

HUMANITY  
AND  
CHRISTIAN SCIENCE

— SOME BURNING ISSUES —

FIVE SHORT ESSAYS

by

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## ABBREVIATIONS

Abbreviations in this booklet to certain of the writings of Mary Baker Eddy, and to certain of the books of the Bible are as follows:-

<b>S&amp;H</b> .....	<b>Science and Health with Key to the Scriptures</b>
<b>Mis</b> .....	<b>Miscellaneous Writings</b>
<b>Ret</b> .....	<b>Retrospection and Introspection</b>
<b>Pul</b> .....	<b>Pulpit and Press</b>
<b>My</b> .....	<b>Miscellany</b>
<b>Deut</b> .....	<b>Deuteronomy</b>
<b>Matt</b> .....	<b>Matthew</b>
<b>Gal</b> .....	<b>Galatians</b>
<b>Thess</b> .....	<b>Thessalonians</b>
<b>Heb</b> .....	<b>Hebrews</b>
<b>Rev</b> .....	<b>Revelation</b>



## IN SEARCH OF AUTHORITY

### Not as the Scribes

Never, surely, in the history of civilization was there so much rebellion against authority — against the *status quo* of established society — as is seen in the world today. This is particularly evident in the exploits of the younger generation. A Students' Revolt is taking place on a world scale. On every hand the old way of life is in dire fear of being overthrown. In general terms, youth today is in a state of rebellion against what it feels is the hypocritical, artificial way of life provided by the older generation's methods of education — against its predetermined, war-prone ways of indoctrination and control, and its apparent inability to communicate in depth with the new generation.

The Spirit of the divine Science of man, moving today on the waters of world consciousness, is nowhere more evident than in the demand that is taking place for a different approach to education, for spontaneously subjective self-revelation, self-realization, a deeper and freer sense of inclusiveness and the interchange of ideas, as against preconceived theories and predigested knowledge superimposed and built up from outside.

Much of the overturning which we see taking place today is reality appearing in counterfeit form. Jesus gives the reason for such phenomena when he cites the nature of reality itself. He says: "The kingdom of God is within you." In Latin, the verb "to educate" meant originally "to lead out." Today's involuntary, universal urge is that what is already within man shall be freely and spontaneously led out into expression through a new understanding of education and a new attitude to life.

The New Testament establishes the "New Covenant." The inevitability of this was foreseen by the prophet Jeremiah in the Old Testament. The author of the epistle to the Hebrews, the most 'educated' of the New Testament writers, quotes Jeremiah's words in his own treatise on the New Covenant. He writes: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah . . . after those

days . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 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" (Heb 8:8-11). The New Covenant implies a new responsibility on the part of individual and collective man — a new educational order, a new and vital inner contact with the divine, such as the young today are instinctively seeking in their attitude to education. The time when mankind actually begins to experience what the New Covenant promises would seem to be very close at hand.

It is true to say, on the surface, that the new generation is seeking to overthrow the old systems of values without having found better ones to take their place. There is an awareness that an all-powerful impulse towards spontaneity and self-expression is at work in world-consciousness, but instead of this being understood spiritually it is too often equated with psychedelic drug-taking, dangerous excursions into the unconscious psyche, religious self-hypnosis, and instincts of mass relationship stimulated and liberated by beat-music. It is believed to be manifesting itself also as the so-called New Left, Black Power, and so on.

Assessed at a deeper level, this rebellion against parental and hierarchical authority is a shadow that precedes its own substance. It is really a search for a true authority — for an altogether different kind of authority. It predicts the gradual return on the part of humanity as a whole to man's original, impartial governmental authority — to the Principle that rules everlasting reality irrespective of the mythological "fall."

### **Science versus Mythology**

Mythologically speaking, the concept of a fallen, sinning, self-destroying human race originated in a primordial rebellion that is supposed to have taken place in heaven against the authority of God — that is, against the *status quo* of the deific Establishment. In response to bombardment by an outside force called evil, man is supposed to have said "I will" independently of, and in opposition to, the governing Principle of the universe. The "nucleus" of infinity was supposedly split in two. Mythologically, man fell from grace and his



mortality began. In present day jargon he "dropped out." Thereafter, through a process of continuous self-discovery and self-education called civilization, fallen man's necessity was to try to struggle his way back towards that original authority in the effort to reinstate himself under its government, and so reestablish the unity of being.

When Jesus says, in effect, 'I come from the Father (the universal Principle which is Love) and go back to the Father, and in so doing I solve from beginning to end the problem of rebellious, fallen man,' he is pointing to the timeless Science of man's true being, in which coming from Principle is the opposite of the mythological fall and going back to Principle the truth behind the arduous struggle which is taking place today to attain world harmony and peace.

Without understanding why, thought today is turning more and more to what psychology calls the "collective unconscious" as the source of spontaneous experience and life. In psycho-analysis this 'bottomless pit' of the unconscious is closely associated with the archetypal *gods* of mythology. As time goes on, this counterfeit concept of the collective unconscious will begin to be replaced by an opposite divine reality, namely, the fathomless depths of the Mind which is God. When, through spiritual understanding, men begin to identify themselves with this Mind, it will be found to yield to them life and happiness and spontaneity infinitely more desirable and infinitely more satisfying than that offered by its poor mythological counterfeit, approached through hypnotism and drugs.

Real education is like the process of birth. For man's true identity to come from within himself is for his identity to come forth from God. Jesus knew this when he said that he came from the Father; that he was the light of the world; that man has within him a well of water springing up into everlasting life. The world's present agony is really the throes of a new birth. According to the prophecies of Buckminster Fuller, the American scientist and engineer, human conditions before and after this rebirth will be as different as those experienced by the babe when he emerges from the dark confines of the womb into the light and freedom of the world outside (Lecture given at the Chicago Institute of Technology 1965).

Time will show that it is not against the authority of Principle and its method of education that the present revolution is directed. The logic of events in the civilization development re-

veals that, deep down in the heart of humanity today, the authority and government of the Principle which is Love is being desperately, agonizingly sought after.

### **The Present Epoch seen in Perspective**

In the second of his two epistles in the New Testament, Peter makes a statement which implies that there is a correlation between the so-called "days" of creation with which the Bible opens its teaching and the "thousand-year" spans in which it unfolds its story. He says: ". . . one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

Were it not for the book of Revelation, with its apocalyptic prophecies, the Bible itself, completed in the first century of the Christian era, would pertain only to the first five of these spans, or periods, and therefore only to the first five days of creation. For the Old Testament, from the fall of Adam to the birth of Jesus at the beginning of the New Testament, covers exactly four of these periods. Historically, the new Testament concerns the early days of the fifth period. Revelation, however, looks far beyond the beginnings of the fifth period to the cataclysmic happenings of the sixth (which corresponds to the sixth day of creation) and beyond this again to a seventh (which corresponds to the seventh and final "day" of creation). Today, historically, humanity is passing through the closing stages of the sixth period, the "scientific age," and stands on the threshold of the seventh millennium.

The correlation between the present sixth millennium and the sixth day of creation is that, in the sixth day, man is created in the likeness of God and has dominion over all the earth (Genesis 1:26). The sixth period, dominated by the advances of Western civilization, and of a consequently Westernized world, is one in which this maternal Western society has developed and worshipped its physical science more than its religion of Christianity from which it originally stemmed. Feeling instinctively that his ultimate status is dominion over all the earth (as recorded in the sixth day of creation), Western man has turned to his manifold material sciences, with their nature-controlling technologies, to give him this dominion. But it is not *physical science* which, in the sixth day, makes man supreme over his environment, it is universal *divine Science*. Inevitably, therefore,

in the closing stages of the sixth period, timeless divine Science has revealed itself to a Westernized world, reduced to a calculus of comprehensible ideas which has been called *Christian Science*. Properly understood, this revelation makes the material sciences servants instead of masters, symbols to be translated rather than substance in danger of destroying itself.

The term "Christian Science" means, simply, the Science of original Christianity, the Science of Jesus' dynamic understanding which gave him his Christly dominion, and which caused it to be said of him: "He taught them as one having authority, and not as the [established] scribes" (Matthew 7:29). A comprehensible Science of Life enables this same measure of understanding and authority to be experienced at last by the rest of mankind.

### **A Falling Away First**

But according to Paul "*that day shall not come, except there come a falling away first . . .*" (II Thess 2:3). Regarding the present rebellious generation, it is comforting to realize that, in terms of human history, this is the generation which is destined to live through the transition from the sixth to the seventh millennium. This generation will witness in full the merging from what is now called the Scientific Age to the Ecological and Cybernetic Age — the age of the total interconnectedness of all things, or the age of universal Love.

Those who truly seek will find. It is the law of God that old things pass away and all things become new. This "falling away first" of the old is the logical necessity before the new can openly reveal itself. It is the closeness and self-assertiveness of the new spiritual idea, not the activities of a disillusioned new generation, which is really causing the old to fall away. The desirable thing is that the falling away should take place peacefully and safely not violently and destructively — that the *status quo* should not be overthrown but should pattern increasingly the irresistible new idea of life that is impelling itself. This happens naturally in the measure that the idea itself is foreseen, welcomed, and understood in advance of its visible appearing.

Three interacting elements in the human scene thus need to be evaluated. There is the rebellion against authority (either peaceful

or violent) which seems to play the role of a catalyst; there is the present state of the Establishment and its resistance to being overturned and transformed; and there is the activity of the new spiritual idea, whose work throughout the length and breadth of consciousness is for the most part unseen and unknown. All three are universal in their scope. Both the first and second find the answers to their divergent and highly dangerous problems in the third. Under the compulsion of the third, the second is not overthrown, but manifests that degree of malleability and change which eliminates the apparent need for the first. Then it is seen that it is not the first which is the catalyst but the third. (A catalyst is a substance accelerating reaction and change in a situation but is itself found not to be changed by the reaction.) In the kind of chemicalization brought about by this third element there is no violence, no overthrow, no anarchy, no vacuum, only peaceful transition and progressive translation until such time as the third factor reigns supreme and is all.

In divine metaphysics the so-called younger generation is not really an age proposition at all. Everyone must sooner or later be identified with continuous new generation — that is, with new life generated freely and spontaneously from the infinite depths of the Science of Mind. This understanding will surely break down the “middle wall” of the generation gap and replace it with the truth behind the words of the prophet: “Have we not all one father? hath not one God created us?” (Malachi 2:10). In divine Science are we not all timelessly contemporaneous one with another?

There can be little doubt today that fragmentation and self-destruction are virtually synonymous concepts. Only totality, reciprocity, and wholeness are in line with the Principle of a universal Science of Life and its original and ultimate authority. This Science shows earth and heaven, subjective and objective, one in identity, thus reversing the mythological fall.

### View by “Apollo”

The wholeness of man “on earth” and “in heaven” at the same time is marvellously suggested today by the new astronomical view of the total earth televised to us from outer space while we remain part of the earth itself. The purpose of a symbol is to teach the reality which lies behind the symbol. Earth's recent view of its

*Earth's recent view of its*

own wholeness, seen from the frictionless realm of outer space, is a most powerful and prophetic symbol. Spiritually speaking, for man "on earth" to see himself in his totality and integrity is for him to see himself "from heaven" — that is, to see himself in and of the Principle of the total universe and subject to its government and authority. "Thy will be done in *earth*, as it is in *heaven*," runs the line in the Lord's Prayer. "Not my will, but thine, be done" (Luke 22:42), Jesus said, as he neared the end of solving the problem of fallen man — of proving the intactness of the nuclear centre of infinity, and therefore of reversing the mythology of independent human will. What would be thought in music of a will that operated contrary to that of the principle of music? The musician asks only that the will of music itself be done.

Truly the myth of a primordial rebellion of man against the authority of God is turning full circle on itself and is yielding to the Science of the oneness and indivisibility of being.

## IN THE NAME OF

### Universality versus Parochialism

One frequently hears it said that the Science and system of Christian Science — the calculus of ideas which, over the last thirty years, has gradually been revealing itself as the deeper understanding of Mary Baker Eddy's discovery — should not be put before the world in the name of Christian Science, because the world for the most part turns away from the parochial, esoteric image of Christian Science with which it is officially presented. On the other hand, does not the prevalence of a misconception make it all the more imperative that the name itself should be used, in order to show what Christian Science really is, namely, the non-sectarian, non-parochial Science of man and the universe?

In the story of Jacob in the book of Genesis, Jacob was given the name of "Israel" because he had wrestled with and had solved a foremost human problem within his own consciousness. He had ceased to be ego-centric and parochial in his outlook and had identified himself instead with the spiritual reality and integrity of mankind. Today, the name "Christian Science" signifies that this non-parochial outlook on life applies to, and can be understood by, us all. Abraham, Isaac and Jacob were the patriarchs of the twelve tribes of the children of Israel. In the spiritual Science of the Bible the circumstances and problems of the children of Israel stand symbolically for those of the human race as a whole.

Over and over again in the story the promise is made to Abraham, to Isaac, and to Jacob that in them and in their seed will "all the families of the earth be blessed." "All the families of the earth" is a totally inclusive, rather than a parochially exclusive, conception. No part of the human race is outside this blessing, no matter what its individual cultural beliefs. In the idea with which Old Testament Israel is entrusted, one and all of the diverse elements that make up the human consciousness are blessed with the realization of their truly harmonious, interdependent identities. In other words, individuality, in order to *be* individuality, must be universal in its outlook.

The little Israel nation, spoken of in the book of Deuteronomy as "the fewest of all people" (Deut 7:7), is charged with the culture and propagation of a vast world-transforming ideal. The ideal itself is changeless from all eternity, for it pertains to the ruling Principle of the universe. But it unfolds historically through four distinct phases. It begins with the children of Israel; it comes to fulness of individual expression in the life of Jesus; it extends to Christendom and the Christian Church; and the question which needs to be investigated and answered today is whether or not it culminates in the never-ending revelations of Christian Science, the universal "Science" of Jesus' teachings.

What is this dynamic, universal idea with which Jacob courageously wrestles, and which transforms and regenerates his entire outlook once it is allowed to take control? It is the idea of the totality and indivisibility of all true identity. This is an idea "whose seed is in itself." That is to say, it holds within it the resources and power of its own unending development, and the power, at the same time, to dissolve the personal and sectarian boundaries which otherwise desolate human life. In accordance with the promises made to Israel, it is destined to constitute at last the total consciousness of man. In the case of Jesus it was his original Christ-selfhood which proved life to be indestructible, and which caused the finite, temporal sense of self to yield to the "body" of all mankind. "Ye are the body of Christ," said Paul (I Cor 12:27), regarding the spiritual reality of the human race and therefore regarding the true "self" of all the individual members that make up this body. "Thou shalt love thy neighbour as *thyself*," is the command of divine Principle.

Amongst the religious, philosophic and scientific doctrines that guide and inspire the world of men only that which dissolves spiritually its own apparent parochialism, and in so doing dissolves the parochialism of the race as a whole, is either worthy or capable of bringing to birth the ultimate universal goal, namely, the translation of the race out of a state of self-destroying fragmentation into one of universal brotherhood and peace.

Reviewing the development from Israel to Jesus to Christendom to Christian Science historically, it is evident that, although all four phases are entrusted with the same idea, up to the present time Jesus alone has practised and proved the truth of this idea.

Israel, as she grew into the Jewish race, became more and more

prone to think of herself personally as God's "chosen people," and of a certain geographical location as her own privileged "promised land." Yet the idea implanted within her was the truth that nothing less than humanity as a whole could possibly be the people of God, and nothing less than the world itself could be their promised land. Jesus understood and lived to its fulfilment this truth about man's identity, and so won for himself the title of Christ. In terms of his own consciousness, Jesus dissolved, through translation, the limited organic sense of self, and men, in consequence, beheld the resurrection of the human concept above mortal ways and means — beyond the possibility, that is, of physical destruction and death.

Christendom, over the ages, failed to emulate Jesus' example, and emulated instead the monopolistic beliefs of her Judaic predecessor. She embodied herself deeper and deeper in a sectarian church organization and esteemed herself "holier than thou" amongst the other religions and doctrines of the world.

It is the same today with what the world in general sees as Christian Science. Under the Principle of a universal Science of Life the monopolistic custodianship of an idea is impossible. The need for early human custodianship belongs, rightly, to an era of religious approach to Science, but not to Science itself. None knew so well as Mary Baker Eddy, the discoverer and founder of Christian Science, that generic man (humanity as it is in Truth, not a person or a religious organization) is the "mother" of his own integral reality as revealed in Christian Science. Hence her declaration at the turn of the century that only "man, the generic term for mankind" could rightly succeed her leadership of the Christian Science movement. And hence her understanding that the birth-giving "woman" in Revelation 12 symbolizes not herself personally but "generic man" (see My 347 and S&H 561).

### A Label that is not a label

In the third chapter of the Acts of the Apostles, after Peter and John, in the gate of the temple, had "in the name of Jesus Christ of Nazareth" healed a man lame from his mother's womb, the authorities of the day forbade them any more to proclaim their allegiance to, or teach in, this name. Peter's response was based on the impersonal, divine Principle of all mankind. He said: "There is none



other name under heaven given among men, whereby we must be saved" (Acts 4:12). Peter understood the absolute uniqueness of the idea with which the apostles were entrusted, and, at the same time, the need for it to be specifically named. Paradoxically, this uniqueness lay with the idea's total inclusiveness of all identity and therefore with its power to dissolve the belief of being uniquely "holier than thou." A "label" was necessary in order to identify humanly that which, divinely, was label-less. The same is true regarding the name "Christian Science." After his struggle with the angel, Jacob himself was named "Israel." But when Jacob asked the angel for his name this was withheld. That which is universal and all-inclusive cannot be given a sectarian label. But its human representation must be named, in order to distinguish it from teachings that set out to convert mankind to exclusive and limited points of view.

The healing in Acts 3 was the first to be performed by the new church body. It marked the beginnings of Christianity. Was not the man lame from his mother's womb typical of man in the generic sense? Was not his lameness the result of believing that man, the spiritual idea of God, the body of the universal Christ, is propagated and controlled by a sectarian temple organization? Thank God the disciples, undeterred by human opinions, continued to teach, preach and practise "in the name of Jesus Christ." They were not being exclusive in doing so, but the reverse. For Jesus had identified himself with the true idea of *mankind*. In this he was the example for every other individual. In the mystical idiom of Revelation, the self-sacrificing "Lamb of God" had wedded his universal "bride."

### **Spiritual Continuity**

When members of an organization dissent from the restrictions imposed by hierarchical authority they usually deviate from the founder's teachings in the belief that they have grown spiritually beyond and above these teachings. They then call themselves by some other name. The opposite is the case with what is appearing today as the universal Science and system of Christian Science. Far from outgrowing the teachings of the Bible, *Science and Health*, and the other writings of Mary Baker Eddy, the deeper thought penetrates into the vastness of Christian Science and its literature, the

more profound becomes the allegiance to the founder's original God-inspired mission and the less the disposition to look for another name, and another terminology, with a view to appeasing world thought. Properly understood, the activities associated with this work are in no sense a splinter movement working against a parent movement, but are the continuing revelation of Christian Science itself in its more infinite meaning. The purpose of these activities, like that of Jesus in relation to what he called "the law and the prophets," is not to destroy, but fearlessly to investigate, translate and fulfil.

### **Original Mother Tongue**

When the disciples addressed the people on the Day of Pentecost (as recorded in Acts 2) they spoke fundamentally the language of ideas which expressed the Word of God. But, like Jesus before them, they did this through a language of symbols in order to be understood. It is the same with Christian Science today. In divine metaphysics, appropriate linguistic symbols are not humanly contrived, but are determined by the Principle itself. When the divine is reduced to human understanding it is not adulterated, or 'watered down.' The disciples did not 'talk down' to the people in Jerusalem. They did not translate the language of Spirit into the world's material tongues. The language of Spirit does not, for the sake of expediency, adopt the language of matter. If it did, there would be no translation of the material appearance back into spiritual reality — spiritual ideas would be held in a material terminology like man in a mortal body. In this case there would be no human salvation. Divinity comes *to* the flesh to solve the problem of mortality, but does not enter *into* the flesh to become imprisoned there *by* the flesh.

Yet such is the nature of this language of ideas, when it stems direct from the Principle which is Love, and so deeply indigenous is it to the entire body of mankind, that every member of the Jerusalem audience recognized what the disciples were saying in his own native tongue. This is the opposite of converting one language into another for the purpose of appealing to the popular taste.

The fallacy of attempting this latter course is illustrated by what happened in the Roman Empire three centuries after Pente-

cost. The all-encompassing Roman world adopted Christianity. But in order to placate its pagan proletariat it translated Christianity's pure ideals into pagan terminology and rituals. Out of this paganized Christendom, or this Christianized paganism, grew our present world-encompassing Western Civilization.

In becoming world-embracing in the way it has, it could be said that Western society has rightly divested itself of its early parochialism. But it did this through the power and appeal of its physical science, not through its Christianity. Western society has so far failed in its responsibility to carry through the ecumenical spiritual plan originally entrusted to the patriarchs of Israel and fulfilled individually by Jesus. Unlike the promises of Christianity, as given originally to Israel, physical science threatens to destroy "all the families of the earth" instead of bless them. Neither the letter nor the spirit of Jesus' original Christianity are to be found in the material sciences and mystical religions of present Western society.

One day it will be understood that our twentieth century Westernized world had its true origins in the ideals of Israel, in the proofs of life set forth by Jesus, and in the Pentecostal beginnings of universal Christianity—that is, in the idea of spiritual world-translation, not in pagan Rome, with its notions of world-conversion.

Christian Science, which has come to the Western world as the Science of this world's original Christianity, signifies the re-statement in permanent form of the happenings of the day of Pentecost. The order of its approach to spiritual translation and to solving the problems of a dismembered world, is basically fourfold. First, it presents the idea of one all-inclusive, all-harmonious Principle of being. Secondly, it declares an ordered, classified system of ideas upon which this harmony is based, and according to which it unfolds. Thirdly, it voices these ideas through a language of symbols—a scientific terminology—in order that the ideas themselves shall be humanly understood. As a result of this, fourthly, (and as illustrated by the response of the people in Jerusalem to the disciples) unprejudiced humanity begins to recognize the fundamental consonance which exists between its own technological languages and the language of the symbols of the timeless ideas that make up this universe of Principle. The translation of consciousness from the language of matter to the language of Spirit is thereby set in motion.

Hence we read that “when this was noised abroad . . . every man heard them speak in his own language.” What the name and the terminology of Christian Science really signify is the translation of the present Babel of warring tongues into the language of spiritual understanding and love — that is, into mankind’s original mother tongue.

## THAT THE WORLD MAY KNOW

“That the world may know that thou hast sent me . . .” These words of Jesus, implying an eventual change in the world’s spiritual attitude, occur in what is surely one of the most profound passages in the whole Bible, namely, those four chapters towards the end of the Gospel of John when Jesus is communing with his disciples and with his “Father” on the occasion of the last supper. The bread and wine of this supper, briefly referred to by Matthew, Mark and Luke in their treatment of the same episode, are lifted from symbol to living idea in this spiritually moving discourse.

The idea behind the symbol of eating and drinking is that of understanding something subjectively in order to *be* that something. In Christian theology, the bread and the wine are the flesh and blood of the “body” of Jesus Christ. In Christian Science they are the letter and spirit of the understanding of reality. In the teachings of Paul, the “body of Christ,” which Jesus bids the disciples “eat” (that is, understand), is the spiritual identity of the human race as a whole. This is governed by the “head” of the body, or by Jesus’ Christ-principle. For men to understand, and therefore to *be*, this “body” is for them to enter into a state of true relationship, of spiritual communication and spiritual sharing, of understanding and loving one another’s identity as the means of understanding and loving God.

First of all, in the above discourse, Jesus talks with his disciples about the deep things of reality. Then, suddenly, it is as if he is alone with his Father, the divine Principle, Love, and is in communion solely with reality itself. The chapters in question are from 14 to 17 inclusive.

They concern four fundamental concepts: “the Father,” “me,” “you,” and “the world.” The “Father” is the divine Principle itself; the “me” is the one Christ-idea with which the individuality of Jesus is identified; the “you” is the band of disciples, the immediate representatives of regenerated mankind; the “world” is mankind itself in its universal wholeness. It is to an ultimate understanding of this fourth concept, the world, that the other three concepts point.

For a long time Jesus speaks of the world as being anti-pathetic and hateful of everything that the Father, himself, and the disciples stand for. This is in chapters 14 to 16. But in chapter 17, where he is talking with God direct, a different note is sounded. A time is anticipated when, if certain spiritual conditions are complied with on the part of his true followers, the world's attitude will change. The purpose of this essay is to examine these spiritual conditions.

Jesus has much to say about the coming to humanity of what is called the holy Comforter, or Holy Ghost. The Old Testament prophets had already foreseen that this Comforter would come, and the event was looked forward to as the second appearing of the Christ-idea, the second Messianic advent — what Christians once thought of as a return to earth of the personal Jesus.

The word "comfort," from the Latin verb "to strengthen much," means "to impart strength to." Conceived of spiritually, the implication is that of the strength of scientific understanding as against the weakness of mystical religious belief. Jesus defines the Comforter as "the Spirit of truth" which "shall teach you all things," and which will explain his own words and works. It will lead the world "into all truth" because, in proceeding "from the Father," it will not speak personally of itself, but will voice and impart a universal Principle. All this indicates the coming to humanity of a spiritually educational system and language, or a divine Science of Life.

Even before Jesus appeared, inspired individuals were often said to have been filled with the Holy Ghost — that is, with the radiant spirit of this ultimate Science. But not until the Day of Pentecost, following the close of Jesus' career, did the Comforter appear with sufficient strength to make an impact on *mankind*. Even then the Pentecostal happening seems to be a prefiguring illustration of what is destined to take place in "the last days," when world thought will have been sufficiently leavened by Jesus' mission to be receptive to the Science of its own true being. The prophet Joel reports God as saying with reference to these "last days": "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." And these are the corresponding words of Zephaniah: God will "turn to the people *a pure language*, that they may all . . . serve him with one consent."

Talking with God direct, Jesus gives the spiritual requirements

whereby the world will no longer hate and reject the Science of Christianity; when it will no longer be true that it cannot receive its own Christ-selfhood because "it seeth him not, neither knoweth him;" when it will no longer obtain that only a small band of disciples are able to perceive the new idea and understand what is happening; but when the world itself will at last "believe that thou hast sent me" — will "know that thou hast sent me."

Jesus' words are in the form of a prayer, a supplication. He prays for that condition of spiritual consciousness to be manifested in his followers which will cause the universal Comforter to become irresistible to mankind. His prayer is, simply, that all those *who believe on him through their word may be one*. One, that is, in the way that "thou, Father, art in me, and I in thee, that they also may be one in us." This, it appears, is the absolute spiritual essential in order "that the world may know." The criterion whereby mankind responds consciously to the Science of its own true being is the living understanding and expression of "I in them, and thou in me, that they may be made perfect in one." This surely is the essence of love.

The foursquare "city" (or civilization) of Revelation 21 is a prophetic vision of this understanding, unity, and love establishing itself on a world scale. This vision is attributed to the same Apostle John who wrote the Gospel of John. As interpreted by the Christian Science textbook, *Science and Health*, the four-sided city is a four-dimensional spiritual symbol for understanding the Science of being. Its four "sides" are what are meant by the terms "Word," "Christ," "Christianity," and "Science" (S&H 575:18). In divine metaphysics, when the first three of these sides (Word, Christ, and Christianity) are found to be one and indivisible the fourth side, Science, is realized. The Science of being is understood through the absolute unity of the *Word* which John says is God (that is, the Principle itself), *Christ*, which is the full manifestation of God (the infinite idea of the infinite Principle), and *Christianity*, which is man in the generic sense, the spiritual idea of all humanity, the universal embodiment of the one Christ-idea. The indivisible relationship of these three concepts, once they are diversely understood, is what constitutes Truth, or *Science*.

These are the four divine determinants which underlie "Father," "me," "you," and "world" in the above four chapters of the Gospel of John. The "Father" is the Principle, or *Word*; the "me" is *Christ*, the Principle's idea; the "you" is man in *Christianity*, as represented

by the disciples; the "world," in its true identity, is the oneness and interdependence of these three concepts defining universal *Science*.

"As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." As soon as this unity and love is established on the part of Jesus' followers the world begins consciously to respond to the truth of its own being. But, one gathers, it does not do so until then.

On the day of Pentecost, in fulfilment of Jesus' prayer, the disciples, it is said, are "all with one accord in one place." They are an integral body of spiritual individuality, all in and of the oneness of Christ, and therefore in and of the oneness of God. The proposition of "I in them, and thou in me, that they may be made perfect in one" is tangibly manifest in human experience. The spiritual dynamism of unselfed love is actually being lived. Instantly there is the influx of the Holy Ghost, described in *Science and Health* as "an overwhelming power" (S&H 47:8). Mankind knows "that thou has sent me." The world feels the irresistible impact of its own indestructible reality stemming direct from Principle. Instantly, in Jerusalem, men "out of every nation under heaven" respond to what the disciples are voicing, or, as it is said, hear them each man in his own native tongue.

The ideal of the inspired musician is that the music he plays shall be playing him, rather than vice versa. Jesus had always taught that his individuality "came forth from the Father," or that the Principle of the universe had "sent" him. It is always the Principle that sends its idea and never the idea which sends itself. What is true for the "head" must be found equally true for the "body," for the two are one. For the disciples to be spiritually one was for them as a body to be also coming forth from the Father, or to be sent by the Principle into the world. As there was no discrepancy between the human appearance, Jesus, and the underlying Christ-idea, so there was none between the spiritually united disciples and the descending Comforter, or Spirit of God. And hence the Jerusalem crowd, as the representation of the entire family of man, saw imaged and reflected in this spiritual unity — this love that reflects everlasting Love — its own coherent identity. Jesus' promised Comforter, the Holy Ghost, was none other than the eternal spiritual reality of the human race as a whole. In terms with which it was already familiar (symbolized by the different native tongues) mankind began to accept naturally and spontaneously the truth



and the love of its own real being as the integral body of Christ. It began to understand subjectively *within itself* that it came forth from God. A "language" of mutual understanding and accord, such as that prophesied by Zephaniah, was found to be already indigenous to men.

This was true communication, true understanding, true relationship, and true love. This was *being* the "body" of Christ under the control of its own "head."

Today, through the dawning comprehension of the Science and system of nonsectarian Christian Science — the Science of universal Love — men have the opportunity as never before to begin to become spiritually one for the sake of the human race — for the love of all mankind.

## SON OF MAN AND SON OF GOD

What difficult theological concepts they are, and yet how important for our growth in Science that we understand them. The term "Son," like the terms "Father," and "Mother," is essentially a Biblical and religious concept rather than a scientific one. The Bible and its symbolism is indispensable in Science because it depicts humanity, individually and universally, solving the problem of being. The Bible makes it clear that what Science calls "the spiritual idea of God" (the idea that shows forth the divine Principle, Love) actually constitutes us, man, in our day by day experience. With its meaning unlocked by Science, the Bible tells the story of the actual translation of the human race from mortality to immortality — individually in the case of Jesus (reached in the Gospels), universally in the case of mankind as a whole (reached in Revelation).

No human problem is more fundamental than that of the relationship of father, son, and mother. Through the capitalization of these three concepts, and through their relationship with the three purely scientific terms Life, Truth, and Love, Christian Science provides for the spiritual translation of the mortal sense of origin, birth, and identity. "Holy Ghost," or holy Spirit, is defined in Christian Science as "the development of eternal Life, Truth, and Love" (S&H 588:7). *Science and Health* infers that this timeless trinity of Life, Truth, and Love so "overshadowed" the thought of the mother of Jesus that she recognized "Spirit" as the sole reality of existence (see S&H 29:20-26). Mary saw, as we all must see, that God is in Himself Father, Son and Mother, and that man, as His reflection, is included in, and inseparable from, this completeness of the one Being.

### **Who or what is the Son of man?**

Jesus himself knew what identity was. But it was essential that mankind should know this also. He therefore asked the disciples

to tell him who the general public thought that he "the Son of man" was. The answers the people gave were too vague and mystical to be of any real value, and he turned to the disciples themselves. "Whom say ye that I [the Son of man] am?" he asked. The spiritually inspired Peter replied unhesitatingly on behalf of them all. "Thou [Son of man] art the Christ, the Son of the living God," he declared (see Matt 16).

The truth implicit in this answer was profound, and it was imperative that it should be brought to light. Otherwise, apparently, there could be no forthcoming "church" of Christianity — no spiritually integrated brotherhood of man.

So foundational was Peter's perception of Jesus' true identity that, to Jesus, it was nothing less than the "rock" of basic understanding upon which the structure of mankind's real spiritual selfhood would be built. Hence his words, "Upon this rock I will build my church." Because Jesus' own subjective understanding was beginning to appear objectively as the understanding of his disciples, the salvation of the world from mortality could be said to have begun. The "church," defined by Paul as the "body of Christ," and signifying thereby the spiritual identity of the whole human race, could, little by little, from this point onwards, begin to be put into effect.

"Take, eat; this is my body," Jesus says to them later on when, symbolically, he breaks up the one loaf of bread for the disciples' orderly digestion. This time he is instructing them in the understanding of themselves and their world as the embodiment of the one Christ, Truth, and the disciples are making their own, idea by idea, what Jesus is imparting. This is Truth itself impelling them to *be* humanly what they *are* divinely, namely, the one Christ-body. In our own experience today, the oneness of "divine Science" reveals itself *to* us and *as* us in the form of the structure of spiritual understanding which is "Christian Science."

On the surface there may not seem to be anything very momentous in Peter's reply to Jesus' question. Yet if it was the starting point for the rebirth, the translation, the salvation of the world from mortality, it must signify something spiritually basic and revolutionary in order to be charged with such potential. It had been revealed to Peter that the Son of man and the Son of God are one in spiritual identity. What does this mean?

On another occasion when Jesus was teaching, it was told him that his mother and his brethren wanted to speak with him. He asked: "Who is my mother? and who are my brethren?" Then he

pointed to his disciples and to the multitude and said, "Behold my mother and my brethren." Generic man, doing the will of his Father, he explained, constituted not only his "brethren" but also his "mother" as well (Matt 12:48-50).

Jesus knew that his real selfhood was the Son of *man*, instead of being what the senses could accept much more readily, namely, that he was the son of the personal Mary.

### **The Woman in the Apocalypse**

Chapter 12 of Revelation helps us to solve this difficult problem of who or what is the Son of man. The symbolism in this chapter is that of a heavenly God-crowned woman who gives birth to a man child. *Science and Health* declares categorically that this woman "symbolizes generic man, the spiritual idea of God" (S&H 561:22). She is the spiritual identity of the human race depicted as a birth-giving "mother." She is the world in process of giving birth to a transcendent new idea of itself. Because she is man in the generic sense and not a single person, her offspring is Son (capital "S") not son (little "s"). In other words, that which is born to her is the Son of *man*.

This Apocalyptic mother, in heaven and on earth at the same time, is humanity as a *whole* giving birth to its own true selfhood — that is, to its own timeless divinity which comes forth from God. Because her Ego is the divine Principle, Love, and not human egoism, that which is born as the Son of man is identical with the Son of God.

Also in the imagery is a great red dragon which seeks to devour her child as soon as it is born. The concept "devour," in this sense, is the opposite of that other 'eating' symbol used by Jesus and cited above when he bade the disciples eat (that is, understand, digest, assimilate, be) the one Christ-body. The dragon, in his intent to destroy the new world-saving idea, would break this idea up into personally segregated fragments. The dragon's necessity is to maintain the evidence before the corporeal senses that the universal Christ-body is a race of discordant clique-ridden mortals, all divided from one another — for the most part misunderstanding and distrusting one another — and therefore self-destroying.

Jesus' purpose, on the other hand, was to reveal this "body" as it is in Truth, incapable of fragmentation. He taught that it came forth whole from the oneness of its Principle; that it was forever

inseparable from its governing head; and that, as such, it was the healer and saviour of a sick, sinning, and dying world. Build your houses on a rock, he said, (the "rock" implicit in Peter's realization of the oneness of the Son of man and the Son of God) and not on sand, which is rock disintegrated into fragments.

Happily, in St John's vision, the woman's child is "caught up unto God, and to His throne," out of reach of the devouring dragon. *Science and Health* explains this restoration to God as "the idea" being "found in its divine Principle" (S&H 565), instead of being identified by personal sense. Left to the dragon, the idea would not be found in its Principle but lost in the break-up of everything by the personal senses into disconnected bits. Instead of the birth being universal and indivisible — instead of the child being born of generic man — the situation would be one of ego-centric birth-giving. Mortals would be deluded into believing that they had personal 'hot-lines' to God; that they were personally privileged mediums for impersonal, impartial Truth; and that the infinite could be pressurized through finite orifices.

Jesus knew absolutely to the contrary regarding the birth of the Son of God and man; and so did Mary Baker Eddy. He knew that man in the generic sense, and not a personal Mary, was the "mother" of his and every one else's real spiritual selfhood. So, correspondingly, did Mary Baker Eddy regarding the birth and propagation of Christian Science. If the world as it is in Truth is not the "mother" of Christian Science then it is not Christian Science which is being born.

## **Twentieth Century World**

Today, the world is pregnant as never before with the idea of the universality and oneness of its being. This is because its underlying reality is typified by the mother in Revelation 12 giving birth to her man child. Her Son is the understanding in Science of her (man's) all-harmonious integrity as Christ, the Son of God and man. Nothing else can possibly be the Saviour of the Adamic race, for everything else is some aspect of Adam himself in action. Adam does not save himself from himself, only Christ does this; and Christ is the universal Son of man who is at once the Son of God.

This identity of "Son of man" and "Son of God," revealing

itself today in terms of a comprehensible Science of Life, is the fundamental rock-like truth upon which the coming structure of world unity and human integrity will be built. "And the gates of hell shall not prevail against it," Jesus added in his commendation of Peter's vision.

"In AD 2000 . . . the integrity of humanity will be of an unbelievably high order . . . man is going to come into entirely new relationships with his fellow men . . ." writes R. Buckminster Fuller (Architectural Design Feb 1967).

Most people realize that the issue before civilization in these closing decades of the twentieth century is the choice between disintegration and death on the one hand and integration and life on the other. But it is already evident that the latter will not be achieved through morally trying to persuade, or politically trying to force, incompatible fragments to unite together in harmony, even if the alternative to this is the threat of race suicide. Unity will be gained by understanding the divine Science of man in its forever compound wholeness, founded upon and proceeding from the Principle of the oneness of being. Then the human appearance will change. Through a radical reversal of standpoint, erstwhile discordant fragments will come to understand one another's points of view — will find they are spiritually indispensable to each other's identity — and the mortal problem of divisive personal egoism will be in process of solution. Individuality will not be lost in this transformation but will be found inviolable for the first time. Man (the human race) will give birth to his identity as the *Son of man* and this will be the *Son of the living God*.

**System of Synonymous Terms for God**

Mary Baker Eddy first published the Christian Science textbook, *Science and Health*, in 1875; yet the book was not completed until 1910. During these 35 years when it was in the making it underwent many important revisions. The most outstanding of these came in 1891 with the publication of the 50th edition. The author said that her purpose in making this particular revision was in order "to gain a *higher hope for the race*" (My 246:11). These words, it would seem, relate with the fact that when the new edition appeared, the book, for the first time, contained the following statement: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate . . . divine Principle . . ." (S&H 146:31).

The implication is that the revelation of Christian Science had reached a stage in its development when it could begin to be understood and demonstrated in its universal Science. The author declared, in effect, that through an ordered system of ideas, divinity translates and adapts itself to the understanding of humanity, and so becomes humanly demonstrable.

Simultaneously, in this edition, the chapter "The Apocalypse" included, for the first time, a treatise on the universal foursquare "city" described in Revelation 21. Previous editions had drawn attention to the relationship between the word "city" and the word "civilization." They had indicated that the eternal "holy city" is not only the goal of mankind's civilization journey, but that, unseen to the senses, it has, from the beginning, been the controlling, guiding, divine determinant behind this universal movement. In the 50th edition of *Science and Health* the interpretation of this city as a state of world peace "coming down from God out of heaven" and set up on earth — as the divine ideal of all human society — coincided with the reduction of divine metaphysics to human understanding in the

form of a communicable system of ideas.

Again, in this 50th edition, that supreme and fundamental question in Christian Science, "What is God?" was answered for the first time by a range of capitalized, synonymous terms for God. From the learner's point of view, this revealed to him the nature and reality of the system itself; it made the holy city spiritually and scientifically meaningful; it marked the beginnings of a practical understanding of the coincidence of the human with the divine.

Ever since 1870, when the first pamphlet on Christian Science was copyrighted (S&H ix:21), the statement of Christian Science, and therefore Christian Science itself, had been based on the answer to the question, "What is God?" But until 1891 this answer contained only the terms "Principle" and "Being." In the textbook's 50th edition, six other terms — "Mind," "Spirit," "Soul," "Life," "Truth," "Love," — were added. Then, as late as 1907, the term "Being" was removed, and the remaining seven arranged for the first time in the order in which we have them today. The reason for the deletion was surely the fact that the final declaration: "*God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love*" (S&H 465:9) defines what "Being" itself is in its Science. This order of diversified views of the one infinite Being has been found in recent years to be as fundamental to the textbook's Science and system as the diatonic scale is to music and the order of the numerals to mathematics.

It is noteworthy that prior to 1891 the answer to the question "What is God?" had been identified with "the theology of Christian Science" (see e.g. Ed. 23 p.403:3); but from 1891 onwards, by reason of being expressed through a range of capitalized, synonymous terms, it was identified with "absolute Christian Science" (S&H 465:4).

Ever since the first edition of 1875 the text as a whole had teemed with different capitalized terms designed to convey the idea of God through diverse aspects of this idea. But it was not until 1907, three years before the book was finished, that the terms which answered the fundamental question, and the corresponding group that permeated the text itself, finally tallied. This means that their use throughout the 600 pages of the completed text consistently elucidates the answer to this question in order to make the present reality of the universe spiritually and scientifically understood.

As far as the student learning his subject from its textbook



is concerned, the system of revolutionary, healing ideas, which is Christian Science, is a system of synonymous views, or aspects, of the one infinite Being, or God — views *differing* from one another in particular shades of meaning, while referring at the same time to identically the *same* thing.

The simple, succinct beauty of a system of synonymous terms for the infinite is that it affords, through the use of symbols, the means of understanding, precept upon precept, the infinite diversity of identity in unity which constitutes the living universe. It includes in one conception those two complementary factors, *analysis* and *synthesis*, which are essential to scientific understanding. As a system of spiritual *education*, it embodies the twin processes of *deductive* and *inductive* reasoning (e-ducere = de-ducere + in-ducere). In the idiom of the mathematical calculus it involves the *differentiation* and *integration* of ideas that range from the infinitesimal to infinity.

### **System and Universe One**

The word “system” and the word “universe” come from roots which have virtually the same meaning. “System” is from the Greek “to place together,” “universe” is from the Latin “turned into one.” Part of the definition of “system” is “universe,” while part of the definition of “universe” is “all created things viewed as constituting one system, or whole . . . a closed system . . .” (Webster).

Christian Science teaches that “God is the sum total of the universe” (Mis 105:32). If, therefore, God is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, then the universe in which, in truth, we all live, move and have our being is the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love.

The physical scientist seeks only to understand the nature, diversity and oneness of his universe. The Christian Scientist seeks exactly the same thing. In both cases one and the same universe is under consideration. To the physicist it is a universe of matter; to the Scientist its substance is the substance of idea, that is, of Spirit. The physicist is not concerned with another kind of supernatural universe such as is claimed by mystical religions. Neither is the Christian Scientist engaged in stepping out of this present universe into a future ‘spiritual’ one, although it may appear this way to material sense. Both kinds of scientist look beyond the superficial

evidence of the deceptive senses. The Christian Scientist, by means of his textbook, begins to understand that his present, only real, universe is the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. He therefore sets out to solve the problem of an apparently self-destroying material universe in the way that Jesus solved it, namely, through the present translation (not death) of consciousness. Through a system of linguistic symbols, *Science and Health* instructs him in the system of ideas which is his universe.

We read in the opening verse of the Bible: "In the beginning God created the heaven and the earth." "Heaven" and "earth," as here referred to, are two complementary aspects of the system of interrelated identities which is the universe. When (in Revelation 21:1) St John declares that he saw "a new heaven and a new earth," this was not really a new universe that he beheld, but the original and only universe there is, namely, that of Genesis 1:1. It was new only to old out-moded material sense, and it caused this disruptive material sense to pass away from consciousness so that there was "no more [separating] sea." In Christian Science "heaven" and "earth" constitute the subjective-objective identity of the one divine Being, or universe.

### **Numerals, Calculus, Matrix, System**

Four purely scientific concepts referred to in *Science and Health* are "numerals of infinity," "divine infinite calculus," "matrix of immortality," and "system" (see S&H 520:10, 14, 250:5, and 146:31). In the same way that Life, Truth, Love constitute the "threefold, essential nature" of divine Principle (S&H 331:32), so numerals, calculus, matrix, teach the threefold essential nature of the divine system, or universe.

St John's vision of the new heaven and new earth coincided with that of the universal foursquare "city" where heaven and earth are one (see Rev 21). In fact these were not really two visions at all but only one. What John beheld was a matrix calculus of eternal ideas, or the matrix calculus of infinity. As matrix is to calculus so heaven is to earth. The word "calculus" is from a root meaning "stone." John likens this unitary flow and movement of Principle's living ideas to a "stone most precious" (Rev 21:11); while to the spiritual comprehension of Paul this same holy city was the "mother [matrix] of us all"

(Gal 4:26). The interwoven network of ideas, which is the text of *Science and Health* ("text" is from the root "to weave a web"), teaches that the universe including man is a self-contained, self-revealing, self-coordinating, self-perpetuating matrix calculus of ideas all in a state of harmonious intercommunication and unity — in fact, the eternally closed system and circuit of what today the term "cybernetics" implies if we conceive of this with reference to divinity.

"The four sides of our city are the Word, Christ, Christianity, and divine Science" (S&H 575:17). In addition to Mind, Spirit, Soul, Principle, Life, Truth, Love, a second, equally important, range of capitalized terms: Word, Christ, Christianity, Science consistently permeates the text of *Science and Health*. Whereas the first range teaches us of what our universe consists elementally, the second range teaches us the way in which this self-evolving universe flows, circulates and operates integrally. In other words, we begin to understand how it is that "the divine Science of man is woven into one web of consistency without seam or rent" (S&H 242:25).

The simplicity of the fabric of ideas which is the system of Christian Science is that fundamentally it is woven of the warp and weft of these two classes of capitalized terms, the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, Science. The basic cycle of the present-day science of "cybernetics" (input-process-output-feedback) finds its spiritual translation in what is meant by these four terms: Word, Christ, Christianity, Science.

The lights of the heavenly stellar system make night beautiful. The purpose of Christian Science is that the understanding of its system of divine ideas shall so permeate and control the dark material sense of life that it leavens, heals, transforms and translates the entire human experience. The text of *Science and Health*, ranging from "Prayer" to "The Apocalypse," and pervaded throughout by countless references to the above named capitalized terms, explains the actual workings in human consciousness of this healing, translating activity.

### **Symbols of Individual and Universal Being**

"Spiritual teaching must always be by symbols" (S&H 575:13), Mary Baker Eddy writes, when interpreting the meaning of the

city foursquare. It must be understood that these two sets of terms are, as such, solely of the nature of teaching symbols. In the infinitude of divine metaphysics numbers, as numbers, have no reality. The nature of God is neither sevenfold nor fourfold but infinite. The only real *number* in Science is the infinite *One* itself, forever indivisible and whole. There arises therefore the need for “numerals of infinity” in the terminology of Christian Science.

Numerals are symbols of number. Numerals of infinity are a range of symbols of the infinite One which make this One understandable. The seven days of creation, with which the Bible opens its teaching, and which correspond to the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, are a scale of root-symbols representing diverse views of the universal One. As such the days of creation are “numerals of infinity” (see S&H 520:10).

It is really the infinite as Mind which says, Let there be the light of intelligent ideas. It is the infinite as Spirit which says, Let there be a firmament, or ordered understanding. It is the infinite as Soul which says, Let earth be fruitful, let identity be self-reproducing. It is the infinite as Principle which says, Let there be the stellar universe, or a system of absolute harmony. It is the infinite as Life which says, Let the waters bring forth life, or let individuality multiply. It is the infinite as Truth which says, Let us make man in our image, or let there be wholeness of form and structure. And it is the infinite as Love which says, Let everything be finished and at rest, or let there be fulfilment and perfection of purpose.

The “numerals” of the infinite One are the range of qualifying characteristics, the scale of distinguishing spiritual “tones,” which define the fundamental order of the Science of being as Mind, Spirit, Soul, Principle, Life, Truth, Love. They present themselves initially to the student’s spiritual sense as a result of his researches into *Science and Health*. In practice, they become to him the universal elements of that primary constituent of consciousness, namely, *individuality*.

Christian Science teaches: “In Science all being is individual; for individuality is endless in the calculus of forms and numbers” (Mis 104:9). The word “individual” means “not divisible.” Individuality, spiritually conceived, is indivisibility of identity within the universal oneness of being reflecting within itself this oneness. This is the opposite of individuality as an ego-centric sub-division of being.

Again, in Christian Science we read: "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God . . . Each of Christ's little ones reflects the infinite One . . ." (Pul 4:7). The individuality of the "infinite One" (capital "O") is that this One is Mind, Spirit, Soul, Principle, Life, Truth, Love. The individuality of each "little one" (small "o") is a perfect reflex image and likeness of all that these terms mean.

Endless individuality, evolving and flowing indivisibly as the self-revelation of Being, constitutes the body of living relationships which is the calculus of God's ideas. It is this forever circulating flow of life which is defined by the terms Word, Christ, Christianity, Science. In other words, the creative matrix of the divine Principle, Love, out of its primal element, individuality, constructs and embodies the calculus of life, the crowning consummation of which is the spiritual brotherhood of man.

### **Plain Speaking**

When Jesus said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28), this spiritual explanation of his mission so clarified the divine purpose to the thought of the disciples that apparently they understood him for the first time. "Now speakest thou plainly," they said, "and speakest no proverb."

Jesus' mission, they saw, consisted of a simple fourfold cycle which solved spiritually the entire problem of fallen man. That is to say, the Christ-idea is sent forth by its divine Principle, Love; it comes to (but not into) the human problem; it solves this problem on the basis of man's eternally unfallen reality; it returns to the Principle which first sent it forth. In this 'cybernetic' cycle of the divine Science of being, in which man is God's reflection of Himself, the idea never leaves the presence of the one all-inclusive, self-operating divine Principle.

The purpose of a system of synonymous terms for God in Christian Science is to make it possible for the rest of mankind to base itself likewise on this demonstrable infinite Principle. Capitalization in the language of Christian Science signifies thought coming out purely from God, Spirit, instead of labouring its way up to Spirit

from an opposite standpoint of matter. For man to understand reality in terms of synonymous terms for God is for him to *be* the idea of God coming from and returning to God. The order, purity, and simplicity which the disciples felt in Jesus' explanation of his divinely cyclic mission immediately touched their hearts and caused their thought to quicken and respond.

### **Spiritual Study**

For the student to study the Christian Science textbook basically from the standpoint of the two main groups of capitalized terms which permeate it (the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the "four" of the Word, Christ, Christianity, and Science) is for his thought to come forth spiritually from the underlying Principle of the book. No longer is he engaged in reading the text superficially. Understanding begins to well up naturally out of the text's own fathomless depths. Instead of approaching his study with an empty acquisitive human mind, he identifies himself more and more with the already filled, self-revelatory Mind of Christ — that is, with the Mind whence sprang the book itself. As he learns to encompass the book as a whole — *Science* in its *health*, or wholeness — he finds the idea in its divine Principle, free from speculative personal sense.

In Revelation 12 the woman's child is said to be "caught up unto God, and to His throne." This, being interpreted, means "found in its divine Principle" (see S&H 565:6-28). To restore the idea to the Principle on which it is based — to give it, like a true midwife, back to its Mother — is to find that it comes from and returns to God. This saves it from the ravages of the great red dragon (the false midwife) which seeks to devour it as soon as it is born. The carnal mind would destroy the idea by breaking it up into a medley of disordered, disconnected, contradictory fragments. But, according to Christian Science, "Truth is not fragmentary, disconnected, un-systematic, but concentrated and immovably fixed in Principle" (Ret 93:11).

"Take the little book . . . Take it, and eat it up' . . . Read this book from beginning to end. Study it, ponder it" (S&H 559:17-26), is what the book itself instructs us to do. In this passage the book is described as the "body of . . . Principle." Jesus' words re-

garding *man*, "Take, eat; this is my body," thus have essentially the same meaning as these from Revelation regarding *Science and Health*. To *eat* (understand) the idea of God in the way we are bidden is to defeat the purpose of the great red dragon to *devour* the idea.

The phrase "from beginning to end" implies that nothing can rightly be taken out of context. Only when ideas are related structurally in one divine design is the idea itself found in its Principle; only then is it the "body of this Principle."

"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465). This declaration gives the true idea of God. With great significance, Mary Baker Eddy records how it was not until 1907, the year when these synonymous terms appeared for the first time in their present order, that she read "this book throughout consecutively in order to elucidate her idealism" (S&H xii:20-22). Could it be imagined that Mrs Eddy's idealism lay elsewhere than in the true idea of God?

A symphony unfolds to the musician as one vast integrated flow of sound. But were the music not based on the simple fundamentals of the musical system, and were not this system implicit in every note and chord, there would be no ultimate musical creation for the musician to listen to. So it is with *Science and Health* in its revelation of the order, system, harmony, and beauty of life itself.

The order and flow of the text yields the order and simplicity of the system of ideas upon which the text is based. To consecrate thought to the capitalized terms for God as they unfold in relationship in their textual order is to touch the hem of the divine Science of man that is "without seam or rent." Through this study, the individual meanings of the terms themselves, as well as the way in which these relate with and reflect each other in order to teach us the unity of being, begin to be understood. The "numerals of infinity" and the "divine infinite calculus," as the analysis and synthesis of the one divine system, or body, are brought to light. In the pure Science of Christian Science, humanity finds its new-born identity in the self-revelation of the *idea of God*.

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