense and thereafter "hold the control." In this way we bless our enemies. This suggests the operational tone of Christianity. But the achievement of it in the ordered way taught by Jesus is the tone of the Word. Soul reflecting Truth and Love and operating as Christianity in its aspect of the Word removes the mask from off the face of the so-called enemy and reveals what is really there. When this took place in the experience of Jacob he beheld his enemy's face as the face of God, and thereby worked out his salvation.

546:27-30 "The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand."

Here the subject is the system of divine Principle as stated in Science & Health. By means of this system all may understand the Principle. But none would be able to do this except the system were unfolded step by step according to divine order. The idea of ordered understanding indicates the tone of Spirit. Principle reflecting upon

## Stage 11

itself as Spirit renders the system understandable and provable. In terms of the "four", the idea of ordered statement is the characteristic of the Word; while that which is "Christianly scientific" indicates the Christianity aspect of Science. Operationally, the tone of this reference is the Word as Science reflecting the healing office of Christianity. Principle as Spirit, operating as the Word in its aspects of Science and Christianity, presents a system of ideas which is both understandable and demonstrable in terms of universal healing.

409:27-31 "We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance."

Life which is independent of matter is Life in and of Spirit. Ignorant that Life is Spirit, mortal mind believes that life depends upon matter. That which knows Life to be Spirit is immortal Mind. The positive tones of this reference are therefore Life in its aspects of Spirit and Mind. From the operational standpoint, the Science of Life is seen to be reflecting the eternal progression of the Word of Life.

224:32-3 "What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free."

Whence cometh Truth, the opposite of error? It comes from God. Truth is Christ, wherein humanity finds its identity as the Son of God. Truth makes humanity free because Truth is Soul, unconfined by the five corporeal senses. Truth as Soul shakes off the shackles of sin, sickness, and death from human thought. Humanity is then governed by the system of divine Principle, instead of the dictatorial impulses of the mortal body. That which determines this liberation is therefore Truth reflecting Soul and Principle. The operational tone is Christianity, because humanity as a whole is being emanci-

pated from slavery. That this emancipation comes from God is the tone of the Christ. In other words, Truth as Soul is the Principle of Christianity, which appears to humanity as the liberating activity of the Christ.

375:15-20 "All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love."

In this reference, Love is impelling the genuine Christian Scientist to engage in scientific mental practice. This means that Love is appearing in its aspect of Mind. The Christian Scientist can afford to have no other mind than divine Love. The fact that infinite Mind is infinite Love is the Principle upon which all true Christian Science practice is based. The practitioner reflects the Love which is the Mind of the healing Christ. This restores his patient to his original state of wholeness. The restoration of man to God is the tone of Christianity. And so it is that in this reference Love as Mind is operating as the Christ reflecting Christianity. The realization of what this signifies heals humanity physically.

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These few references can give no more than a hint at the way in which the tones of the "seven" and the tones of the "four" reflect each other and blend with each other as they make up the underlying Science of the text. So infinitely vast is the textbook's spiritual meaning that these short analyses must be thought of simply in terms of metaphysical exercises, and not as attempts at exhaustive interpretations of the different passages.

Gradually as his thought expands, and his spiritual culture develops, the student will engage in such exercises more and more, until eventually he is able to take into account the many different types of context. He will not limit himself, for instance, to passages in which there is only one capitalized term. He will launch out into regions where terms are used in close combination with each other. At the same time, he will consider paragraphs where there are no

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capitalized terms at all, but which are nevertheless based upon the reflecting tones of these terms. Again, both with the Bible and Science & Health, his investigations will gradually extend to an entire chapter or an entire book, until little by little the pure Science of the two books as a whole begins to make itself clear. (As examples of this latter type of work see John Doorly's verbatim reports on the books of the Bible, and his book on the scientific structure of the chapter, "Christian Science Practice" in Science & Health. See also Max Kappeler's "The Structure of the Christian Science Textbook, Our Way of Life." Also the author's own work, "From Genesis to Revelation.")



( XII )

THE IMMACULATE CONCEPTION OF  
THE MATRIX OF IMMORTALITY  
-- GOD ALL-IN-ALL --

"Conception unconfined is winged to reach the divine glory."  
(323:11)

The study as a whole having unfolded within the framework of the days of creation, the twelfth and last stage corresponds to the seventh and last day. The student has arrived at the matrix of immortality itself. Creation is found in its divine Principle. The infinite calculus is seen in the embrace of its eternal matrix, -- the womb of the Father-Mother God. From the human standpoint, the symbol is that of generic man, or universal humanity, restored to its original unfallen status.

The matrix is the consummation of all that has evolved from stage 1 onwards. As such it is the universal source whereof the entire development is born. Thus the last stage is, in essence, the first stage, and the first stage is, in essence, the last stage. Whether the development is regarded as sevenfold or twelvefold, its symbol is not a straight line that begins and ends, but a circle, or sphere, without beginning or end. Thus the woman in the Apocalypse wears upon her head a crown, or circle, of twelve stars, and, correspondingly, the city foursquare has twelve gates and twelve foundations.

Like this God-crowned woman who brings forth the man child, the matrix of immortality is generic man, the spiritual idea of God, giving ceaseless birth to his own identity as the calculus of God's ideas.

The twelfth chapter of Science & Health is "Christian Science Practice." Its subject is Christian Science healing. The essence of spiritual healing is not the healing of physicality as such, but fundamental regeneration, or rebirth. In order to be healed scientifically humanity must be born again -- born of the matrix of the motherhood of God -- born of universal Love. We read on the final

page of "Christian Science Practice" how "the prisoner rose up regenerated, strong, free." This is the point at which Christian Scientists are commanded to be "a law" unto themselves, or to be spiritually self-governed (see 442:30). This spiritual self-government is represented by the matrix of immortality at the point of subjectivity, — the very standpoint of this twelfth stage of the study.

The word "matrix" is akin to "mater", or "mother". It is closely connected with "matrimony", "metropolis", and "matriculation." A metropolis is a mother-city. To "matriculate" (from "matrix, mother") is "to enroll in a body or society, as a college or university..." In divine metaphysics, to matriculate is to find oneself a member of the body, or church, of Christ, symbolized by the educational, birth-giving matrix. "Matrimony" (from "mater, mother") means "marriage, wedlock." Man enters into wedlock with his divine Principle, God, by joining himself to the body of Christ, the body of "woman", — the spiritual idea of the motherhood of God.

The definition of "matrix" reads: "The womb. A place or enveloping element within which something originates, takes form, or develops. The natural material in which any... gem is embedded... That which gives form, origin, or foundation to something enclosed or embedded in it... a mould for casting..." The mathematical definition is in part: "An ordered set of... elements or constituents... there being 'm' rows with 'n' elements in each row... If  $n=m$  the matrix is called a SQUARE MATRIX" (Wbr).

The symbol is that of the city foursquare, the New Jerusalem, which St Paul defines as "the mother of us all" (Gal 4:26). Depicted graphically and in relation to the above mathematical definition, this universal metropolis, this city of world peace, is made up of four rows of divine elements, with four elements in each row. Hence the city foursquare is symbolized mathematically by a "square matrix." Mrs Eddy quotes De Quincey as saying: "Mathematics has not a foot to stand upon which is not purely metaphysical" (113:14).

Let us always bear in mind that as the heaven and the earth are one and indivisible, so the matrix embraces its calculus within itself, and the two are inconceivable apart from each other.

We read in Rev 21 & 22: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." In the exalted consciousness of St John, creativity on an organic basis is obsolete, — the matrix and calculus of immortality has dissolved the matrix and calculus of mortality.

Note the significance of "metropolis", "matrimony", and "matriculation" in the following verses, also the idea of the matrix of a precious stone: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . and her light was like unto a stone most precious. . . and had twelve gates. . . and names written thereon, which are the names of the twelve tribes of the children of Israel. . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . And the city lieth foursquare. . . And the foundations of the wall of the city were garnished with all manner of precious stones. . . And the twelve gates were twelve pearls. . . And the nations of them which are saved shall walk in the light of it. And the gates of it shall not be shut at all by day; for there shall be no night there. . . And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. . . And there shall be no more curse. . ."

Of particular significance are the city's twelve gates and twelve foundations. The gates are twelve identical pearls, the foundations are twelve individual stones. Humanly, the matrix identifies man with God. By its means man enters "in through the gates into the city." Divinely, it reveals to him that he is forever embraced within the city, and is resting upon its foundations.

Through the twelve stages of this course of study the student enters into a subjective understanding of the matrix of immortality. To put it another way: the fundamentals of divine metaphysics unfold through twelve successive footsteps, the purpose of which is to bring the fundamentals to the point of subjectivity in the student's thought. With the matrix, in stage 12, this point of subjectivity has been reached. In the course of the journey, the matrix of mortality, which comprises the foundations of mortality, dissolves, and the Lamb which was slain from the foundation of the world is alive for evermore. In belief, organic procreation slays the Lamb of God by wresting him from his heavenly foundations. Hence the revelation of the matrix, and the restoration of humanity to God, are one and the same thing.

Contrasting the matrix of mortality with the matrix of immortality, Paul writes in Gal 4:25-30, "Jerusalem which now is. . . is in

bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not...for the desolate hath many more children than she that hath an husband...Cast out the bondwoman with her son: for the son of the bondwoman shall not be heir with the son of the freewoman." On the road to Calvary, Jesus had previously declared to the daughters of Jerusalem, "Behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare..." (Luke 23:28).

At the crucifixion and resurrection, Jesus finally proved that the matrix of immortality was the origin and ultimate not only of himself, but of the whole human race. Christ Jesus, the subject of the four Gospels, is the human representation of perfect foursquare manhood, born of the matrix of immortality.

In his reference Bible on p. 990, Scofield writes as follows of the four Gospels: "In all alike is revealed one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man."

In other words, each Gospel presents an essential aspect of the one perfect man. Therefore it requires all four Gospels to express this man in his wholeness and perfection. As Scofield shows, the aspect emphasized by each writer reflects in itself the aspects emphasized by the other three. Were it not for this state of complete mutual reflection, the presentation would be disconnected and fragmentary. As it is, the basic elements of the Christ-idea interrelate with each other to show forth the idea in its immaculate wholeness and unity.

Scofield's analysis could be presented graphically as follows:-

	KING	SERVANT	MAN	SON
KING	KING reflecting King	SERVANT reflecting King	MAN reflecting King	SON reflecting King
SERVANT	KING reflecting Servant	SERVANT reflecting Servant	MAN reflecting Servant	SON reflecting Servant
MAN	KING reflecting Man	SERVANT reflecting Man	MAN reflecting Man	SON reflecting Man
SON	KING reflecting Son	SERVANT reflecting Son	MAN reflecting Son	SON reflecting Son

In this diagram note the "diagonal" of pure tones upon which the structure as a whole is based, namely, "King", "Servant", "Man", and "Son", each in its own aspect.

From the standpoint of divine Science, the four Gospels correspond to the four equal sides of the city foursquare, the Word, Christ, Christianity, and Science. That is to say, Matthew emphasizes the idea of the Word, Mark emphasizes the idea of the Christ, Luke emphasizes the idea of Christianity, and John emphasizes the idea of Science. But not only so, for Matthew's Word reflects in itself the Christ, Christianity, and Science of Mark, Luke, and John; Mark's Christ reflects in itself the Word, Christianity, and Science of Matthew, Luke, and John; Luke's Christianity reflects in itself the Word, Christ, and Science of Matthew, Mark, and John; and John's Science reflects in itself the Word, Christ, and Christianity of Matthew, Mark, and Luke.

Substituting the scientific concepts, Word, Christ, Christianity, Science, for King, Servant, Man, and Son, the diagram becomes:

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	WORD reflecting Word	CHRIST reflecting Word	CHRISTIANITY reflecting Word	SCIENCE reflecting Word
CHRIST	WORD reflecting Christ	CHRIST reflecting Christ	CHRISTIANITY reflecting Christ	SCIENCE reflecting Christ
CHRIS- TIANITY	WORD reflecting Christianity	CHRIST reflecting Christianity	CHRISTIANITY reflecting Christianity	SCIENCE reflecting Christianity
SCIENCE	WORD reflecting Science	CHRIST reflecting Science	CHRISTIANITY reflecting Science	SCIENCE reflecting Science

Note again how the diagonal of pure tones – the Word, Christ, Christianity, Science, each in its own aspect – determines the structure as a whole.

The Word, Christ, Christianity, Science, are thus, in mathematical terms, the metaphysical elements of a "square matrix." This means that the structure in its wholeness is made up of the sixteen simple multiples of these constituent elements, or the sixteen ways in which they reflect upon themselves and each other.

We have arrived at the significance of a "determinant." In its relation to a "matrix," Webster defines "determinant" in part as follows: "A determinant is distinguished from a matrix in that the latter is a whole set of elements while the former is a definite function of these elements." Putting it simply, we might say that with the concept, "matrix", the accent is on the elements out of which the son of God is formed; with "determinant," it is on the functioning of these elements in relationship to one another. This functioning actually forms the son of God.

In the above diagram the elements, Word, Christ, Christianity, Science, function in terms of each other. That is, each reflects, or is multiplied by, every other. This is what fashions perfect manhood, or the image and likeness of God. The determinant of the Son of God, or the divine infinite calculus, is God's reflection upon His own infinitude.

When Jesus made a man "every whit whole on the sabbath day" (Jn 7:23), the Jews sought to kill him because they said he had made "himself equal with God." God is "one alone and without an equal" (117:4). The equations of divine metaphysics derive from the fact that the four sides of the city are all "equal". All the different aspects of the one infinite God equal each other. Jesus made himself equal with God, in the sense that, in his wholeness, he reflected these spiritual equations. He proved himself to be the full reflection of God.

In the womb of the Father-Mother God the idea of eternal spiritual multiplication is conceived. Contrast the function of the matrix of mortality in Gen 3:16 with the function of the matrix of immortality in Gen 1:28. The former reads: "I will greatly multiply thy sorrow and thy conception." The latter reads: "And God blessed them, and God said unto them, Be fruitful, and multiply..." Mrs Eddy writes of this second statement, "Divine Love blesses its own ideas, and causes them to multiply, - to manifest His power" (517:30).

The "multiplication" of the divine idea, man, is identical with the manifestation of divine "power". The mathematical definition of "power" is, "A number multiplied by itself any number of times" (F & W); also, "The product arising from the continued multiplication of a number, square matrix, etc., into itself..." (Wbr). A number multiplied by itself once is that number to the "power" of two, or the number "squared".

We read on 69:10, "No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing

number in God's infinite plan." In divine metaphysics, the only number is One. "Each of Christ's little ones reflects the infinite One." This is determined by the fact that the infinite One reflects, or is multiplied by, itself, the infinite One. Both mathematically and metaphysically the product of One multiplied by One (or the One squared) is One. The "square" and the "square root" are both one. In Science, multiplication is not an increase of quantity. The One forever remains One. To man, spiritual multiplication, or eternal life, derives from the endless self-reflection of the One. For the purpose of human understanding, Christian Science defines the infinite One as Mind, Spirit, Soul, Principle, Life, Truth, Love, in eternal operation as the Word, Christ, Christianity, Science.

"Square" means in part "face to face." The matrix is God face to face with His own foursquare infinitude. Jacob said at Peniel, "I have seen God face to face, and my life is preserved." In God's reflection of Himself, Jacob found his eternal spiritual identity. Hence his words to his twin brother, Esau, "I have seen thy face, as though I had seen the face of God." Entwined within the matrix of immortality, Jacob and Esau are one, — the subjective and objective aspects of the reflection of the infinite One.

In the original Old Testament Hebrew, the word "foursquare" is from a primitive root meaning "to lie out flat...in copulation" (Strong). Hence the holy city denotes the wedlock of the Lamb and the bride. It is important to observe that from Rev 21:22 onwards the "bride" as such is no longer mentioned. The Lamb's companion is "the Lord God Almighty" Himself. This is because the bride, generic man, is "the spiritual idea of God's motherhood" (562:6). She is God's reflection of Himself as the Mother of the Lamb. The substance of a reflection lies wholly in its original. In its ultimate spiritual identity, humanity reflects the wedlock of "the Lord God Almighty and the Lamb."

Infinite spiritual power is stored in the wedlock of God and man. Because this wedlock cannot be sundered, the power cannot be expended. If the myth were true that, at a point in primordial time, man rebelled against God in heaven, in that universally explosive moment Spirit was fragmented into a universe of matter, and all spiritual power was expended. But no such fall of man ever took place. The calculus of Truth was never torn in fragments from the matrix of divine Love. God has never been robbed of His Son. Man and woman are not organically separate. Divine Science has never been translated into its opposite, physical Science. There is no

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derivative of an original nuclear explosion to detonate a material earth. The matrix restores humanity to God because it is the revelation that man has never fallen from God. It restores spiritual power to the world because it is the revelation that this power was never primordially expended. In reflecting the power of God, man does not expend the power of God. He expends it in belief only if he seeks the power for himself, and usurps the role of the creator.

Let us return to the diagram on p. 291 and develop the symbol of the matrix a stage further.

Identifying the "diagonal" with the fundamental characteristics of the Word, Christ, Christianity, Science, we are able to deduce the functions of the remaining twelve tones. Let us take as the principal characteristic of the Word, the idea of ordered revelation; as the principal characteristic of the Christ, the idea of divine translation; as the principal characteristic of Christianity, the idea of reflection throughout all space; and as the principal characteristic of Science, the idea of the omni-action of Being. We will refer to these four characteristics as "order," "translation," "reflection," "omni-action."

The diagram becomes as follows:

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	ORDER	TRANSLATION ordered	REFLECTION throughout all space ordered	OMNI-ACTION ordered
CHRIST	ORDER translated	TRANSLATION	REFLECTION throughout all space translated	OMNI-ACTION translated
CHRIS- TIANITY	ORDER reflected throughout all space	TRANSLATION reflected throughout all space	REFLECTION	OMNI-ACTION reflected throughout all space
SCIENCE	ORDER omni-active	TRANSLATION omni-active	REFLECTION throughout all space omni-active	OMNI-ACTION

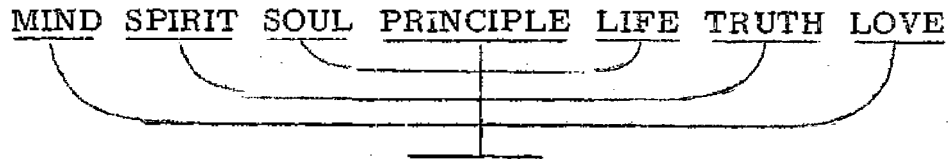


But the means whereby ORDER, the pure tone of the WORD, is made humanly comprehensible, is the sequence of synonymous terms: MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE.

The means whereby TRANSLATION, the pure tone of the CHRIST, is made comprehensible is the sequence of synonymous terms: PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND.

The means whereby reflection throughout infinite SPACE, the pure tone of CHRISTIANITY, is made comprehensible, is the sequence of synonymous terms: PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE.

The means whereby OMNI-ACTION, the pure tone of SCIENCE, is made comprehensible, is the arrangement of the synonyms according to the symbol of the golden candlestick:-



Stage 9 showed us how these four orders are the foundations upon which the symbol of the matrix is built, and how the first three unite to form the fourth. Thus it is that:-

The four tones of the WORD combine as one to form SCIENCE as the WORD; the four tones of the CHRIST combine as one to form SCIENCE as the CHRIST; the four tones of CHRISTIANITY combine as one to form SCIENCE as CHRISTIANITY; while the presentation as a whole is included in the oneness of SCIENCE as SCIENCE.

In touching upon the sixteen tones one by one, let us remember that while each is a facet of the universe as a whole, all sixteen are required in order to conceive the idea of the wholeness of the universe.

THE FOUR TONES  
of  
THE WORD

The Word reflecting the Word  
Mind Spirit Soul

The matrix's first tone is that of God in operation as the Word reflecting upon Himself as the Word. The Word is operating solely in its own office as the Word. The Word is conscious of the ordered revelation of the universe of ideas that make up itself, the Word. Mind is the revelatory source of these ideas; Spirit unfolds them according to divine order; Soul establishes their changeless and unassailable identity. Fundamentally, the Word as the Word is the universe in operation as Mind Spirit Soul, - the first three synonyms in the Word order.

Humanity's spiritual identity embodies this divine reflection. The Word's reflection of the Word asserts itself in the student's experience when, through the prayer of spiritual desire, his thought approaches nearer and nearer to Principle according to the order, Mind, Spirit, Soul. In this opening tone, a range of fundamental spiritual values - the elements of a new spiritual language - are defined. These revolutionize the student's outlook on life and he begins to be born again.

The Word reflecting the Christ  
Soul Principle Life

In the matrix's second tone, God is in operation as the infinite Word reflecting upon the infinite Christ, - i. e. the Word is operating in the office of the Christ. As the embodiment of the divine universe, the Word reveals itself to be one and indivisible. The Word operating as the Christ is the body of the one Principle showing forth its forever undividedness.

The tone is therefore represented by the three terms, Soul Principle Life, - the third, fourth, and fifth synonyms in the Word order.

Humanity embodies this reflection of the Word in the measure that

it identifies itself with Principle individually. Approaching nearer and nearer to Principle in the Word as the Word, the student eats "the divine body of this Principle" in the Word as the Christ (559:25). Partaking of the Eucharist he finds individual at-one-ment with God. The elements of a universal language having been defined for him in the Word as the Word, he makes these elements his own in the Word as the Christ. In so doing he identifies himself individually with the divine Principle of the universe.

The Word reflecting Christianity  
Life Truth

In the third tone, God is in operation as the Word reflecting Christianity. Here the Word is declaring, I am infinite Christianity.

In the Word as the Christ, the universe of Principle is an eternally indivisible embodiment. In the Word as Christianity this body of Principle is universally reflected, or individualized. This infinite individualization is the state of collective relationship which comprises the brotherhood of man.

Responding to this tone humanly, individuals wed each other spiritually, and so move forward collectively. Everyone's mission, like the mission of Jesus, is "both individual and collective" (18:6). Having, through atonement, laid down the mortal sense of life, the student enters the service of his brother man. The language of spiritual ideas which he makes his own in the Word as the Christ, becomes, in the Word as Christianity, a medium of collective intercourse.

The idea of the Word reflecting Christianity is presented fundamentally by the operation of Life and Truth, —the fifth and sixth synonyms in the Word order. Humanity embodies this reflection of the Word in proportion as it sees that each individual reflects within him, and is constituted of, the collective wholeness of man.

The Word reflecting Science  
Life Truth Love

In the matrix's fourth tone, the infinite is in operation as the Word reflecting Science. That is to say, the Word is functioning in the

office of Science. This presents the idea of the eternal revelation, the irreversible progression, of the undivided oneness of Being.

The Word in its Science is specifically the Holy Ghost, or Holy Spirit, - "the development of eternal Life, Truth, and Love" (588:7). The language of the Word is not a dead philosophical "letter." It is the Science of "Spirit" which translates itself to humanity through the four tones of the Christ in the matrix's second column.

In the Science of Spirit all forms of retrogression are impossible. Hence this tone handles spiritualism. It destroys the belief that man can return to positions outgrown.

Individuality, wedded to the collective wholeness of man, finds itself embraced in the universal oneness of God. The Science of the Word is the mother-tongue of all mankind, individually, collectively, and universally. It determines the forever revelation of the infinite as Life Truth Love, - the last three synonyms in the Word order.

The impact on the thought and life of the student of these different tones of the infinite, mould his identity step by step in the likeness of the Son of God. The belief that man is a material object disappears, and the truth about his identity as the reflex image of God appears.

THE FOUR TONES  
of  
THE CHRIST

The Christ reflecting the Word  
Principle Life Truth Love

In the matrix's fifth tone, God is in operation as the infinite Christ reflecting upon Himself as the Word. The activity of the Christ is reflecting the activity of the Word. The absolute ideal of Principle - the one Son of God - is evolving from within its own completeness according to divine order.

In the Christ as the Word, the triune Person of God is infinitely self-manifest as Father, Son, and Mother. In other words, Principle declares itself to be Life, Truth, and Love. Hence the tone is defined by the first four synonyms in the order of the Christ: Principle Life

Truth Love.

Responding to this tone, humanity hears the Christ-translation speaking to it individually, collectively, universally, in its spiritual mother-tongue. The message itself is that man has never fallen from God, – that his body is the “temple of the Holy Ghost,” which is in him, – that he reflects the qualities of fatherhood, sonship, and motherhood in himself. To every individual this “inward voice,” is “the voice of God,” rebuking under every mask the inward voice of animal magnetism which says that he is the fallen son of God.

The Christ reflecting the Christ  
Truth Love Soul Spirit

In the sixth tone, the infinite is in operation as Christ reflecting solely upon itself as Christ. The idea presented is that of the calculus and matrix as the embodiment of spiritual reality. Putting it another way: the manhood and womanhood of God comprise the identity of the one Christ whose nature is wholly spiritual. The Christ as the Christ is defined by the terms, Truth Love Soul Spirit, – the third, fourth, fifth, and sixth synonyms in the Christ order.

Responding to this tone, the student's thought becomes a transparency for divine translation. As in the story of Jacob, the “message from Truth and Love” reverses the evidence of the material senses, and man is reborn. The understanding that the manhood and womanhood of God are one in spiritual identity purges human consciousness of its belief in duality, until only spirituality remains.

The Christ reflecting Christianity  
Love Soul Spirit Mind

In the seventh tone, the infinite is in operation as Christ reflecting upon itself as Christianity. In other words, Christ is declaring, I am infinite Christianity.

Here the universal matrix of Love, the body of the one Christ, gives birth to the Christ from within itself as the full reflection of God. But the nature of reflection is that it returns immediately whence it came. In this tone, therefore, the Son of God is seen never

## Stage 12

to leave his divine origin.

From the human point of view, humanity finds itself in the embrace of divinity, and therefore on the same plane of consciousness as divinity. This is the tone in which Love meets every human need. Humanity's identity is seen to be the body of the one Christ, and therefore to be purely of the nature of reflection. This translates humanity from mortality to divinity, and so restores it to its origin in God.

Christ reflecting Christianity presents the infinite in operation as Love Soul Spirit Mind, – the last four synonyms in the Christ order.

### The Christ reflecting Science Soul Spirit Mind

The matrix's eighth tone is the Christ in its Science, – i. e. it is the infinite Christ reflecting upon itself as Science. Here, Christ is the coherent body of ideas that make up the calculus of Spirit, forever comprehended within the omniscience of the one Mind.

Through the Christ as Science, humanity realizes that its identity is wholly spiritual and of divine origin. This understanding is the "rock" upon which (in the four tones of Christianity that make up the matrix's third column) is built the universal church, or body of generic man. The Christ in its Science is the "stone cut out without hands" which, in the words of Daniel, expands in Christianity to become a "great mountain" which fills the whole earth (Dan 2:35). Standing on "the Horeb height," identical with this "chief cornerstone" (241:23), the footsteps of Truth which humanity takes in order to demonstrate its unity with God, are the footsteps which lead out from Truth, not up to Truth. In other words, humanity must first come forth from its divine origin as the only way of returning to that origin.

The Christ in its aspect of Science is thus presented by the infinite operation of Soul Spirit Mind, – the last three synonyms in the Christ order.

THE FOUR TONES  
of  
CHRISTIANITY

Christianity reflecting the Word  
Principle Mind Soul Spirit

In the ninth tone, the infinite is in operation as Christianity reflecting upon itself as the Word – i. e., Christianity reflects the universal operation of the Word.

In the four tones of Christianity, the oneness of Principle and its idea, the relationship of God and His Christ, is reflected throughout all space. In Christianity as the Word, this reflection unfolds according to divine order. In so doing it constitutes the birth-giving selfhood of the whole human race. Principle creates a body of harmonious relationships which gives birth from within itself to the integrity of its own identity.

Impelled by this tone, humanity builds the structure of its own universal identity. Individuals work together impersonally because they have one Mind. They have no personal minds of their own. Therefore their identity is of the nature of reflection. The body of relationships to which they give birth is thus “born of the Spirit, born of God,” and not of a material organization. The symbol of this is the woman in the Apocalypse – the “angel standing in the sun” – who brings forth a manchild. Founded in Principle, this child belongs to the parent Mind. Animal magnetism seeks to organize it personally, and therefore to devour it as soon as it is born. But this is impossible, except in belief. The child’s identity is already safe in Soul before Spirit gives it birth.

Christianity reflecting the Word presents the universal activity of Principle Mind Soul Spirit – the first four synonyms in the Christianity order.

Christianity reflecting the Christ  
Spirit Life Truth

In the matrix’s tenth tone, the infinite is in operation as Christianity reflecting the Christ, – that is, Christianity is declaring, I am

the infinite Christ.

This is the church, or body of Christ, itself. The harmony of impersonal relationships which constitutes Christianity is born of Spirit in the form of infinite spiritual individuality operating as the brotherhood of man. This is the actual "man child" to which the woman in the Apocalypse gives birth.

From the human point of view, individuality is born again. Individuals no longer believe they can segregate themselves from other individuals and still be the sons of God. Accordingly, new-born individuality becomes a member of the church of Christ. Mrs Eddy writes of this membership: "We can unite with this church only as we are new born of Spirit, as we reach the Life which is Truth and the Truth which is Life..." (35:20-25).

Implicit in this tone is "the necessary constituents and relations of all beings." This is the definition of "ontology," or the "science of being."

This particular tone presents the idea of God in operation as Spirit Life Truth – the fourth, fifth, and sixth synonyms in the Christianity order.

Christianity reflecting Christianity  
Mind Soul Spirit Life Truth Love

In the matrix's eleventh tone, Christianity is reflecting solely upon itself as Christianity. This implies the harmony of spiritual relationships in all their infinite variety. In the words of Science & Health, "Infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (503:15). The countless ideas of the parent Mind, named and identified in Soul, infinitely reflect each other in Spirit, so that their individuality in Life is of the nature of collective wholeness in Truth and universal oneness in Love. This tone appears humanly as the "cement of a higher humanity" uniting "all interests in the one divinity" (571:19).

Christianity as Christianity presents the interreflecting activities of the universe in terms of Mind Soul Spirit Life Truth Love.



Christianity reflecting Science  
Life Truth Love

In the twelfth tone, God is in operation as Christianity reflecting upon His infinite Science. This is the actual Science of Christianity, or Christian Science. It is the universal Science of all spiritual relationships.

The harmonious relationships of being are seen here to be gathered by their Principle into the scientific system of ideas which comprises the oneness of the universe. The idea presented is that of "one Father with His universal family held in the gospel of Love" (577:3). This is the holy family of Life, Truth, and Love, — the tri-unity of Father, Son, and Mother in universal being.

Responding to this tone, the individual student reflects within him the qualities of fatherhood, sonship, and motherhood. He expresses these qualities to himself, to every other individual, and therefore to universal man. In other words, he is engaged in the practice of scientific Christianity, or Christian Science practice.

Christianity in its aspect of Science is thus determined by the synonyms Life Truth Love, — the last three terms in the Christianity order.

THE FOUR TONES  
of  
SCIENCE

Science reflecting the Word  
Soul and Life

In the matrix's thirteenth tone, God is operating as infinite Science reflecting upon itself as the Word. This is the consummation of the four tones of the Word that make up the matrix's first column.

The idea presented is that of the body of eternal life in its oneness and indivisibility. It stands for the timeless embodiment of the "numerals of infinity," — the ideas of God which range in classified order "from the infinitesimal to infinity."

Humanly, the student is taught of God the fundamentals of Chris-

## Stage 12

tian Science, according to their natural spiritual order. Step by step these fundamentals reveal to him the body of his own sinless, deathless life.

Thus Science reflecting the Word presents the idea of the infinite operation of Soul and Life, - the two innermost branches of the golden candlestick.

### Science reflecting the Christ Spirit and Truth

In the fourteenth tone, infinite and eternal Science reflects the operation of the Christ. This is the consummation of the four tones of the Christ that make up the matrix's second column.

Science in its aspect of Christ is Science "coming down from God out of heaven" in the form of the city foursquare, or the divine infinite calculus. This is the holy Comforter promised by Jesus as the "Spirit of truth which proceedeth from the Father."

Humanly, "thought accepts the divine infinite calculus." It accepts the Science of foursquare manhood in a form which it can understand. Mrs Eddy prefaces her statement of the city foursquare with the words, "Spiritual teaching must always be by symbols" (575:13). In this tone, Christ, Truth, translates the language of Spirit into a language of scientific symbols. This language is based on the synonymous terms for God as found at the beginning of the chapter, "Recapitulation."

Science reflecting the Christ is the infinite operation of Spirit and Truth, - the two middle branches of the golden candlestick.

### Science reflecting Christianity Mind and Love

The matrix's fifteenth tone is Science reflecting Christianity. This is the consummation of the four tones of Christianity that make up its third column.

Science as Christianity is the timeless, spaceless, matterless

fourth dimension of Spirit. It stands for the matrix itself in the completeness of its structure as the origin and ultimate of man.

Reflecting this tone humanly man is restored in his original perfection to his divine Principle, Love. He has been completely reborn. In accordance with the chapter, "Genesis," he is born of the womb of the Mind which is Love, and the supposition that he has been cut off from God by being born of the flesh has dissolved into its eternal nothingness.

Science as Christianity is determined by the infinite operation of Mind and Love, — the two outer and all-embracing arms of the golden candlestick.

### Science reflecting Science Principle

The matrix's sixteenth and final tone is Science reflecting upon itself as Science. The first three tones of Science having embraced within them the twelve tones of the Word, Christ, and Christianity, the fourth and last tone embraces the fulness of the sixteen tones.

Here, the infinite system of Principle, with its numerals, calculus, and matrix, is gathered into a single immaculate conception, — the conception of God as All-in-all. Humanly, and in Apocalyptic symbolism, generic man, the spiritual identity of the whole human race, is the self-radiant "angel standing in the sun." From his own unfathomable depths as the reflection of God, generic man is represented as spreading "undivided the Science which operates unspent" (see My 353:16).

Science reflecting Science determines the idea of one omni-active and all-encircling Principle, as signified by the candlestick's central shaft.

The following is the completed symbol of the matrix as John Dooley presented it. It is reproduced by permission.

"THE MATRIX"

	THE WORD order	THE CHRIST manifestation	CHRISTIANITY reflection	SCIENCE numerals of infinity
THE WORD	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL - LIFE
	identity	translation	reality	infinite calculus
THE CHRIST	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT - TRUTH
	line	plane	space	fourth dimension
CHRIS- TIANITY	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND - LOVE
	omnipotence	omniscience	omnipresence	omni-action
SCIENCE	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE

\* \* \* \* \*

CHRISTIAN SCIENCE

And so it is that this course of study, from beginning to end, is fulfilled in the symbol of the matrix. The spiritual significance of this is that the matrix itself is the original source from which the whole of the development flows.

Let us briefly review the development from this point of view. Looking back upon it as a whole, — returning to the beginning from the standpoint of the end — it can now be perceived that the unfolding of the “numerals” in the first four stages is in the tone of the Word, and corresponds to the first column of the matrix; the unfolding of the “calculus” in the second four stages is in the tone of the Christ, and corresponds to the second column of the matrix; the unfolding of the “matrix” itself in the third four stages is in the tone of Christianity, and corresponds to the third column of the matrix. The first three columns of the ultimate matrix have, in fact, determined both the order and substance of the twelve foregoing stages of study.

At the same time, the first tone of the fourth column, where the numerals are specifically identified, corresponds to the first four stages as a single conception; the second tone of the fourth column, where the calculus is specifically identified, corresponds to the second four stages as a single conception; the third tone of the fourth column, which identifies the matrix itself (the fourth dimension) corresponds to the third four stages as a single conception; while the fourth tone of the fourth column, which identifies the system in its oneness, corresponds to the coherency and unity of the entire twelvefold development.

From the more primary standpoint of a sevenfold development, this unfolding of the fundamentals corresponds, as we have seen, to the order of the days of creation. This means that, in the symbolism of Revelation, they cause the “Lamb slain from the foundation of the world” to be “alive for evermore.” In the experience of the student, the days of creation reveal to him step by step the foundations of his own sinless deathless life. By their means he understands that his only true identity comes forth from the Father-Mother God. This dissolves the belief that he has ever been born of the flesh. To be born of the flesh is to be slain from the foundation of the world. The revelation of the fundamentals resurrects him from this belief, and he finds he is “alive for evermore.” He glimpses the glory which he has with his Principle “before the world was.” He begins to become conscious of the absolute Science of Life above and beyond the human necessity for proving the nothingness of evil. Thus the fundamentals furnish the student with the standpoint of absolute Christian Science, from which alone the problem of dualism is solved.

Mrs Eddy's last published statement reads as follows: “Christian

## Stage 12

Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God, - far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it" (My 242:5-14).

Let us see the parallel between the unfoldment of the fundamentals and Mrs Eddy's own founding mission from 1866 to 1910. Jesus forecast this mission when he spoke of the woman who hid the leaven of Truth in three measures of meal, until the whole was leavened. The "three measures" correspond to the Word, the Christ, and Christianity; the "whole" corresponds to Science. During her mission Mrs Eddy "hid" the fundamentals of absolute Science in the statement of Science & Health, where they remained to be discovered and interpreted in the aftermath of her career.

It was inevitable that her mission should unfold in the order of the seven days of creation. At the point of its seventh and last stage (1907-1910) the fundamentals, embodied in the matrix, had been brought to light and incorporated in the first sixteen chapters of the final revision of Science & Health. At the same time Mrs Eddy made provision for the dissolution of the centralized "Mother Church" which she had previously instituted, and which was the matrix's organic symbol.

As conceived by Mrs Eddy, the Mother Church was not a material organization whereof Christian Science was born into the world. In the reality of its spiritual identity the Mother Church was, and is, the matrix of immortality itself. As a material symbol, the Mother Church was to the idea it symbolized as the body of Jesus was to the absolute Christ-idea. Thus the Mother Church was made subject to the law of dissolution and translation and not to the law of death. Mrs Eddy identified the administration of the Mother Church almost exclusively with herself. Not the personal Mrs Eddy, but generic man, the woman in the Apocalypse, was revealed by Mrs Eddy to be the mother of Christian Science. The God-crowned woman of Revelation 12 symbolized not only the reality of her own identity but the reality of the whole human race. In dissolving the Mother Church Mrs Eddy dissolved the stultifying belief that any one person, or group of persons, can give birth to Christian Science. The matrix of immortality, the spiritual reality of the

Mother Church, is the body of Christ, which alone can give birth to the unity of man's identity as presented in Christian Science.

Hence it is that when, in the 1940's, the symbol of the matrix was revealed to human consciousness, this was followed in Roman Christendom, by the dogma of the bodily assumption of the mother of Jesus. The reason for this is that the matrix stands for the restoration of the whole human race to God.

At the resurrection, Jesus finally revealed that his identity was born of the matrix of the motherhood of God. Simultaneously he dissolved the belief that he had been born of the Virgin Mary. As it was with the individual Jesus, so must it be with generic Christian Science, and so must it be with every individual Christian Scientist. Jesus accomplished his mission by laying the foundations of the matrix of immortality in his own life, so fulfilling individually the seven days of creation. Having done this he demonstrated the absolute Science of his being. In the words of Paul, he "sat down on the right hand of the Majesty on high" (Heb 1:3). In the order of eternal Science he was wholly identified with Life, Truth, and Love on the right hand side of Principle.

## ABSOLUTE CHRISTIAN SCIENCE

In order to complete the statement of the fundamentals we must consider what it is, within the terminology of Christian Science, that symbolizes "absolute Christian Science." This symbol is the four principal combinations of the three terms Life, Truth, Love as used throughout the text of Science & Health.

The order "Life, Truth, Love" typifies the Word in absolute Christian Science; the order "Truth, Life, Love" typifies the Christ in absolute Christian Science; the two terms "Life and Love" typify Christianity in absolute Christian Science; and the two terms "Truth and Love" typify Science in absolute Christian Science. (See "The Pure Science of Christian Science" by John W. Doorly, p. 27 Ed. 2)

The transition from the twelve preceding stages of study to this fourfold symbol of the absolute is divinely natural.

The first four stages develop the numerals of infinity as the elements of eternal Life. Therefore the numerals have the emphasis on Life. The second four stages develop the divine infinite

calculus as the form of infinite Truth. Therefore the calculus has the emphasis on Truth. The last four stages develop the matrix of immortality as the womb of universal Love. Therefore the matrix has the emphasis on divine Love. Thus the numerals, calculus, and matrix present the student with the absolute scientific meaning of the three terms, Life, Truth, and Love.

Let us touch upon the four combinations in turn: Life, Truth, Love, the order of the Word in absolute Christian Science, is the order whereby the numerals of Life lead to the calculus of Truth, and thence to the matrix of Love. This idea of natural spiritual development is always the tone of the Word.

Truth, Life, Love, the order of the Christ in absolute Christian Science, is the order whereby humanity accepts the divine infinite calculus. The calculus comes "down from God out of heaven," -- i. e. it is born of the matrix of the Father-Mother God. From the elements of Life the womb of Love forms the calculus of Truth, and sends it forth as the Christ-ideal to translate the human concept. That which first comes and touches human consciousness is Christ, or Truth, -- hence the order, Truth, Life, Love.

The terms Life and Love stand for Christianity in absolute Christian Science. In Christianity, the calculus is not represented by the one Christ, Truth, but by the infinitude of universal individuality that comprise the brotherhood of man. Hence in the absolute Science of Christianity we find only the two terms, Life and Love. When individuality is truly universal, it is not related to anything outside itself. Therefore its nature is absolute. Note how Life and Love are the terms which define the woman in the Apocalypse, the symbol of generic man (561:10). Individuals who are universal in their outlook comprise the elements of the eternal matrix, out of which the brotherhood of man is formed.

The terms Truth and Love stand for the Science of absolute Christian Science. Here the term Life is omitted just as the term Truth is omitted in Christianity. This is because Life itself is the indivisibility of Truth and Love. To the individual Scientist there is but one individual, -- the infinite individuality of God. This individuality is the undivided structure of Truth and Love, or the calculus and matrix of infinity. The one individual God is the "I AM" of all men. It is what I, man, individually, am, as the reflection of God. The individual Jesus solved the problem of collective and universal being on the basis that "one on God's side is a majority."



## DIVINE SCIENCE

The idea of individuality as indivisibility, presented in the Science of absolute Christian Science, leads to the final concept of all, — "divine Science." Without the inclusion of what symbolizes divine Science, the development of the fundamentals is still incomplete.

As we have already seen, the emphasis with divine Science is on the eternal oneness of being. Hence the Word in divine Science is signified by the single term, Life; Christ in divine Science is signified by the single term Truth; Christianity in divine Science is signified by the single term Love; and Science in divine Science is signified by the highest metaphysical concept of all, — divine Principle, Love. (See "The Pure Science of Christian Science" p. 25 ed 2)

Divine Science is the standpoint from which the entire unfoldment begins. Divine Science is the standpoint to which the entire unfoldment returns. The complete revolution of the one divine idea within the orbit of divine Science annuls the myth of man's original rebellion, or fall from grace, and the need for his subsequent reinstatement.

## CONCLUSION

The purpose of symbols in a system of education is to enable the student to make ideas his own. They are the means whereby he becomes one with the principle of these ideas, and thereafter expresses them in his own life. Ideas are never confined, or limited, by their symbols. If this ever seems to be so, the symbol is no longer a symbol but a counterfeit, — an illegitimate substitute for the idea.

In Science, symbols prepare the way for the student to wed himself to his Principle. Mrs Eddy writes of the preparatory mission of John the Baptist: "Such Christians as John cognize the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather — in all glory — what eye hath not seen" (Mis 82:9). Jesus said of John, "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). John said of Jesus, "He must increase, but I must decrease" (John 3:30). Jesus commanded John to baptize him because it was necessary for Jesus to identify himself with the dissolution of material organization and time. He must prove to himself and to the world that his identity as the Christ-idea was not born of, or confined within a symbolic material organization.

To Jesus his body was not material. The world's material senses declared that it was. Hence Jesus did not translate a material body. At the point of his own consciousness he dissolved the world's belief that an idea can be held in its symbol, that the original can be absorbed in its reflection, that man can be born of a woman, and that God can become man. An idea cannot be imprisoned within its symbol; hence Jesus proved that there was no material counterfeit of himself which could, in belief, destroy him.

Of his necessity to demonstrate this to the world, he said: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Mrs Eddy repeated Jesus' words regarding her own necessity for forming and dissolving the Mother Church organization which accompanied her revelation of Science. Today, the student of Christian Science regards in the same way his own need for apprehending a system of linguistic symbols. He too says: "Suffer it to be so

## Conclusion

now: for thus it becometh us to fulfil all righteousness."

The ideas symbolized by language cannot be confined within the terminology of that language. The living spirit of the idea cannot be reduced to a dead letter. In the case of Jesus, the body of Christ translated a counterfeit sense of itself when it dissolved the world's concept of that body. In the consciousness of Mrs Eddy the same body of Christ translated a counterfeit sense of itself when it dissolved the Mother Church organization. Today, a system of symbols teaches the student of Christian Science what the body of Christ is. It is the spiritual reality of generic man. Having served this useful purpose, the symbols, as such, dissolve. Should the student fail to evaluate his symbols spiritually, in this way, they become an intellectual substitute for the ideas they symbolize, and the grave of his inspiration. The pure Science of being is not in bondage to a system of linguistic symbols, any more than man is in bondage to a material organization, or a mortal body.

The ultimate symbol in divine metaphysics is the reflection of the idea held in its Principle. Its dead material counterfeit is the supposition that the idea is in its reflection, and that the Principle is in its idea. In the former concept, all is Spirit and there is no matter; in the latter, all is matter and there is no Spirit. God's reflection of Himself is the only permanent symbol of God. This reflection is man. Mrs Eddy writes: "The only proper symbol of God as person is Mind's infinite ideal... This ideal is God's own image, spiritual and infinite" (517:19).

The Scientist's liberation from the death-dealing confines of a mortal body depends upon his proper evaluation of the symbols of God. His necessity is to dissolve the world's mistaken sense of these symbols. Instead of them being a soil-tilling, death-dealing "letter," they are in truth the liberating life-giving "spirit." Where a mortal body, or a dead letter, seems to be, there, in reality, is the reflection of the living Spirit. Hence "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (476:32).

Science translates the material terms that make up the mortal body into the language of the Word of God. As a prelude to the statement of the two translations, Mrs Eddy writes on 114:19, "... in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter." Under the heading, "Philological inadequacy", she says that "the one great obstacle to the reception of that

## Conclusion

spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements. . . .” The offending obstacle, or dam, is the error of material obstetrics, — the belief that a material organism gives birth to the Son of God, and that thereafter the Son of God is confined in a material organism. We read towards the end of the paragraph: “Job says, ‘the ear trieth words, as the mouth tasteth meat.’”

When Jesus bade his disciples “Take, eat; this is my body,” they listened to words that proceeded out of the mouth of God. To the material senses, these words were confined within material terms. To the same senses the body of generic man is mortal. But the body of Christ is not comprised of material terms; it is made up of the ideas of the language of Spirit. The mission of this language is to translate the concept of body out of the sense of a limited terminology into the language of infinite ideas.

Forecasting what he calls “the day of the Lord’s sacrifice,” Zephaniah writes: “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.” Today, in the language of Christian Science, the name of the Lord is

**MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE,  
THE WORD, CHRIST, CHRISTIANITY, SCIENCE.**

## APPENDIX

**THE DAYS OF CREATION**  
 The "ONE GRAND ROOT" of the "SEVEN" and the "FOUR"

The "SEVEN"	Gen	The "FOUR"
1st day LIGHT wisdom	{ 1:3 light 1:4 light separate from darkness 1:5 light called "Day" darkness called "Night"	{ 1st dimension PRIMAL ELEMENTS incorporeal
2nd day FIRMAMENT purity	{ 1:6 a firmament to divide the waters 1:7 the firmament divides the waters 1:8 firmament called "Heaven"	{ 1st dimension PRIMAL ELEMENTS incorporeal
3rd day DRY LAND spiritual understanding	{ 1:9 waters gathered dry land appears 1:10 dry land called "Earth" waters called "Seas"  1:11 earth brings forth grass, herb, and fruit tree 1:12 grass, herb, and fruit tree which the earth has brought forth 1:13 evening and morning were third day	{ 2nd dimension SEED WITHIN ITSELF divine
4th day STELLAR COSMOS spiritual power	{ 1:14 lights in the firmament of heaven 1:15 lights give light upon the earth 1:16 two great lights, the stars also 1:17-18 all set in the firmament of heaven 1:19 evening and morning were fourth day	{ 2nd dimension SEED WITHIN ITSELF divine
5th day OPEN FIRMAMENT love	{ 1:20 waters bring forth fish and fowl 1:21 great whales and every winged fowl  1:22 fish and fowl are fruitful and multiply 1:23 evening and morning were fifth day	{ 3rd dimension FRUITAGE & DOMINION supreme
6th day MAN health	{ 1:24 earth brings forth cattle, creeping thing, beast 1:25 beast, cattle, and creeping thing upon the earth 1:26 man having dominion over all 1:27 man, both male and female, is God's image 1:28 manhood and womanhood multiply	{ 3rd dimension FRUITAGE & DOMINION supreme
7th day REST holiness	{ 1:29-30 herb and fruit tree given to man for meat; grass given to animals for meat 1:31 creation complete and very good  2:1 heavens and earth finished 2:2 God rests	{ 4th dimension EVERYTHING FINISHED infinite

**DEVELOPING STAGES OF STUDY**

based on the  
**SEVEN DAYS OF CREATION**

GENESIS 1:1 & 2

correlative with

the **SCIENTIFIC TRANSLATION OF IMMORTAL MIND** & the **SCIENTIFIC TRANSLATION OF MORTAL MIND**

The "SEVEN"							The "FOUR"				
I	<b>(1) STARTING POINT OF THE "SEVEN" – ascending scale of basic symbols:</b>							<b>(5) STARTING POINT OF THE "FOUR" – ascending scale:</b>			
	1st day <b>LIGHT</b>  1:3-5 wisdom	2nd day <b>FIRMAMENT</b>  1:6-8 purity	3rd day <b>DRY LAND</b>  1:9-13 spiritual understanding	4th day <b>STELLAR COSMOS</b>  1:14-19 spiritual power	5th day <b>OPEN FIRMAMENT</b>  1:20-23 love	6th day <b>MAN</b>  1:24-31 health	7th day <b>REST</b>  2:1-2 holiness	1st dimension <b>ELEMENTS</b>  1:3-10 incorporeal	2nd dimension <b>SEED WITHIN</b>  1:11-21 divine	3rd dimension <b>DOMINION</b>  1:22-23 supreme	4th dimension <b>EVERYTHING FINISHED</b>  1:28-2:2 infinite
II	<b>(2) EXPANSION OF THE "SEVEN" – range of spiritual values called "NUMERALS OF INFINITY" appearing:</b>							<b>(6) EXPANSION OF THE "FOUR" – operational tones of the "DIVINE INFINITE CALCULUS" appearing:</b>			
	origin ideas intelligence power action manifestation Parent	understanding reality order calculus birth reflection communion	sp. sense journey identity rule reproduction self satisfaction	metaphysics interpretation system the absolute practice harmony Person	way immortality eternity I AM multiplication individuality Father	voice justice whole ideal conformity victory Son	glory perfection forgiveness church universality fulfilment Mother	creative order inspiration resurrection ascension	Holy Ghost within translation healer transformer rock	fishers of men universal healing universal restoration universal church	numerals calculus matrix system
III	<b>(3) GATHERING OF THE "SEVEN" – the infinite identified as:</b>							<b>(7) GATHERING OF THE "FOUR" – operation of the infinite identified as:</b>			
	MIND,	SPIRIT,	"incorporeal, divine, supreme, infinite SOUL,	PRINCIPLE, (S & H 465:6)	LIFE,	TRUTH,	LOVE"	the WORD,	"The four sides of our city are CHRIST, CHRISTIANITY, (S & H 575:17)	and divine SCIENCE"	
IV	<b>(4) STUDY OF THE "SEVEN" – study of the terms from the text of Science &amp; Health, the numerals of infinity developing subjectively:</b>							<b>(8) STUDY OF THE "FOUR" – study of the terms from the text of S &amp; H – the tones of the calculus developing subjectively:</b>			
	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE	WORD	CHRIST	CHRISTIANITY	SCIENCE
<b>(9) ONE WHOLE SYSTEM – wedding of the "SEVEN" and the "FOUR" – the four sequences of the seven synonymous terms:</b>											
order of the WORD – MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE – S & H 465 order of the CHRIST – PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND – S & H 115 order of CHRISTIANITY – PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE – S & H 587 order of SCIENCE – <u>MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE</u> – S & H 465											

(10) NUMERALS BLENDING - the 29 sub-tones of the days of creation ANALYZING, UNCOVERING, and ANNIHILATING their suppositional opposite, TIME, or the ADAM-DREAM:

V

<u>record of spiritual creation</u>						
MIND reflecting Mi Sp So	SPIRIT reflecting Mi Sp So	SOUL reflecting Mi Sp So Pr Li	PRINCIPLE reflecting Mi Sp So Pr Li	LIFE reflecting Mi Sp So Pr	TRUTH reflecting Mi Sp So Pr Li Tr Lo	LOVE reflecting Tr Lo
	WORD reflecting Word		WORD reflecting Christ		WORD reflecting Christianity	WORD reflecting Science
<u>material record of creation</u>						
mist waters the whole face of the ground	Adam and the garden of Eden	Adam alone in the garden	Adam's deep sleep Eve and the serpent	eating the forbidden fruit	expulsion from the garden - Cain murders Abel	land of Nod - Enoch translated mist dispersed

(11) INFINITE CALCULUS - the "SEVEN" infinitely reflecting the "seven" and operating infinitely as the "FOUR" - stature of manhood:

VI

MIND reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	SPIRIT reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	SOUL reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	PRINCIPLE reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	LIFE reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	TRUTH reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science	LOVE reflecting Mind Spirit Soul Principle Life Truth Love operating as Word Christ Christianity Science

(12) UNIVERSAL MATRIX - the "FOUR" infinitely reflecting the "four," stated in terms of the "SEVEN" - the cosmos at rest in the divine Principle, Love.

CHRISTIAN SCIENCE

ABSOLUTE CHRISTIAN SCIENCE

DIVINE SCIENCE

VII

	WORD order	CHRIST manifestation	CHRISTIANITY reflection	SCIENCE numerals
WORD	Mind Spirit Soul	Principle Life Truth Love	Principle Mind Soul Spirit	Soul - Life
CHRIST	identity	translation	reality	calculus
	Soul Principle Life	Truth Love Soul Spirit	Spirit Life Truth	Spirit - Truth
CHRIS- TIANITY	line	plane	space	4th dimension
	Life Truth	Love Soul Spirit Mind	Mind Soul Spirit Life Truth Love	Mind - Love
SCIENCE	omnipotence	omniscience	omnipresence	omni-action
	Life Truth Love	Soul Spirit Mind	Life Truth Love	Principle

LIFE TRUTH LOVE
TRUTH LIFE LOVE
LIFE LOVE
TRUTH LOVE

LIFE
TRUTH
LOVE
DIVINE PRINCIPLE LOVE



