

The  
Subjective and Objective  
Operation  
of the  
Infinite One

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*By the same Author:*

The Science of the Scriptures, Volume I  
The Science of the Scriptures, Volume II  
Talks on the Epistles of John  
The Deep Things of God  
The Gospel of John—Its scientific aspect

*Abbreviations*

S. & H.	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings
No.	No and Yes
My.	The First Church of Christ, Scientist, and Miscellany

*Author's Note*

This pamphlet is published with the desire to share with others the inspiration gained through a realization of the simultaneous operation of the subjective and objective aspects of Science in its divine system. Its purpose is to help enrich the thought of students and broaden their study.

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# THE SUBJECTIVE AND OBJECTIVE OPERATION of the INFINITE ONE

In his first Epistle John makes an inspired declaration in regard to the subjective and objective nature of the Science of reality; he writes: "We love him, because he first loved us" (I John 4: 19). In other words, Love's consciousness impels the consciousness of Love. The Principle of divine Science is the infinite subject which includes within itself its own infinite ideal. This ideal, known as a whole to Principle only, is objectified as an infinitude of ideas which, although remaining subjective to the Mind in which they originate, must of necessity first appear objectively one to the other. The elucidation of any ideal subjective to the interpreter comes objectively to the one to whom it is being interpreted. This process therefore may be termed subjectively objective. Conversely, as an idea is understood by the one to whom it is presented it becomes subjective to his thought; therefore this process may be termed objectively subjective.

From the purely metaphysical standpoint the ideas through which divine Principle eternally interprets its own essential nature, appearing in pure Mind one to the other, lead thought from the objective viewpoint back to Principle itself thus fulfilling divine reflection<sup>1</sup>.

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<sup>1</sup> Talks on the Science of the Bible by John W. Doorly, Verbatim Report No. 48, Pages 4-6; No. 50, Pages 3-6.  
Talks by John W. Doorly at the Oxford Summer School 1949, Vol. II, Pages 140-145.

Without minimizing the necessity on the part of the student for a detailed study of the infinite categories of metaphysics (as symbolized in the Bible and elucidated in Science and Health) it is at the same time superimportant to remember that "the divine Principle of the universe [which] must interpret the universe" (S. & H. 272: 28) is already in operation and that the fact that it includes the answer to every problem constitutes the impulsion given to human thought to seek an understanding of the subject of real being. No single mathematical problem could ever be solved except the answer were already established within the subject itself; this also applies to the problem of being.

Speaking in general it will be found that there are two outstanding classes of thought among spiritual thinkers. Firstly, those in whom is evident a deep spiritual sense, an innate consciousness of the ever presence of the one infinite, or infinite One, whom men call God, and who rely on that sense to bring into their experience a realisation of the power of Spirit to heal and to bless; secondly, those who step by step learn to lift their thinking from a material to a spiritual sense of man and the universe through an ordered study of the details of the system of divine metaphysics. In other words, they feel they must work up to divine Principle through an understanding of the ideas of that Principle.

Those who belong to the first class of thought are more often than not successful in healing, but because they are ignorant of the details of the system of divine metaphysics through which Principle operates they are incapable of helping people to understand and thus identify for themselves the spiritual power which actually does the work.

The answer to this seeming divergence lies in the fact that both the subjective and objective approach to this vast subject is essential. Further, in spiritual actuality both aspects are in simultaneous operation. Those familiar with the fundamentals of the divine system have grasped the idea of development in thought in the divine infinite calculus from the Word to the Christ, from the

Christ to Christianity, and from Christianity to Science, but have they ever thought that this development is possible only because this infinite calculus is operating subjectively from divine Principle itself as the spontaneous action of Science, Christianity, Christ, and the Word?

In the paragraph which concludes her exegesis of Genesis 1: 1—2: 2 Mrs. Eddy writes:

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. 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, in which all sense of error forever disappears and thought accepts the divine infinite calculus (S. & H. 520: 3).

In this passage Mrs. Eddy presents the two points of view—the subjectively objective and the objectively subjective. Lines 3-11 illustrate the former, lines 12-15 the latter.

Before pursuing the subject on purely metaphysical lines let us for a moment consider a simple illustration of the simultaneous operation of the subjective and objective standpoints as symbolized in the action of a cliff railway. Both cars, one at the top and the other at the bottom of the cliff, move simultaneously; one cannot start without the other. The one at the top may be used to symbolize the subjective and the one at the bottom the objective point of view. These two cars meet in the middle of the track and as they pass one another their viewpoints change; that which previously was wholly subjective becomes subjectively objective, and that which was purely objective becomes objectively subjective.

Jesus' assertion that “. . . 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) illustrates the subject under discussion, while Peter makes the same point in his declaration that “one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3: 8). In Science there is no element of time, only the operation of infinite idea conceived subjectively and perceived objectively.

At his Summer School held in Oxford in the year 1949 John Doorly made the following prophetic statement:

Some day we're going to read “Science and Health” as Mrs. Eddy wrote it,—that is, from the standpoint of inspiration,—but it may take centuries. When Mrs. Eddy wrote her textbook, she was humble and pure enough to let the “Spirit of truth” use her; Truth just poured into her thought perfectly naturally. The process of elaboration and embellishment of the infinite theme of “Science and Health” will always go on, as Mrs. Eddy herself foresaw. When you and I have worked our way up through studying the details of the divine system, we shall eventually think subjectively from the divine standpoint, and then we shall appreciate “Science and Health” far more definitely and fully. As our thought becomes more and more cultured in the Word, the Christ, Christianity, and Science, our sense of “Science and Health” will come more and more into consonance with the spirit of the book (Oxford Summer School 1949, Vol. II, Pages 131-132).

On this same occasion John Doorly made a clear distinction between thinking in the realm of metaphysics, the realm of ideas, and thinking in the realm of Science in which the outlook is from Principle including *within itself* its infinitude of ideas.

Let us now take a look at the matrix which follows, a symbol devised by John Doorly to illustrate the operation of the divine infinite calculus in Christian Science, and try to define to ourselves, if only in some small measure, its subjective and objective operation through the blending of the synonymous terms for God in the Word, the Christ, Christianity, and Science.

This matrix is based on the fundamental orders of the synonymous terms for God as given in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. It illustrates the scientific way in which each divine order reflects the other. The ordered statements of the synonymous terms occur on the following pages of the textbook: 465: 10; 115: 13-14; 587: 6-7.

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE	
	Order	Manifestation	Reflection	Numerals of Infinity	
THE WORD	MIND SPIRIT SOUL 1	PRINCIPLE LIFE TRUTH LOVE 5	PRINCIPLE MIND SOUL SPIRIT 9	SOUL	LIFE 13
THE CHRIST	Identity	Translation	Reality	Infinite	Calculus
	SOUL PRINCIPLE LIFE 2	TRUTH LOVE SOUL SPIRIT 6	SPIRIT LIFE TRUTH 10	SPIRIT	TRUTH 14
CHRISTIANITY	Line	Plane	Space	Fourth Dimension	
	LIFE TRUTH 3	LOVE SOUL SPIRIT MIND 7	MIND SOUL SPIRIT LIFE TRUTH LOVE 11	MIND	LOVE 15
SCIENCE	Omnipotence	Omniscience	Omnipresence	Omni-action	
	LIFE TRUTH LOVE 4	SOUL SPIRIT MIND 8	LIFE TRUTH LOVE 12	PRINCIPLE 16	

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Science teaches that throughout eternity nothing is going on but the infinite activity of divine Principle, Life, Truth, and Love. This activity is fundamental to being and consists in Principle's eternal interpretation of itself. In Sections 13-16 of the Matrix (viewed fundamentally from the foundation of Principle) the term Love represents an infinite and perfect design made manifest through Mind. Mind consists in divine ideas. These ideas constitute Truth. Truth is reflected in the infinite calculus of Spirit, a calculus of ideas operating in infinite relationship one to the other, each one constituting a living expression of being, of Life identified by Soul. These expressions of being may be termed numerals of infinity since Life is infinite in individualization<sup>1</sup>.

<sup>1</sup> Mis. 104: 9-10.

The foregoing explanation summarizes the subjective point of view of divine Principle; but since the infinite subject must have an object (See S. & H. 304: 9-11) Principle's interpretation of itself in *Science* through its divine system, calculus, and numerals comes objectively to thought as the ordered understanding of divine revelation. The light of revelation impels the operation of the *Word* in its ordered stages of development, hence the eternal unfoldment in thought of the idea of God as Mind, Spirit, Soul, Principle, Life, Truth, Love (Matrix, Sections 1-4).

In its subjectively objective operation thought moves from Science to *Christianity* (Matrix, Sections 9-12) in which Principle reflects on itself and as parent of an infinitude of ideas identifies and demonstrates them as one infinite ideal, the ideal of Life, Truth, and Love. This sense of demonstration from the subjective point of view, Principle's eternal showing forth of its own essential nature, impels thought, which from the objective standpoint has arrived at some understanding of the nature of the divine Principle and idea of being through the revelation of the Word, to hear the message of the *Christ* with its promise of translation. This brings thought from Sections 1-4 of the Matrix to Sections 5-8.

Thought is now at the point (illustrated in the symbol of the cliff railway by the meeting of the two cars in the middle of the track) where the viewpoints change. That which started from the subjective sense of Science itself, operated subjectively in Christianity as reflection and demonstration, now becomes subjectively objective, coming with the authority and power of the Christ to impel thought which has glimpsed and accepted the divine idea to go forward and prove the truth of its vision in scientific Christianity in which "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14). Thus in Sections 5-8 of the Matrix we find the Christ operating from the subjectively objective viewpoint whilst in Sections 9-12 thought which has risen objectively from the Word to the Christ is becoming objectively subjective in Christianity by proving in numberless instances the allness of Spirit and the nothingness of matter.



From the subjectively objective point of view the healing power of the incorporeal Principle of being is *felt* at the point of the Word (Matrix, Sections 1-4)<sup>1</sup>, whilst from the objectively subjective standpoint thought which has risen to Science comprehends the system of divine and scientific metaphysics which demonstrates the healing power (Matrix, Sections 13-16)<sup>2</sup>.

The close student of the Christian Science textbook will be able clearly to trace this subjectively objective and objectively subjective pattern in every chapter. In a pamphlet of this description it is not possible to cover the whole subject, but a brief survey of the synonymous terms for God as used in the first chapter will serve as an example.

			Subjectively Objective	Objectively Subjective	
S. & H.	1:	1— 4:	2	Science	The Word
	4:	3—10:	16	Christianity	The Christ
	10:	17—13:	19	The Christ	Christianity
	13:	20—17:	15	The Word	Science

## SCIENCE AND THE WORD

(S. & H. 1: 1—4: 2)

In the opening paragraph of the chapter (S. & H. 1: 1-9) although Mrs. Eddy does not actually use the terms Soul and Life she introduces their tones from the standpoint both of *Science* and the *Word*. She writes of prayer as “an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love”. An “absolute faith” implies the spiritual understanding of Life as it is in Science identified through spiritual sense, the outcome of Soul (Matrix 13). This subjective operation

<sup>1</sup> Mis. 398: 23.

<sup>2</sup> S. & H. 146: 31-5.

of Life and Soul in 'Science as the Word' impels thought to rise to the understanding of individual identity with Principle as indicated by the terms Soul, Principle, Life in the Word (Matrix 2). The divine impulsion of Principle as operative through Life and Soul in Science alone induces the "unselfed love" which enables human thought to lay down the mortal concept of life, a process which begins in the Word.

*S. & H. 1: 10-14.* This paragraph contains the first reference to a synonymous term for God, that of Mind. Mrs. Eddy writes: "Thoughts unspoken are not unknown to the divine Mind", thus indicating from the viewpoint of *Science* that every thing, or thought, is already embraced in and made manifest by the Mind that is Love (Matrix 15). From the standpoint of the *Word* Mind constitutes the light of intelligence in which right desires unfold and ripen into fruition in the order of spiritual development (Matrix 1).

*S. & H. 2: 1-14.* The next synonymous term to come into the picture is that of Love. The passage reads: "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love". Considered in *Science* "unchanging wisdom and Love" are to be found in its Christianity aspect (Matrix 15) in which the tones of Love and Mind in direct relation one to the other subjectively govern thought. The passage continues: "We can do more for ourselves by humble fervent petitions, but the All-loving does not grant them simply on the ground of lip-service, for He already knows all". "Humble fervent petitions" occur in the *Word* as the outcome of the wisdom which impels human thought to turn to the light of divine intelligence, a light that leads to a fulfilled understanding of the nature of God as Love (Matrix 1 and 4).

*S. & H. 2: 15-22.* The term Truth is next introduced in the phrase, "Goodness attains the demonstration of Truth." *Science* constitutes the infinite calculus of Truth (Matrix 14), whilst the *Word* leads thought to acceptance of its demonstration (Matrix 3).

From the standpoint of Science (Matrix 15) the use of the term Mind in the conclusion of the paragraph conveys a limitless sense of the ever-operative infinite One, an understanding gained through the Word (Matrix 1) in which the irresistible development of spiritual understanding overrules the erroneous belief in a humanized sense of Deity.

*S. & H.* 2: 23-30. In this paragraph the terms Love and Mind again occur. From the standpoint of *Science* (Matrix 15) the passage conveys the idea of fulfilled perfection, whilst “unspoken desire” as expressed in the *Word* brings thought to “the source [Mind] of all existence and blessedness [Love] (Matrix 1 and 4).

*S. & H.* 2: 31-11. Reference next is made to Principle with “The spiritual mathematics” as marginal heading to the paragraph. From the standpoint of *Science* every calculation is included in omni-active Principle (Matrix 16), whilst the order of the *Word* affords the rule which guides thought in the solution of the problem of being (Matrix 2).

*S. & H.* 3: 12-26. The term Mind is once again introduced. From the aspect of *Science* (Matrix 15) Mrs. Eddy describes this Mind as infinite, that which includes, and therefore already knows, all. Further she implies that in order to partake of that knowing, which is virtually *having*, thought must use the good made available through the divine order of the Word (Matrix 1).

*S. & H.* 3: 27-2. Life, Truth, and Love, the combination of terms which expresses the threefold essential nature of divine Principle, also denotes the first cardinal point in absolute Christian Science—“the Word of Life, Truth, and Love” (*S. & H.* 577: 13), Life, eternal cause, Truth, the infinite idea, or effect, of that eternal cause, and Love, its fulfilled and infinite perfection<sup>1</sup>.

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<sup>1</sup> The Pure Science of Christian Science by John W. Doorly.

(First Edition) Page 20: 22—24: 12.

Pages 43-44.

(Second Edition) Page 24: 34—28: 26.

Pages 65-67.

At the level of Christian Science from the subjectively objective point of view the inspiration of Life in *Science* brings thought into the consciousness of Truth operating in Love's perfect and infinite design (Matrix 13, 14, 15). From the objectively subjective standpoint in the *Word* gratitude for the nature of this living Principle opens the way to enjoyment of its blessings (Matrix 4).

The passage concludes with a reference to Truth and Love, the combination of terms which Mrs. Eddy uses to indicate absolute Christian Science itself—Truth embraced in Love, its perfect Principle. In Christian Science this divine system of ideas is understood through the infinite calculus of Truth (Matrix 14) operating in Love's infinite plan (Matrix 15). The *Word* constitutes the initial process which leads thought to this understanding (Matrix 4)<sup>1</sup>.

## CHRISTIANITY AND THE CHRIST

(S. & H. 4: 3—10: 16)

S. & H. 4: 3-16. On line sixteen Mrs. Eddy uses the term Love. From the subjectively objective standpoint *Christianity* establishes the sense of universality in which every idea partakes of the good reflected by every other idea in Love's infinite plan (Matrix 11). From the objectively subjective point of view thought that is obedient in following the *Christ* example finds itself coincident with the divine nature (Matrix 7).

S. & H. 4: 17—5: 28. Further use of a synonymous term is not made until line twenty four on page five, but the statement, "We reach the Science of Christianity through demonstration of the divine nature" (4: 22) indicates a wonderful blending of *Christianity* and the *Christ*. The terms Truth and Life (5: 24) define the office of the Christ as the Son of God (Truth) and the Son

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<sup>1</sup> Talks on the Science of the Bible by John W. Doorly, Verbatim Report No. 55, Pages 5-7.

of man (Life), thus illustrating both the reflection of the divine nature in Christianity (Matrix 10) and the acceptance of the idea of its coincidence with the human in the Christ (Matrix 5).

*S. & H. 5: 29-10.* The synonymous terms next to come into focus are those of Love and Principle. Mrs. Eddy not only declares that "divine Love corrects and governs man", but indicates in the sentence which follows that Love is divine Principle. Operating as Love in *Christianity* (Matrix 11) Principle naturally and spontaneously governs man (Matrix 9), whilst from the *Christ* point of view its office is to chasten and reform (Matrix 7 and 5).

*S. & H. 6: 11-16.* The term Principle occurs once again. Mrs. Eddy declares that "to reach heaven, the harmony of being, we must understand the divine Principle of being"; the definition of "Heaven" in the Glossary to Science and Health includes a reference both to "harmony" and "government by divine Principle" (See *S. & H. 587: 25-27*). From the subjectively objective viewpoint in *Christianity* man's harmony is established in the fact that Principle governs its reflection (Matrix 9). From the objectively subjective standpoint this truth urges on human thought the acceptance of the *Christ* translation. Divine Principle initiates this translation (Matrix 5).

*S. & H. 6: 17-22.* *Christianity* establishes the subjective sense of Love as universal and impartial (Matrix 11), whilst the *Christ* indicates that the understanding of the divine nature alone absolves from sin (Matrix 7). True forgiveness is a process of *giving-for* (See Isaiah 61: 1-3), the giving to every individual of the true idea of being in exchange for its misconception, in other words translation from matter into Mind.

*S. & H. 6: 23-16.* Although no synonymous term for God occurs in this passage it presents a vivid picture of the *Christ* uncovering and rebuking error, whilst in *Christianity* the true concept of zeal, "the reflected animation of Life, Truth, and Love" (*S. & H. 599: 4*), overrules its misconception, "Blind enthusiasm; mortal will" (*S. & H. 599: 5*).

S. & H. 7: 17-26. The term Soul is for the first time introduced into the chapter in a reference to spiritual sense as opposed to "material ecstasy and emotion". From the subjectively objective point of view *Christianity* (Matrix 11) involves the Soul-sense which naturally and normally identifies thought with the "all-hearing and all-knowing Mind", whilst from the other standpoint the divine influence of the *Christ*, "ever present in human consciousness" (See S. & H. xi: 15-21) guides thought in its advancing understanding (Matrix 7).

The text continues in the aspects of *Christianity* and the *Christ* but no further synonymous term comes into use until page nine.

S. & H. 9: 17-24. In this passage Mrs. Eddy refers to the relinquishment of the mortal concept of life. She not only declares this to be "the El Dorado of Christianity" but that "it involves the Science of Life". The operation of the "Science of Life" in *Christianity* (Matrix 12) impels acceptance of the idea of Life as Father in the *Christ* (Matrix 5). Advancing thought perceives the manifestation of the divine Principle, or Person, first at the point of Life. The recognition on the part of the individual of Life as Father is the prime essential in the overcoming of belief in mortality. From the subjectively objective point of view in *Christianity* "the divine control of Spirit" is necessarily imposed by reflection, likewise the mastery of Soul (Matrix 9). From the objectively subjective viewpoint of the *Christ* this divine control and mastery are the outcome of translation (Matrix 7).

S. & H. 9: 25-4. From the subjectively objective viewpoint in *Christianity* the term Truth represents a wholly spiritual idea of manhood (Matrix 10). If accepted in the *Christ* it becomes the example which leads thought from an objective to a subjective sense of this divine ideal (Matrix 6).

S. & H. 10: 5-13. The "unction of Spirit in demonstration of power" is the outcome of *Christianity* in its subjectively objective operation (Matrix 11). From the objectively subjective point of view the *Christ* qualifies human thought to receive this unction (Matrix 7).

S. & H. 10: 14-16. *Christianity* presents “a higher understanding of the divine Life” (Matrix 10). The *Christ* opens the door to this understanding (Matrix 5).

## THE CHRIST AND CHRISTIANITY (S. & H. 10: 17—13: 19)

S. & H. 10: 17-4. The aspects now change. From the subjectively objective standpoint thought moves from *Christianity* to the *Christ* and from the objectively subjective point of view from the *Christ* to *Christianity*. Operating in this context from the standpoint of the *Christ* Love (Matrix 7) fulfils the office of that *Christ* as “the divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10), in other words, to “punish sin”, whilst in *Christianity* thought learns of the necessity for the ultimate obliteration of the entire mortal concept (Matrix 11).

S. & H. 11: 5-20. From the subjectively objective point of view in the *Christ* Principle impels exact calculation (Matrix 5). The infinite calculus of Truth admits of no error; operating in the *Christ* translation it “wipes it out” (Matrix 6). In *Christianity* from the objectively subjective point of view Truth demonstrates the reality of manhood (Matrix 10) in proof of sinless identity with Principle (Matrix 9).

S. & H. 11: 21-32. The *Christ* not only constitutes “unalterable Truth” (Matrix 6) but translates this Truth to the point of diversified, classified, and individualized ideas which constitute the understanding of Truth (Matrix 6). The understanding of any specific idea of Truth destroys its misconception. Spiritual understanding as expressed and demonstrated in *Christianity*, the realm of true manhood (Matrix 11), satisfies the desire for holiness by bringing thought “into all Truth”. Since *all* Truth signifies *no* error *Christianity* ultimately destroys belief in evil in its entirety.

*S. & H. 12: 1-15.* In the *Christ*, from the subjectively objective point of view, Truth (Matrix 5) operates as enlightened understanding, the understanding of “the divine healing Principle as manifested in Jesus” (Matrix 5), thus serving as example for all mankind, whilst in *Christianity* thought, having risen from an objective to a subjective sense of Truth (Matrix 12) follows that example by accepting the Science which establishes positive proof of man’s unity with his Principle (Matrix 9). Jesus’ “deep and conscientious protests of Truth” (Matrix 5) were made not only from the divine standpoint and its correlative at the human level<sup>1</sup> but also in support of the fact of “man’s likeness to God” (Matrix 11) thus confirming his inclusion in the divine system of ideas embraced in Love, their perfect Principle, as evidenced in Truth and Love, absolute Christian Science itself. At the human level the Christ establishes the fact of this divine ideal (Matrix 6) whilst *Christianity* gives proof of its unity with the Principle whose highest definition is found in Love (Matrix 12).

*S. & H. 12: 16-26.* Reference to the drug which “borrows its power from human faith and belief” suggests subtraction, a process illustrative of the order of the *Christ* translation in which idea borrows spiritual quality and quantity from its divine Principle (Matrix 5). Because its nature is Love (Matrix 5) that Principle loves to give and all that it gives is good. That which is borrowed from divine Principle, or Love, in the order of the *Christ* translation is returned in *Christianity* (Matrix 12) in proof of the fact that Principle and idea is forever one (Matrix 9)<sup>2</sup>.

*S. & H. 12: 27-19.* From the subjectively objective standpoint in the *Christ* translation divine Love adapts itself to meet the human need (Matrix 7), whilst in *Christianity* “those who are athirst for the life-giving waters of a true divinity” (No. v: 9) enter into a fulfilled realisation of omnipresent Love operating in the realm of divine metaphysics (Matrix 11). Because that realm consists in an infinitude of divine ideas available to each other through infinite reflection it is one in which there is no need.

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<sup>1</sup> My. 217: 16—218: 20.   <sup>2</sup> S. & H. 465: 16-1.



## THE WORD AND SCIENCE

(S. & H. 13: 20—17: 15)

S. & H. 13: 20-32. At this juncture, in fulfilment of its subjectively objective movement, thought arrives at the incorporeal *Word*, whilst from its objectively subjective viewpoint it finds itself in *Science*. “Infinite, incorporeal Love, to whom all things are possible” (Matrix 4) impels ordered development of the incorporeal idea of being, whilst thought which has risen from the Word to the Christ, and from the Christ to Christianity, now grasps the marvels, “wonders”, of Science contained in Love’s infinite plan<sup>1</sup> (Matrix 15). In the light of these “wonders” thought glimpses the glory of the divine standpoint, illustrated in this context by “the divine Principle, Love”. It will be remembered that this combined term denotes the fourth side of “the city foursquare”, a figure which Mrs. Eddy describes as representing “the light and glory of divine Science” (S. & H. 575: 9). At the human level the dispelling of ignorance of the true nature of God and of man begins in the light of the Word in which divine Principle (Matrix 2) is identified as the incorporeal creator whose incorporeal creation is fully expressed in Love (Matrix 4). In Science this incorporeal creation, embraced in Love’s infinite plan (Matrix 15), rests in the omni-action of Principle (Matrix 16). Truth reveals (Matrix 4) and interprets (Matrix 14) this incorporeal creation. Its interpretation in Science enables thought to cognize “life in Soul” (Matrix 13), “not in body” (Matrix 2).

S. & H. 14: 1-11. From the subjectively objective viewpoint in the *Word Spirit* (Matrix 1) operates as the firmament which separates the incorporeal idea of being from a false corporeal concept, whilst *Science* demonstrates the onliness of Spirit in the infinite calculus (Matrix 14). Life, as revealed and demonstrated in the Word (Matrix 3), is spiritually understood and identified as immortal in Science (Matrix 13). Obedience to the law of Love in the Word (Matrix 4) results in government by that Love in Science

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<sup>1</sup> S. & H. 591: 21-22.

(Matrix 15). In both instances Love signifies Spirit only (Matrix 1 and 14).

*S. & H.* 14: 12-24. Considered from the subjectively objective standpoint in the *Word* thought is spiritualized at the point where it identifies and individualizes Life as incorporeal (Matrix 2). From the objectively subjective viewpoint in *Science* “single moment[s]” of spiritual consciousness are multiplied in the continuous operation of the numerals of infinity which, having become subjective to thought, identify Life eternal (Matrix 13).

From the subjectively objective point of view “the body is [for the first time] controlled by spiritual Life, Truth, and Love” when thought accepts the incorporeal idea of being (Matrix 4), whilst from the objectively subjective standpoint this divine control becomes consistent when Life is identified through spiritual sense alone (Matrix 13), when Truth is reflected in the divine infinite calculus (Matrix 14), and when Love’s perfect plan is made manifest in the fourth dimension of spiritual thought (Matrix 15).

It will be remembered that in the seventh day of creation, characterized by Love, there are but two tones—Love as Truth and Love as Love. From the subjectively objective point of view “the Ego is absent from the body, and present with Truth and Love” in the seventh day state of consciousness (Matrix 4), whilst thought which has travelled in the objectively subjective direction finds itself in *Science* (Matrix 14 and 15) at the juncture where Christian Science, representing the application of Truth to the human problem, touches absolute Christian Science in which the infinite relationships of Principle and idea are understood and demonstrated unencumbered by any phase or form of materiality.

The “prayer of Soul” uttered in the *Word* (Matrix 2) is fully answered in *Science* (Matrix 13).

*S. & H.* 14: 25-30. In divine *Science* the *Word* is focused in Life, eternal being. In Christian Science this incorporeal *Word* separates thought from “the belief and dream of material living” (Matrix 4), while *Science* endows it with the power of a full

spiritual understanding of Life as interpreted through numerals of infinity (Matrix 13).

*S. & H.* 14: 31-13. From the subjectively objective point of view in the *Word* "the sanctuary of Spirit" denotes purity, consecration of thought to the divine order in which ideas of reality unfold (Matrix 1), whilst from the objectively subjective standpoint in *Science* it signifies the exactitude of the infinite calculus in which these ideas combine (Matrix 14).

Operating in the incorporeal *Word* the "door" of this sanctuary, which "shuts out sinful sense", "lets in Truth, Life, and Love", a foretaste of the Christ in absolute Christian Science. At the point of fulfilment in the *Word* (Matrix 4) "thought accepts the divine infinite calculus" (*S. & H.* 520: 14) and in *Science*, the point at which the threefold essential nature of the infinite touches the absolute, that Christ, or calculus, operates as Truth expressed in Life and perfected in Love (Matrix 14, 13, 15). "Closed to error" in the *Word* (Matrix 4) the door of this sanctuary is "open to Truth" in *Science* (Matrix 14)<sup>1</sup>. "Lips must be mute and materialism silent" in order to hear the divine *Word* (Matrix 1) with its message of *Science* (Matrix 14).<sup>2</sup> "Audience with Spirit" is the first essential to entry into the realm of the divine Principle, Love, the realm of divine *Science*.

*S. & H.* 15: 14-24. From its subjectively objective standpoint in the *Word* (Matrix 4) thought is endued with the wisdom which ultimately leads to a realisation of absolute Christian Science, as indicated by the terms Truth and Love. Unceasing prayer is fully answered in *Science* (Matrix 14, 15), the point at which thought merges into that higher understanding<sup>3</sup>.

*S. & H.* 15: 25-6. The subjectively objective viewpoint, fulfilled in the *Word*, establishes unerring Truth (Matrix 3); operating in *Science* from the objectively subjective standpoint its calculations are exact (Matrix 14).

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<sup>1</sup> *Mis.* 161: 4; 165: 7-16.   <sup>2</sup> *S. & H.* 505: 7-8; 16-17.

<sup>3</sup> *S. & H.* 519: 16-21.

*S. & H.* 16: 7—17: 15. Mrs. Eddy's spiritual interpretation of the Lord's Prayer is consistent with the scientific structure of the chapter. From the subjectively objective point of view Love (17: 7) fulfils the order of the *Word* (Matrix 4). The question then may well arise as to why this term is used in the sixth rather than in the seventh statement of the prayer. May not the answer lie in the fact that in the sixth stage of the divine order of unfoldment the perfection of creation is complete (See *S. & H.* 518: 24-6). It will be remembered that Mrs. Eddy's exegesis of the sixth day not only contains the full seven tones of the divine order but also the diagonal picture of the Matrix—"The Word as the Word", "The Christ as the Christ", "Christianity as Christianity", and "Science as Science"—the complete fulfilment and operation of the divine system. From the objectively subjective standpoint in *Science* Love fulfils the perfect interpretation of the design in which the plan of scientific metaphysics forever operates (Matrix 15). The terms Life, Truth, Love, as used in the last line, constitute a wonderful climax to the prayer. If, as is suggested, this line is an addition (See 16: 11-14) may this not be interpreted as a completion of the symbolization of the subjective and objective operation of the four-fold calculus, since it increases the statements in the prayer itself from seven to *eight*.

Life, Truth, Love, terms which indicate the essential nature of the Principle of divine Science, impel revelation of this Principle in the *Word* in Christian Science (Matrix 4), whilst its operation in a divine system is brought to perfection in *Science* (Matrix 13, 14, 15).

In this short pamphlet the writer has only been able to touch lightly on one of the many facets and implications of the Matrix, the *initial* study of which involves consideration of the blendings of the four orders in their vertical aspect. It might be said that this vertical presentation in four columns is tantamount to putting the

operation of the Word, the Christ, Christianity, and Science on "slow motion" in order accurately to follow the movements of spiritually scientific thought.

Other aspects of the Matrix involve its horizontal presentation which depicts the synonymous terms for God operating in the four-dimensional calculus both from the subjectively objective and objectively subjective viewpoints; also the diagonal picture which accentuates the intrinsic import of each aspect. Viewed from the diagonal standpoint the Word is found to be one-dimensional, the Christ two-dimensional, Christianity three-dimensional, and Science four-dimensional. As thought advances in spiritual understanding the implications of these and many other different viewpoints will become apparent and spontaneity in calculation in spiritual Science proportionately increase.

The picture portrayed in this pamphlet may seem vast, and indeed it is, but if the idea it presents is allowed slowly to unfold, "here a little, and there a little" (Isaiah 28: 10), it will open up endless vistas of Science. The student is advised to take the chapter which has been analysed in this way in small doses rather than to attempt to grasp the subject at one reading, also to remember Mrs. Eddy's words, "Truth cannot be stereotyped; it unfoldeth forever" (No. 45: 27).