

**Discovering Infinity**  
**Volume 3A:**

**June 2010 Edition**

**Universal Divine Science:**  
**Spiritual Pedagogicals:**  
**The Science of the Sublime**

A science discovery series  
by Rolf A. F. Witzsche

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Published by Cygni Communications Ltd.  
 North Vancouver, BC, Canada  
 (<http://books.rolf-witzsche.com>)  
 ISBN: 1-897046-94-4  
 cover image by Corel Corp.

### The scientific process for knowing the Truth

A vast pedagogical structure for discovery and scientific and spiritual development was created in the late 1800s that had remained largely hidden for over 100 years. Its author, Mary Baker Eddy, named the science involved, Divine Science. She 'poured' all of her major works into this single structure as constituent elements of it, but always kept the form of it merely outlined to be brought to light in future ages by the process of discovery itself -- a kind of "excelsior extension" of which she said, "its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance... love catching a glimpse of glory."

The research book presented here documents the research work of researcher Rolf A. F. Witzsche, since the early 1980s. It is presented in honor of Mary Baker Eddy, the creator of the pedagogical structure between the years 1866 and 1910. The book is also presented in honor of John Doorly who made the first faint discoveries of the existence of the pedagogical structure in 1940s, and in honor of Howard Meredith who made the breakthrough discoveries in the 1980 of the full structure resulting from painstaking work, keen insight, attention to details, prayer, watching, going the extra mile, and sharing the discoveries with scientific honesty and integrity.

The research book documents what came to light by the work of an individual researcher, Rolf A. F. Witzsche. It does not represent a specific dogma, or the perception of a group, a church, an institution or elite authority, or the perception of other researchers, individually or collectively.

The book, *Universal Divine Science: Spiritual Pedagogicals*, is Volume 3A of the research series, *Discovering Infinity*.

The research series, *Discovering Infinity*, was originally created over the span of two decades, beginning in the late 1980s, and was updated periodically. The series is structured as two sets of three volumes, with each set corresponding to the three-step sequence of *Hell*, *Purgatory*, and *Paradise* that we find in the poetic trilogy the *Divine Comedy* by Dante Alighierie created in the early 1300s. The first set of three volumes of the series *Discovering Infinity* represents the view of Dante's "pilgrim," while the second set represents the view of his "guide." In some cases a volume of this series is made up of several distinct books. For more details, see the appendix: *About the research series, Discovering Infinity*.

In parallel with the research series *Discovering Infinity* a series of twelve novels with the summary title, *The lodging for the Rose*, was created. The platform of the novel was deemed necessary for this different venue of exploration since the real dimension of love tends to become lost on any kind of theoretical platform, rather than be born out as a light to uplift civilization from the grassroots level up. The individual titles of the series of novels are shown in the appendix: More works by the author. The series *The Lodging for the Rose* has two individual novels leading into it as a kind of preface that is gently opening the portal to the Principle of Universal Love, which is the main theme of the series of twelve novels. The Principle of Universal Love is the thread that ties both series together.

# Contents

<b>Chapter 1 -</b>	
<b>Mind is Love</b> .....	<b>10</b>
Foundation for a Renaissance. ....	11
Paradox 1 - Science as a religion. ....	15
Paradox 2 - The undiscovered science .....	16
Paradox 3 - The hidden pedagogical .....	17
Paradox 4 - The paradox of the Glossary. ....	19
Paradox 5 - Certifying Science. ....	19
The related paradox of institutionalized marriage. ....	21
Who was Mary Baker Eddy? .....	22
What is Spirituality? What is a Human Being? .....	30
Providing the building blocks .....	36
Mary Baker Eddy's books and her pedagogical structure. ....	38
From Shadows to Reality. Plato's allegory of the cave. ....	41
<b>Chapter 2 - The basic architecture of the Structure Foursquare</b> .....	<b>44</b>
The core definitions for the matrix. ....	46
The significance of Christ and Christmas. ....	47
The significance of the Manual of the Mother Church .....	48
Christian Science, or divine Science? .....	49
<b>Chapter 3 - The nature of rows and columns</b> .....	<b>52</b>
<b>Chapter 4 - The rows: Four horizontal cardinal points</b> .....	<b>54</b>
Heaven/Day - Kingdom of Heaven/Morning - Earth/Evening - Hell/Night .....	56
Good IS omnipotence, omniscience, omnipresence, omni-action .....	59
The four 'levels' - Divine Reality, Christ Science, Christianity's Morality, and mortal Depravity dissolved in Christian Science. ....	59
<b>Chapter 5 - The columns: Four vertical development streams</b> .....	<b>61</b>
For additional aspects: God is "incorporeal, divine, supreme, infinite" .....	62
The four rivers are: Pison, Gihon, Hiddekel, and Euphrates. ....	62
Northward, Eastward, Southward, and Westward. ....	63
The general nature of the four columns. ....	65
<b>Chapter 6 - Extended definitions for the rows</b> .....	<b>68</b>
The developmental connection across the rows. ....	70
The practical and political implications of the cardinal points of the four rows. ....	70
The significance of the fourth row: Christian Science. ....	70
The significance of the third row: Christianity, the moral domain. ....	75
The significance of the second row: The Christ. ....	78
The significance of the first row: The Word of Life, Truth, and Love. ....	80
<b>Chapter 7 - Transitions between the rows</b> .....	<b>82</b>
The lowest row - Christian Science - in respect to healing. ....	89
The third row - Christianity - in respect to healing. ....	92

The foundation for morality .....	101
The second highest row: The Christ .....	105
The science of Divine Science .....	111
The highest row: The Word .....	115
Four divine aspects for the rows .....	121
Practicality .....	122
Creative discoveries .....	123
<b>Chapter 8 - Development in the columns .....</b>	<b>131</b>
The practical significance of the columns .....	133
The first column: labeled "The Word." .....	134
The second column: labeled "Christ." .....	135
The third column: labeled "Christianity." .....	139
The fourth column: labeled "divine Science." .....	145
<b>Chapter 9 - The relationship of the columns to each other .....</b>	<b>158</b>
The flow to the center .....	158
The pedagogical structure as a whole .....	165
<b>Chapter 10 - God and man: A relationship of Mind, idea, and reflection .....</b>	<b>168</b>
Man's responsibility towards God and oneself: To understand Truth .....	169
Mankind cannot be understood aright without the full acknowledgment of its boundless potential. ....	171
What happens when the equality between the columns is established, and maintained? .....	171
Christian Science Practice .....	172
<b>Chapter 11 - The scientific acknowledgement of Divine Love .....</b>	<b>173</b>
The salutation, "beloved." .....	184
The state of the union. ....	190
<b>Chapter 12 - The Science of Peace .....</b>	<b>193</b>
Advanced scientific concepts .....	193
A dynamic structure for scientific and spiritual development. ....	194
A platform for peace .....	194
Group 1: The Textbook Group .....	197
Foundations for formal teaching .....	202
The Recapitulation Group .....	203
The Christian Science Platform Group .....	204
The infinite stage - The 144-element Glossary structure. ....	204
Five types of dual definitions .....	204
(Type 1) - The horizontally separated duality .....	207
(Type 2) - The vertical separated duality .....	208
(Type 3) - The indivisible duality, a compound definition .....	210
BURIAL - a Type 3 compound (dual) definition. ....	210
EUPHRATES - a Type 3 compound (dual) definition. ....	211
(Type 4) - The superimposed (compound) dual definition. ....	216
(Type 5) - The two-directional dual definition. ....	218
Summary of dual definitions (see Appendix G2) .....	219
The seven-pointed stars in the crown. ....	219
Biblical Names in the Glossary. ....	221

The names related to Noah. ....	222
The significance of Noah ....	223
Names related to Jacob. ....	223
About this book, in relationship to Mary Baker Eddy .....	230
<b>Chapter 13 - The Science of Joy .....</b>	<b>232</b>
Advanced social concepts .....	232
Exploring the Birds in Christ and Christmas .....	232
The Names of the 4 Birds on the Cross Beam .....	235
The Birds that are Flying Above the Cross. ....	236
Leah's Regression Begins .....	236
The White Bird Representing Jacob .....	237
The Principle of Universal Love .....	238
The Universal Repeat of the Israel Principle .....	238
The Birds Sitting on the Cross .....	239
The Levels of the Birds .....	239
The 10 Associate Terms for the 10 Birds .....	241
The Missing Two Birds .....	241
Above The Way .....	242
Prayer in the Church .....	242
Healing in the Temple .....	244
The Balance Between Church and Temple .....	245
<b>Chapter 14 - The Science of Power .....</b>	<b>247</b>
Advanced sexual concepts .....	247
Is sex a necessary factor in divine Science? .....	249
The sexual dimension of the children of Jacob .....	250
Sex and Marriage separated .....	257
Separate development processes for sex and marriage .....	259
Christ Jesus' warning .....	263
On splitting up marriage and sex. ....	264
Sex in Spirit .....	264
<b>Chapter 15 - The Science of Healing .....</b>	<b>267</b>
Combining all structures and definitions .....	268
Why do we need such a vast pedagogical structure? .....	270
The wider sphere of healing .....	272
A personal view of the foursquare structure .....	276
Healing the wind that threatens the global financial collapse .....	279
Healing society of the wind of fascism .....	282
The long-standing imperial policy of intention to cause permanent genocide .....	285
The universal center of the pedagogical structure .....	290
which everything flows towards .....	290



<b>Postscript: The Song of Life in Divine Science .....</b>	<b>291</b>
A Song Spanning Three Eons. ....	291
The Three Eras of the Current Eon - three movements of the Symphony of Life .....	292
The First Movement, the Paleozoic Era. ....	292
The Second Movement, the Mesozoic Era. ....	293
The Third Movement, the Cenozoic Era. ....	294
Mankind is the Child of the Ice Age. ....	295
Is the current warm period special? .....	295
Children of the Holocene. ....	296
Divine Science is not philosophy .....	298
<b>References Index .....</b>	<b>303</b>
<b>Overview - The Basic Architecture: .....</b>	<b>308</b>
The Basic Architecture of the Pedagogical Structure: .....	308
<b>The Textbook Group.....</b>	<b>312</b>
<b>The Recapitulation and Bible Lesson Group .....</b>	<b>314</b>
Appendix: 1 - Locating Recapitulation and the Bible Lesson topics .....	317
<b>The Christian Science Platform Group: .....</b>	<b>318</b>
<b>The Platform 1st Row .....</b>	<b>319</b>
<b>The Platform 2nd Row .....</b>	<b>320</b>
<b>The Platform 3rd Row .....</b>	<b>321</b>
<b>The Platform 4th Row .....</b>	<b>322</b>
Appendix: 2 - Locating the Manual of the Mother Church .....	323
Appendix: 3 - Locating the Christian Science Platform (vs. mortal mind) .....	324
<b>The Moral Platform and the Coming Ice Age .....</b>	<b>325</b>
The Moral Platform, Related to the Four Rows: .....	325
The Moral Dimension of the Ice Age Challenge: .....	328
<b>Appendix: A - Rows and Columns .....</b>	<b>333</b>
<b>Appendix: A1 .....</b>	<b>334</b>
<b>Appendix: A2 .....</b>	<b>337</b>
<b>Appendix: A3 .....</b>	<b>340</b>
<b>Appendix: A4 .....</b>	<b>341</b>
<b>Appendix A8 - Geographic orientation .....</b>	<b>342</b>
<b>Appendix: A9 .....</b>	<b>344</b>
Appendix: B - The four cardinal points, defining the rows .....	345

Appendix: C - The four 'sides' defining the columns as development streams .....	346
Appendix D: The 16 sections of the textbook chapters and the Lord's Prayer in relationship with her pedagogical structure and its visual metaphors .....	347
Appendix E: The 16 sections of the Church Manual by Mary Baker Eddy in relationship with her pedagogical structure and its visual metaphors .....	348
Appendix: F - Locating the textbook chapters, Lord's Prayer, and Church Manual .....	349
Appendix: F1 - locating the paintings and verses from Christ and Christmas .....	350
Appendix: F3 - locating references to "Marriage" and "Sex" .....	351
Appendix: F4 - locating my novels and research works .....	353
Appendix G - What's in the Glossary .....	354
Appendix: G1 - the crown in Christ and Christmas and Mary Baker Eddy's seal. ....	355
Appendix G3 - Placing the 7 days of creation and the 7 synonyms for God .....	357
<b>Appendix G9 - relating the days of creation with the synonyms for God .....</b>	<b>358</b>
Appendix: G2 - The 5 types of dual definitions in the Glossary .....	359
Appendix R - The 10 Birds in Christ and Christmas .....	360
<b>Textbook Chapters References: .....</b>	<b>361</b>
List of textbook Chapters: .....	361
Christ and Christmas .....	362
<b>4000 Chapter 1: Prayer .....</b>	<b>365</b>
Star of Bethlehem .....	366
<b>3000 Chapter 2: Atonement and Eucharist .....</b>	<b>367</b>
Christ Healing (first half applies) .....	368
<b>2000 Chapter 3: Marriage .....</b>	<b>369</b>
Christ Healing (second half applies) .....	370
<b>1000 Chapter 4: Christian Science versus Spiritualism .....</b>	<b>371</b>
Seeking and Finding .....	372
<b>0400 Chapter 5: Animal Magnetism Unmasked .....</b>	<b>373</b>
Christmas Eve (first half applies) .....	374
<b>0300 Chapter 6: Science, Theology, Medicine .....</b>	<b>375</b>
Christmas Eve (second half applies) .....	376
<b>0200 Chapter 7: Physiology .....</b>	<b>377</b>
Christmas Morn .....	378
<b>0100 Chapter 8: Footsteps of Truth .....</b>	<b>379</b>
Christian Science Healing (first half applies) .....	380
<b>0040 Chapter 9: Creation .....</b>	<b>381</b>
Christian Science Healing (second half applies) .....	382
<b>0030 Chapter 10: Science of Being .....</b>	<b>383</b>
I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. - Christ Jesus .....	384
<b>0020 Chapter 11: Some Objections Answered .....</b>	<b>385</b>
Treating the Sick .....	386
<b>0010 Chapter 12: Christian Science Practice .....</b>	<b>387</b>
Christian Unity (part 1) .....	388
<b>0004 Chapter 13: Teaching Christian Science .....</b>	<b>389</b>
Christian Unity (part 2) .....	390
<b>0003 Chapter 14: Recapitulation .....</b>	<b>391</b>
Truth versus Error .....	392
<b>0002 Chapter 15: Genesis .....</b>	<b>393</b>
The Way .....	394

<b>ooo1 Chapter 16: The Apocalypse .....</b>	<b>395</b>
Appendix S - An example of the Gloarry applied .....	398
Appendix: X - An invidual personal perception of the foursquare structure .....	399
<b>Scientific translation of “Immortal Mind” and “mortal mind” .....</b>	<b>400</b>
<b>Glossary of Science and Health with Key to the Scriptures .....</b>	<b>401</b>
<b>The Christian Science Platform .....</b>	<b>408</b>
-1- The deific supremacy 330 .....	408
-2- The deific definitions 330 .....	408
-3- Evil obsolete 330 .....	408
-4- Life the creator 331 .....	408
-5- Allness of Spirit 331 .....	408
-6- The universal cause 331 .....	408
-7- Divine trinity 331 .....	408
-8- Father-Mother 332 .....	409
-9- The Son of God 332 .....	409
-10- Holy Ghost or Comforter 332 .....	409
-11- Christ Jesus 332 .....	409
-12- Messiah or Christ 333 .....	409
-13- The divine Principle and idea 333 .....	409
-14- Spiritual oneness 333 .....	409
-15- The Son's duality 334 .....	409
-16- Eternity of the Christ 334 .....	410
-17- Infinite Spirit 334 .....	410
-18- The only substance 335 .....	410
-19- Soul and Spirit one 335 .....	410
-20- The one divine Mind 335 .....	410
-21- The divine Ego 335 .....	410
-22- The real manhood 336 .....	410
-23- Indivisibility of the infinite 336 .....	410
-24- God the parent Mind 336 .....	411
-25- Man reflects the perfect God 336 .....	411
-26- Purity the path to perfection 337 .....	411
-27- True idea of man 337 .....	411
-28- Truth demonstrated 337 .....	411
-29- Adam not ideal man 338 .....	411
-30- Divine pardon 339 .....	411
-31- Evil not produced by God 339 .....	412
-32- Basis of health and immortality 339 .....	412
<b>Recapitulation .....</b>	<b>413</b>
~Question 1. - What is God?~ .....	413
~Question 2. - Are these terms synonymous?~ .....	413
~Question 3. - Is there more than one God or Principle?~ .....	413
~Question 4. - What are spirits and souls?~ .....	413
~Question 5. - What are the demands of the Science of Soul?~ .....	414
~Question 6. - What is the scientific statement of being?~ .....	414
~Question 7. - What is substance?~ .....	414
~Question 8. - What is Life?~ .....	414
~Question 9. - What is intelligence?~ .....	415
~Question 10. - What is Mind?~ .....	415
~Question 11. - Are doctrines and creeds a benefit to man?~ .....	415
~Question 12. - What is error?~ .....	416



~Question 13. - Is there no sin?~ .....	416
~Question 14. - What is man?~ .....	417
~Question 15. - What are body and Soul?~ .....	418
~Question 16. - Does brain think, and do nerves feel, and is there intelligence in matter?~ .....	418
~Question 17. - Is it important to understand these explanations in order to heal the sick?~ .....	420
~Question 18. - Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?~ .....	420
~Question 19. - Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?~ .....	421
~Question 20. - You speak of belief. Who or what is it that believes?~ .....	422
~Question 21. - Do the five corporeal senses constitute man?~ .....	422
~Question 22. - Will you explain sickness and show how it is to be healed?~ .....	424
~Question 23. - How can I progress most rapidly in the understanding of Christian Science?~ .....	425
~Question 24. - Have Christian Scientists any religious greed?~ .....	425
<b>About the research series: .....</b>	<b>427</b>
Discovering Infinity .....	427
<b>More works by the Author .....</b>	<b>431</b>
List of novels - focused on universal love .....	431
Books of single stories from the novles .....	431
Exploration books .....	431
Discovering Infinity .....	432

# Chapter 1 - Mind is Love

Mary Baker Eddy, the discoverer and founder of Christian Science, is regarded by many as the greatest religious leader and scientist in the field of scientific metaphysical healing in the 19th and 20th Century. She was a pioneer in many respects and still is so in our time. Her most extensive contribution remains to the present day virtually unknown, even after more than a hundred years of its existence. It exists in the form of a vast pedagogical structure for individual scientific and spiritual development that Mary Baker Eddy had made all of her major works contributory to. She has outlined her pedagogical structure extensively in numerous ways..

This book, Volume 3 of the research series **Discovering Infinity**, documents in detail what has been discovered about her pedagogical structure since the early 1980s. What is presented here is the work of a single individual researcher, Rolf A. F. Witzsche. It is not the product of a collective group or institution, or the democratic consensus of a panel that represents a specific viewpoint. It is a pioneering effort with no limits imposed by anyone, presented with the utmost scientific honesty and the greatest possible attention to the details of the outline, associated structures, and metaphors that Mary Baker Eddy has created, which altogether furnish a pedagogical structure for scientific and spiritual development that in my estimation is the greatest pedagogical device created in the entire history of mankind. The work presented here is one man's journey of exploration into a land of profound spiritual concepts that has been charted in significant detail by the greatest scientific explorer in modern times.

Mary Baker Eddy's part in developing the pedagogical structure, based on the historic platform of the biblical city foursquare spanned a 44-year timeframe from 1866 to 1910. She presented the details and left the unfolding to future ages when scientific consciousness would be ready for the challenging discoveries and be prepared to move with what the pioneer had provided. While she may have hoped that the process of discovery would begin in her time, it took nearly a hundred years before it would begin, and even now one finds oneself a pioneer again still challenging the rigid perceptions of the age and their limits, even one's own limits. This is the context in which the book is presented. It is a pioneering effort of over 20 years of

work, dedicated to bless mankind, and it is at the time of this writing the only book in existence that I am aware of that documents the kind of in-depth exploration that is presented here. Other books have been written that touch a few fringe-aspects, but the time has come to explore and utilized the great wealth of Mary Baker Eddy's heritage that stands behind the fringe-perceptions.

While Mary Baker Eddy's pedagogical structure that she made all of her major words contributory to remains still largely unknown at this age, Mary Baker Eddy is herself widely known, especially for her revolutionary concept of God that she defined with seven synonymous terms, the terms, Mind, Spirit, Soul, Principle, Life, Truth, Love.\*<sup>1</sup> One of these synonymous concepts is, Mind. She also pioneered the concept that in reflecting the singularity of God there can be but one Mind that is reflected in man and the universe. This is a reality that she challenges us to come to terms with as the reality of our being letting opinions go with the wind in the search for universal principles, reflecting divine Principle. The book is presented in this context, and with the caution that it is not a dogma, but presents an invitation to the individual to ponder what a great pioneer has accomplished a 100 years ago, and to weigh the discoveries presented here of that accomplishment in the balance of the Mind of God that speaks to its reflection by man throughout all ages and in all places, and in all realms of its individuality, your's included.

Since Mary Baker Eddy's terms for God are considered by her as synonymous in defining God, they are therefore also understood as being synonymous to each other. Thus we can say that from the first to the last of these terms that they also define each other in a conceivable manner. On this scientific basis we can say that, Mind is Love.

That's quite a revolutionary concept, isn't it?

Mary Baker Eddy has put the revolutionary concept on the table that "God is Love;" and we find the phrase, "God is Love," widely displayed on the walls in many churches of Christ Scientists throughout the world. But how many of those who read the phrase recognize the vast extent of its scope? Indeed, what does it mean that God is Love, and on the same scientific basis that, Mind is Love?

The resulting meaning is profound. Most people recognize a world that is filled with many minds, including some evil minds engaged in terror, war, murder, slavery, theft, violence, hatred; and the list goes on. However, in divine Science, the very concept of an evil mind is a contradiction in language, since Mind is Love, and man is God's reflection of it. On this basis the concept of an evil mind is an utter impossibility.

And so, of course, it is in reality. However, to make this reality manifest in our world involves a considerable process of scientific and spiritual development in which countless cultivated beliefs are buried, including some deeply rooted ones.

Let's look at some of those contradictions that come to light that need to be buried, and how these contradictions alter our necessary perception of the nature of evil. For example:

If Mind is Love, then there exists no evil mind. Evil is then nothing but a tragic negation of the divine fact that Mind is Love.

If Mind is intelligent, evil, which is its opposite, is nothing but a cultivated void of intelligence, a denial of intelligence. Every form of evil, engendered or accepted, involves a person's self-denial, because man, and pertains to the whole of humanity, is a divine manifest reflecting the divine intelligence of Mind unfolding as Love.

If Mind is Principle and therefore is power, its opposite, evil, has no principle and therefore is devoid of power.

If Mind is Truth, then evil is nothing more than a mythical imposition of will, a lie masquerading as truth.

If Mind is substantial and demonstrable, its opposite evil is left with nothing but an empty mythical shell of false beliefs.

In divine Science, Mind is Love, because all what pertains to God is Love, including Spirit, Soul, Principle, Life, and Truth. And that really covers the whole ground so that evil has no place, legitimacy, or reality. In the light of God, evil truly is nothing. We should find this out and discover the elevating power of it in human living. In divine Science evil is but the myth of a fairy tale that frightens children who mistakenly assume the tale to be real. The bottom line is that in divine Science, evil dissolves into nothing, just as darkness dissolves in the light. Evil truly is nothing in the light of the allness of God.

Mary Baker Eddy was a healer on the basis of knowing that evil in all its forms is nothing more than the 'dense' darkness that results when the light of our divine humanity is allowed to go out in our lives and in our civilization, and in our world. But even in the resulting darkness, evil has no substance. The smallest light can banish the darkness. And our humanity is by no means small. The Revelator described the divine image of humanity -- the spiritual idea of God reflected in man (generically) -- as "a woman clothed with the sun, and the moon under her feet, and upon her head a

crown of twelve stars (the stars in the crown of rejoicing)." \*2

What kind of darkness could prevail against that, against the light of mankind clothed with the sun, clothed with all that God is, with Mind, Spirit, Soul, Principle, Life, Truth, and Love?

While history has been full of darkness, and the last century been a century of war with immense destruction that nearly eradicated civilization and still threatens to do so, Mary Baker Eddy's 44 years of labor in Christian Science brought the light of our humanity back into the world. She has brought to the world for a brief period a glimpse of the real dimension of mankind. The period of her work was a rare period in history, a period that was rich in peace and rich in healing and in cultural and scientific progress. While the light that shone in this period seems to have dimmed following her death in December 1910, and all hell broke loose again thereafter, her profound pioneering work remains nevertheless forever with us. It remains prominently represented by her pedagogical structure for scientific and spiritual development that this book is designed to bring to the foreground. Mary Baker Eddy has presented the outline of this pedagogical structure as a 'gift' of love, reflecting the universal fact that Mind is Love. The unfolding of this fact has brought much healing to the world. The research presented in this book is offered in essentially the same sense so that it may brighten our world with the continuing unfolding of Mind as Love manifest humanly with the power of the Principle of Universal Love.

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## Foundation for a Renaissance.

An almost lost incidence comes to mind that is rooted in America's history. It takes us back to approximately 1903, to the story of a woman of a small town in New Hampshire. She had been paralyzed on one side. Her story brings to light the power of the great Principle of Universal Love.

Divine Love is universal love. It unfolds as a practical universal principle. The human dimension of divine Love that should be reflected far more fully in our common humanity played an amazing role in the story of that woman. Her family was destitute. Her home-life had become increasingly unbearable. One day

she decided to leave her home, never to return.

As she was walking away she came across a crowd of people. They might have come from the railway station. Curious, she followed them to see what they came for. She felt it might be something extraordinarily important that would draw so many people.

She followed the crowd as best as she could. She found that they had converged on a homestead at the edge of town. She saw a woman addressing the crowd from the balcony of a house. However, as she had been slow in coming. She found herself standing too far in the back to hear what the woman was saying.

When the address was concluded she turned away in tears for this one more added disappointment that in a long string of disappointments had become a way of life for her. She still felt that it must have been an important message that had attracted so many people, which she was deprived of.

While she was hobbling back into town, something happened. As she crossed the street to a vacant lot, probably still in tears over her sad state of existence, she saw a team of horses approaching. She stopped to let them pass. As the carriage passed by, however, to her great surprise she saw the same woman in the carriage who had spoken to the people on the balcony earlier. She also noticed that while the carriage passed that the woman inside leaned forward and looked at her and kept looking at her until she passed out of sight.

While she was still standing on the street she suddenly realized that a healing had taken place in her. She testified later that during this single moment of voiceless communication, aglow with a great love, she found herself suddenly well. The paralysis had vanished. When she returned to her home that day with obvious joy, she found her home situation also healed. She commented later about her healing that she had never before, nor since, seen such love and compassion in any human face as she had seen when the woman in the carriage leaned forward and looked at her as she drove by.\*3

This kind of love, when it is developed, obviously also has an affect on the world. Apparently, it had such an affect. The woman in the carriage was Mary Baker Eddy, America's renowned religious leader, scientist, and discoverer and founder of Christian Science. Her effect on the world may have been far greater than society gives her credit for.

It all began in a rather profound manner in 1866 when Mary Baker Eddy was in a deep personal crisis of her own, facing almost certain death from a spinal injury

according to the doctors' verdict. In what appeared to be her last hours she contemplated Christ Jesus' great healing works. From her lifelong interest in the principles of science she reasoned that Christ Jesus' works couldn't really have been miracles as they were commonly regarded, since miracles don't happen in the real world. She reasoned that whatever happens, as miraculous as some of it may seem, results from the operation of an underlying principle. She reasoned that if Christ Jesus' achievements in healing were the result of an underlying principle, that principle would have to be as valid for all times and as effective in her days as it had been two thousand years in the past.

As she reasoned along this line she found herself healed in the space of that instant. To her own great surprise she was able to get out of bed and when the minister came by that day, for the second time, who had come to bury her, she opened the door for him.

With this profound experience she opened the door to the healing of countless individuals; their bodies, their lives, their businesses. Even engineering problems have been healed in divine metaphysics, as well as safety problems, including preventing them, and as history records, this may have also included the prevention of wars.

Mary Baker Eddy had reasoned that she should be able to discover the science that stands behind the process that had healed her, which Christ Jesus had evidently utilized. And she did discover this science. It turned out, however, that the discovery itself was just a beginning of a long process. Little did she realize what a stupendous undertaking it would become to make her discovered science accessible to society. Neither did she realize how deeply that process would effect the world.

While it took her nine years to write her famous textbook to document for mankind her discovered science, it would take another thirty five years to update its content to the present standard, in the course of more than 300 editions. All this happened while the book become the basis for the healing of countless people all over America and in many other lands. And even with all of that happening it would still take another 70 years until it was discovered by society what the book actually contains. It appears, therefore, that its real time is just beginning, by which her efforts will bear their greatest fruit.

This long hidden aspect of her work, which is amazingly extensive, is what the research series, **Universal Divine Science** is designed to present. It brings to light a large array of still largely unknown aspects of Mary Baker Eddy's work that will in time prove to be indispensable for the protection and the advance of

Christian Science and of civilization as a whole. It may possibly prove indispensable for the protection for mankind's very existence in the challenging times ahead with nuclear war hanging over the world as a growing shadow and a new Ice Age appearing on the not-so-distant horizon.

Am I overstating the importance of Mary Baker Eddy's largely unknown work? People say, how important can it be if it hasn't been discovered for a hundred years since it was first created? Ah, but here is where the surprise begins.

Mary Baker Eddy's impact on the course of mankind appears to have been far greater than people dare to acknowledge. Intertwined with the impact of her career in healing, the impact of her profound pedagogical structure for scientific and spiritual development, which she had created and outlined in her textbook, can hardly be overestimated. Mary Baker Eddy had evidently utilized this pedagogical structure herself throughout her career as the development of it proceeded. Also, she was the only person who did so in her days, as she stood far in advance with it of the scientific attainment in society. The course of history suggests, according to historic evidence, that her advanced work in Divine Science may have left no small mark on the world. It is a fact of history that during the last 44 years of her life, almost from the time of her discovery on, nothing bad of any world-shaking significance had happened, either to the American nation or to humanity in the global arena.

Prior to her discovery of Christian Science in 1866 the world had suffered a long string of wars; beginning in the 16th Century; culminating into the Thirty Years War; followed by the British wars against America; followed in turn by Jacobin Terror in France and the over 20 Napoleonic wars in Europe; followed the British Opium Wars against China; and not least of them, the American Civil War (1857-1865) - none of which should ever have happened. Then, suddenly, all of that stopped.

In historic terms that entire train of incredible horrors that had swept the world for over 400 years suddenly stopped. Historically, the end of those horrors coincided almost precisely with Mary Baker Eddy's discovery of the scientific principles of Christ healing in 1866. Even the hated Spanish Inquisition that had ravished humanity from the 15th Century on had been abolished just a few years prior to that time. Almost as if a page had been turned, for 45 years the world remained at peace while Mary Baker Eddy's discovery of the science that is so deeply linked with the principle of universal love took hold and changed the mental landscape throughout the world in a tide of healing. Many tens of thousands of people had found her science

to be an effective platform for their own individual healing. We are also told by those who knew Mary Baker Eddy personally that she had devoted herself routinely for several hours each day to the healing and uplifting of the world.

All of that ended with her death in December 1910. Although her science still remained and caused individual healing in countless cases, the impact of her work in Divine Science had ended, and the impact of the mental processes arising from her pedagogical structure, which would not be discovered for another seventy years, had ended likewise.

It is a fact of history that the world changed dramatically after her death. Almost as suddenly as the train of horrors had stopped earlier around 1866, it now resumed its course with greater speed and greater ferocity. World War I began, followed by World War II, followed by the Cold War, and a string of other wars. And that train hasn't stopped to the present day. Like the previous wars, none of these later wars should ever have been started. There was no need for them. They could have all been avoided, but they were allowed by a foolish society massively rushing away from the Principle of Universal Love and divine metaphysics. The last century became thereby the scene of an avalanche of destructive consequences that darkened the face of Europe, America, Africa, and humanity as a whole to the very day.

The entire tragedy should have been avoided because the tools to do so had already been developed by Mary Baker Eddy and had been utilized by this pioneer to uplift humanity into the sphere of universal love, reflecting divine Love. Obviously, this had not happened. The healing potential that Mary Baker Eddy had demonstrated had been lost even in the field of the healing of disease.

For example, I know of no case in which a Christian Science healer has healed a person's partial paralysis instantly with a single look of love in voiceless communication manifest in divine metaphysics. Maybe such cases do exist untold. If they do, they are rare. This potential that Mary Baker Eddy illustrated must therefore be rebuilt. Nor do we have any real peace in the world. Far from it! We still face the potential for a nuclear war that could flair up in a moment's notice, especially in the shadow of today's terror doctrine of preemption. The reason why we are in this predicament may reflect the simple fact that the pedagogical foundation that Mary Baker Eddy had created, that she had built on, still remains largely unknown and is in many ways still rejected as insignificant.

That is what this research book series is focused

on. Mary Baker Eddy's pedagogical structure comes to light as a scientific structure of great profundity and genius that is also enormously broad in its significance so that every major achievement by her is directly related to it and has been made a part of it. Since she was the only person who had been utilizing this pedagogical platform during her years, as it was too advanced for the general discovery in her time, it stands to reason that her impact on the course of the world might have been in part a reflection of this platform that she stood on.

So how did we get into this trap of denial that caused the last century, that had the potential to be the greatest century in history, to become a horror show?

What went wrong can best be recognized by looking at the differences between science and religion. Religion is a finite belief system. It imposes doctrines that are deemed to be final, beyond which one cannot go. The religious dogma closes the door to development and infinity. Science on the other hand bestows no doctrines. Science is a process of discovery of universal principles that open the door to further discoveries and limitless development. Instead of dogmatic structures, science provides pedagogical structures, structures for learning, for developing human understanding towards making ever more advanced discoveries.

As a scientist, Mary Baker Eddy provided what may well be the most advanced pedagogical structure ever created. Every major part of her work has been designed to function as a part of that structure, opening the door of human understanding to the infinite. While she called her discovery of Christian Science the "final revelation of the absolute divine Principle of scientific mental healing,"<sup>4</sup> she described herself nevertheless as still "a willing disciple at the heavenly gate, waiting for the Mind of Christ."<sup>5</sup> We find both of these aspects incorporated into her pedagogical structure.

The legacy that Mary Baker Eddy has left humanity is a vision of the absolute and an open door for mankind to reach for it. The attainment in this science, as in any other science, doesn't come automatically, of course, but it does come with scientific development and spiritual growth.

For this path Mary Baker Eddy had outlined a vast pedagogical structure that all of her major works are not only in conformity with, but have been designed to be a part of. The Christian Science textbook can therefore never be looked upon as a statement of dogma, as some see it (though it contains what may be called the dogma of Christian Science). Instead it comes to light as a part of a structure designed for human development

in reaching for an ever-clearer attainment of the truth, or as she put it, "for that Mind to be in us that was also in Christ Jesus."<sup>6</sup>

While Christ Jesus taught the infinite theme in parable rather than doctrine, Mary Baker Eddy replaced the parable with a vast pedagogical structure that is an infinite parable with gates to ever-greater discoveries.

Her pedagogical structure is evidently needed for the scientific and spiritual development of society. For instance, we find in the Christian Science textbook the statement that God is Love. Thousands of people have read it. It is even printed on the walls of nearly every church edifice of Christ Scientist, but who can take that truth, that God is Love, and heal a case of paralysis in a moment of voiceless communication? We know that Mary Baker Eddy was able to do this, but who can measure up to her? She had placed her life on that vast pedagogical structure that she developed as the author of it, and had evidently worked with it for decades while she developed it and honed her references for it. For us, it took a hundred years just to discover the existence of this structure, and even that is largely denied. This seems to indicate that we have a long way yet to go in catching up with her, and to stand on the platform that she stood on.

It takes scientific and spiritual development to accomplish the kind of comprehension of the underlying universal principles that Mary Baker Eddy had illustrated as being possible. The pedagogical journey that she prepared for us takes us beyond faith to understanding.

In order to help us along the way Mary Baker Eddy has provided the most extensive and profound pedagogical structure that has ever been created on this planet. Unfortunately, Mary Baker Eddy's work is not seen in this context, and that is obviously the reason why society has not yet benefited from her discoveries as it should have. Consequently the wars continue, including those yet to come that can all be avoided, but might come to pass until the platform is established by which wars are avoided.

It has been said by many who never explored Mary Baker Eddy's work to any great depth, that the discoverer and founder of Christian Science was not really a scientist at all, that she was merely a deeply religious woman. It has also been said that Christian Science isn't even Christian. These sayings should create a paradox in the minds of those who make the statements, because Mary Baker Eddy's achievements in healing closely resemble that of Christ Jesus and on a scale that has never been matched by anyone other than Christ Jesus himself.

Also, Christ Jesus did promise that a "new Comforter" would emerge when society had advanced itself sufficiently to move with the advanced thought. This happened in Mary Baker Eddy's time and Christian Science is evidently the outcome, because no other science that I know of has enabled such a wide range of healing work as had been achieved in the Christian Science field throughout the world on a basis of divine metaphysics. A giant leap had been made during her time. But in order for society to continue the pioneering achievement, far more appears to be required than merely lip-service that is barely touching public thought, much less sufficiently enough for society to be able to advance its spiritual development with it. As a consequence, Mary Baker Eddy's fundamental work, that all of her other major works have been created as a part of it, remained unrecognized and dormant. She stated that "future ages must declare what the pioneers has accomplished."\*7 It appears that we are coming to this stage now.

Now that the threshold has been crossed, from dogma to science with the most advanced pedagogical structure supporting the development of this Science in human thought, it can no longer be said that Mary Baker Eddy's wide and unprecedented achievements resulted from but a leap of faith. If one were to say that, then one would have to assume that no other person on earth has had such great faith as she had. This is presumptuous to assume, Right?

Consequently one has no other option remaining than to assume that Mary Baker Eddy was the first person in the world who had pioneered a deeply scientific exploration of the principles that Christ Jesus had illustrated and demonstrated. To assume this is logical. The logic is confirmed in a historic coincidence. The coincidence is that Christ Jesus came onto the scene at the end of one of the most remarkable periods of scientific and cultural development, the Greek Classical Period, which can best be described as a scientific revolution that spanned half a millennium from Homer to Solon, to Plato, and beyond. Christ Jesus was a scientist, working in a scientific era. Mary Baker Eddy called him "the most scientific man that ever trod the globe."\*8

Mary Baker Eddy, likewise came onto the world scene during the height of a scientific and cultural renaissance. This one began with the Golden Renaissance in Italy and was carried forward over the centuries. It gave rise to the Treaty of Westphalia, which ended 80 years of war in 1648 and paved the way to the founding of the United States of America where the Cultural Revolution was carried forward. Never before had a nation achieved so much in terms of its self-development than America had during its own spiritual renaissance

that once ended slavery and imperialism on the continent.

With all that considered, it was evidently Mary Baker Eddy's mental background in scientific and spiritual development that had paved her way towards the profound scientific discoveries of the divine Principle of Christ healing, or "the absolute divine Principle of scientific mental healing," as she had put it."\*9

Scientific development should be recognized as the key element in every great achievement that has been wrought by humanity. For instance, the possibility has always existed for mankind to walk on the moon, but not until the fundamental principles of space flight and the requisite engineering technologies were scientifically explored and where reasonably understood, was the possibility of flying to the moon realized. The same holds true for the spiritual realm. That is what Mary Baker Eddy has opened the door to. Unfortunately her achievements have been largely rejected by humanity, even by those who profess to be her followers. That's a paradox, right?

Actually, this is only one of five major Christian Science paradoxes.

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The five Christian Science paradoxes.

- .1. The case of Science as a religion.
  - .2. The case of the undiscovered science.
  - .3. The case of the hidden pedagogical.
  - .4. The paradox of the Glossary.
  - .5. Certifying Science at the leading edge.
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## **Paradox 1 - Science as a religion.**

It is sometimes said that science and religion are one since both are dealing with the truth. In reality they are far apart. A religion is not a religion because it incorporates a concept of God. A religion is distinguished by its structure. It is a structure centered on fixed dogmas and doctrines that by their nature are finite. The preacher says to a person, my son what I tell you is the truth, believe it or go to hell. Religion is a vertical structure that puts God on top and out of sight, and mankind at the bottom into the dust of the Earth, and in-between it sets itself up as the interpreter of the truth and the of will of God. Its function therefore is a trap that closes the door to creative development and scientific discovery.

A scientist in total contrast says the following: My son you want to know what the truth is. Let me tell you the latest hypothesis, the leading edge discovery, the most advanced perception, and then let me invite you to verify those in your life, and to discover their substance and to advance the process with a higher hypothesis that supercedes the best of today. Truth is an infinite thing. It is divine, boundless, infinite. In the discovery process of discerning, understanding, and proving the divine Truth, Science becomes a portal to the Truth.

Mary Baker Eddy might say in this context, my son I can tell you what I know, and I can give you a good sense of it, but I cannot tell you what I have not yet discovered myself. Nevertheless I can give you a scientific foundation on which you can discover answers for which the questions haven't even been formulated yet. That foundation is my pedagogical structure. It's there, but you need to discover it. You need to learn to 'see' with the mind what the senses cannot behold. Blind faith can never accomplish that. But the 'unseen' can be brought to light by looking beyond the senses, by searching for universal principles. That puts us into the domain of science.

For millennia spiritual healing has been a part of the experience of mankind. While this should have been impossible according to general scientific perception, it happened, and in later years it became widely practiced as Christian Science healing. Mary Baker Eddy summarized her own experiences in healing in the following manner.

"After my discovery of Christian Science, I healed consumption in its last stages, a case which the M.D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed. I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that

had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a cord. I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk."\*10

The paradox becomes resolved when one understands scientifically how this achievement is possible contrary to the common experiences of mankind. Here is how Mary Baker Eddy resolves the paradox. She explains:

"In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." \*11

She explains that the paradox in which the 'impossible' happens becomes resolved when one begins to see with the mind what lies beyond the senses, what lies in the sphere of small-minded, narrow perception. She demonstrated that the recognition of higher universal principles, the principles of God, man, and the universe, enables one to elevate ones experiences. This process of seeing with the mind's eye has been illustrated a long time ago in Plato's allegory of the cave (described later).

Unfortunately, this process of seeing with the Mind's eye the reality of divine Principle and its manifests has been largely rejected. Christian Science has become small and dogmatic.

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## Paradox 2 - The undiscovered science

For nearly a century countless people all over the world have studied the Christian Science textbook and other books by its author, without any of them ever really realizing what is in them. That's a paradox, right? Is there something there that goes beyond what meets the eye? Evidently there is.

It is interesting to note that every mayor element of the pedagogical structure that Mary Baker Eddy presented is made up of sixteen parts or multiples thereof. That fact itself isn't earth shaking. Maybe that is why nobody ever asked the question why? Why is the



textbook of Christian Science divided into 16 chapters, and the Lord's Prayer into 16 stanzas, and the Manual into 16 segments, and the Christian Science Platform into 32 elements (2x16), the definition for "mortal mind" in the Glossary that is likewise divided into 16 parts? And so on.

This simple question why every one of her major works had been divided into 16 parts or multiples thereof, hadn't been asked for 100 years. If the question had been asked it would have been recognized that all of these structures reflect the dimension of the biblical "city foursquare" from Revelation 21, which is presented as the end phase of the Apostle John's prophesy. John foresaw the end of all evil on a scientific platform, a foursquare platform, a foursquare matrix of spiritual concepts scientifically ordered.

If it had been recognized that Mary Baker Eddy had utilized John's dimension of a "city foursquare" and had brought all of her works into it as John described the metaphorical city,\*<sup>12</sup> it would have been recognized that she described the entire basic architecture of this city in significant detail, and thereby the basic architecture of all of her works. Unfortunately, this recognition hadn't been made, though it should have been made. It was certainly known that the last chapter of the Christian Science textbook, the chapter, The Apocalypse, contains an array of detailed descriptions for her scientific city.

Had this connection been made it would have been discovered that several other of Mary Baker Eddy's major works are likewise related to 16 element city-foursquare structure. It would have been discovered that her illustrated poem Christ and Christmas contains 16 verses (the last of which she attributed to Christ Jesus, giving the Master the last word.) Then it would also have been discovered that the same work contains 16 illustrations of metaphors that are associated with the verses, and that all of these are a part of the city foursquare.

It would then also have been recognized that the 24-part chapter, Recapitulation, in the textbook is likewise a part of the foursquare matrix that all of her major works have become a part of, and that in this context the 26 Bible Lesson topics and her 26 part definition for the name, Adam, are also parts of the same structure. Then it would be recognized in turn that the Glossary in the textbook is equally a part of this structure, made up of 144 elements (9x16) according to the dimension of 144 that John had presented in Revelation. (Please see Appendix A3)

The illustration in Appendix A3 shows ten major structures created by Mary Baker Eddy that are evidently designed to be a part of the "city foursquare."

When one recognizes all of the above, one can see this unfolding vast structure of interrelationships coming to light as a profound pedagogical structure, a scientific matrix for ordering thought and for discovering universal principles and interrelated concepts.

The paradox is that all of this vast array of interrelationships was fully presented in the public domain. For a hundred years people all over the world studied the Christian Science textbook on a daily basis, recited the Lord's Prayer with Mary Baker Eddy's scientific interpretation, and argued over the Church Manual, without ever realizing what it is that they were studying, reciting, or arguing over. And even after the existence of Mary Baker Eddy's pedagogical structure had been discovered in the 1980s, people showed little interest in it, in the Christian Science field, much less in exploring what it all means. Consequently it is being regarded as if it didn't exist.

The paradox deepens if one considers that we are dealing with what is evidently the most profound legacy of the discoverer and founder of Christian Science, the pedagogical structure that she herself worked with for decades, and which had evidently been central to her self-development and possibly to her discovery and founding of Christian Science as well. The paradox goes very deep when the Christian Science field treats this advanced aspect of their scientific leader's work as if it didn't exist.

Of course, the paradox can be resolved if one actually takes care to explore what Mary Baker Eddy has laid before us. Indeed she has mandated us to do that. All formal teaching in Christian Science has been required by Mary Baker Eddy to be based on two of the major constituents of her pedagogical structure (the Christian Science Platform and the chapter, Recapitulation). One must assume that eventually this requirement will be met, whereby the pedagogical structure will be brought to light. But why wait for a distant future? Why shouldn't this particular Christian Science paradox be resolved now?

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## Paradox 3 - The hidden pedagogical

It appears that Mary Baker Eddy herself has hidden

the nature of her carefully created pedagogical structure that all her major works have become a part of. She provided hints that point to its existence, and an outlines that defines it directly in numerous ways, but she never wrote a word about it. That's a paradox, too, isn't it, a unique Christian Science paradox?

How does one resolve this? Why would a scientist of Mary Baker Eddy's stature hide the foundation that has been created to advance an understanding of the very heart of her science that she has discovered? No scientist would do such a thing, right? Actually, neither did she.

Everything that pertains to these structures and their interrelationships has existed right in the open for all to see. It existed there unseen for the last hundred years because nobody cared to look with the mind's eye. It existed there for everyone who paid enough attention to look a little deeper. And so it had to be. Science isn't a religion where one is told what to believe. Rather it is a process of discovery in the infinite realm of divine Truth. The finity of religion hinders this unfolding. Instead of catering to the finity of dogmas she has set up a number of far reaching pedagogical challenges that cause a person to draw together in the mind certain elements of science and spiritual concepts that one would normally never consider, much less explore scientifically for the universal principles they represent.

Mary Baker Eddy imposed such a challenge formally with which she virtually demanded that the most advanced scientific thinkers of her church discover the vast pedagogical structure that she has outlined, and work with it, and build on it, and teach its dimensions, and thereby make it universally known. She did this by selecting the two major platforms of Christian Science, which are themselves constituent parts of the pedagogical structure, as a basis for all formal teaching in Christian Science. (See Chapter 12, subhead: Foundations for formal teaching)

The point is that Mary Baker Eddy didn't provide dogmatic answers by placing all formal teaching on a far-reaching pedagogical foundation that is designed to enhance scientific development and the discovery of universal principles and the nature of divine Principle. Thus she set up a stage on which more and more questions come to light that one is challenged to find answers for. In this manner scientific knowledge is created; the discovery of universal principles is enabled. On this platform one begins to discern with the mind what the eye cannot behold and create perceptions that one cannot otherwise realize, even the lateral relationship of God and man as Mind, idea, and divine reflection.

By mandating all formal teaching to be based on

the two platforms of the pedagogical structure, the paradox of the apparently hidden structure becomes resolved. Rather than hiding it she suggested that it be made the basis for teaching. Moreover, she thereby also mandated the students in the field to become familiar with the basic architecture and functioning of the science of the pedagogical structure that the formal teaching will be based on. This basic understanding is what this book is designed to provide. Can you imagine what the result will be when this far-reaching mandated process becomes implemented?

How large the basic design is, is shown in Appendix A3 that provides a simple illustration of how all of the major works of Mary Baker Eddy are constituent parts of her city-foursquare pedagogical structure. The most foundational parts of it are her 16 element structure of the Lord's Prayer,\*<sup>13</sup> her 16 textbook chapters, and the 16 illustrated verses in Christ and Christmas.

Appendix A9 illustrates in a high level fashion how the constituency of these parts in the pedagogical structure greatly enrich the Christian Science Bible lessons. In the Christian Science Bible lessons the biblical citations are always correlated with citations from the Christian Science textbook, Science and Health with Key to the Scriptures. There are 16 chapters in the textbook, each of which pertains to a specific element of the 'city foursquare' pedagogical structure. Since the Lord's Prayer and Christ and Christmas are also related to the 'city foursquare' and in a similar fashion, we suddenly have the applicable elements from each of the additional structures brought into the context of the lesson citations, which thereby become greatly enriched. The Lord's Prayer stanza provides a profound universal divine dimension, and the Christ and Christmas elements provide a profound metaphoric dimension.

In addition the richly defined (horizontal) cardinal points and (vertical) development streams in which the citations are located, enrich the dimension of the lesson still further. All of these fundamentals together set up a basis on which the formal teaching can be build. The formal teaching, as it has been set up, literally mandates that this pedagogical basis be established. In fact it becomes the teacher's mandate to assure that this happens. One certainly can't say that Mary Baker Eddy had kept anything hidden.

In Appendix A9 only three of the ten structures are shown, which are a part of the foursquare pedagogical structure. These, all by themselves provide an extremely rich background for the Bible lesson citations that I find wonderful and sufficient.

In addition, the nature of the textbook element,

according to the specific chapter that the citation is from, is further defined by the 'cardinal point' for the row on which this element is found, and by the definition for the 'side' or the column in which the cited element from the textbook is located. The various definitions for the sides and cardinal points shown in the illustration have been provided by Mary Baker Eddy directly. They are located in the textbook chapter that describes the 'city foursquare in terms of sides and cardinal points' (the details will be presented later).

In addition, there are five sets of four terms defined in the Glossary, which stand in direct correlation with the 'city foursquare' to define its rows and columns, and thereby enhance the background for the Bible Lessons. These, altogether, set the stage for amazing discoveries. A pedagogical setup has to work in this manner, because the real progress in Science is not rooted in blind belief in a dogma and in scientific platitudes, but is rooted in scientific discoveries that enrich the sphere of spiritual understanding and enable the kind of acknowledgement of Truth that results in the phenomena of divine metaphysics.

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## Paradox 4 - The paradox of the Glossary.

Of all the structures that Mary Baker Eddy created in a manner that brings them into the biblical 'city foursquare', the most profound and the most puzzling structure is that of the Glossary in the Christian Science textbook. Its dimension doesn't match the relevant metaphor. This is puzzling, because the provided dimension appears to be off the mark by just a bit. Thus, the Glossary presents a paradox all in itself.

A rich metaphor exists that hints to the existence of a structure with a nine by sixteen dimension, related to the 'city foursquare'. Such a structure would comprise 144 elements. This specific dimension is also directly mentioned in the biblical text of Revelation 21 where the 'city foursquare' is introduced (see verse 17). The Glossary evidently represents this dimension. It contains all the attributes that fulfill the unique requirement for such a correlation, but when one counts the Glossary definitions, including the dual definitions that Mary Baker Eddy has provided, one counts 147 of them. That's a paradox, isn't it? But how can the paradox be resolved?

To begin with, it needs to be realized that it is the nature of an ontological paradox to get us to see more with the mind's eye than with the physical eye. As noted earlier, Plato had illustrated with his parable of the cave that this process can open up a whole New World for one, which one may have never been known to exist. In respect to the Glossary, which contains quite a large number of dual definitions, this process of looking at the world with the mind's eye corresponds to the opening up one's perception to the existence of five unique types of dual definitions, each of which fulfills a unique purpose and presents a unique perception and challenge, and its own dimension.

Of course, as one begins to see with the mind's eye in this manner, it becomes apparent that some previously recognized dual definitions aren't really dual definitions at all, but are compound definitions of a single concept, rather than dual definitions that pertain to diverse viewpoints. In this manner of seeing beyond the surface of things, with the mind's eye, the grand total of Glossary definitions become indeed a structure of 144 elements in complete conformity with what the metaphors indicate. Thereby the Glossary paradox becomes resolved. Of course, there are many details involved. The details will be addressed in the third book of the series **Discovering Infinity**. A broad preview is also provided at the end of this book in Chapter 12 under the subhead: "The infinite stage - The 144 element Glossary structure."

It appears that this process of seeing with the mind's eye, which takes us beyond the physical evidence, has been extremely important to Mary Baker Eddy. It appears that she enshrined the factor of five that represents this process in the Glossary dimension, into the construction of the symbol with which all of her works became identified, the cross and crown seal, which contains a five-star crown.

In the construction of her seal a falling cross has been placed right through the center of a crown of five stars. This five-star cross and crown seal eventually appeared on the cover of all of her books. And so it had to be since all healing work in Christian Science is a process of seeing with the mind's eye aspects of reality that lay beyond the reach of physical senses, which the sense often staunchly deny.

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## Paradox 5 - Certifying Science.

Another paradox comes to light with the question: Who certifies the discovered perceptions at the leading edge of an infinite Science? The world's schools give certificates that certify an individual's academic standing in terms of mastering the basics. But who certifies the scientist at the leading edge? Indeed, who certifies what is absolute Truth?

That sets up a paradox, right? Who certifies the teacher of the teacher? Who certifies the recognition of a truth that no one else has yet discovered? Mary Baker Eddy evidently had to deal with this paradox, since she was dealing with a boundless divine Science, rather than a limited and finite religion. It is easy to certify a student of a finite religion by examining the extent of the person's understanding of the dogma. But in the absolute realm of Science there exists no dogma. It is a postulate of science that today's highest hypothesis of truth may be superseded by a clearer recognition tomorrow, providing a more complete perception of the infinite. While Mary Baker Eddy called her discovery of Christian Science the final revelation of the absolute divine Principles of scientific mental healing, she never said or suggested that the unfolding of this science towards the infinite can be finite. Instead she presented it as an open door to infinity. In this sense the term "final" simply means that once the door is open, finally, it doesn't need to be opened again. It also means that there is a whole New World beyond the threshold.

This infinite exposure is reflected in two unique types of certifications that Mary Baker Eddy has set up, which to my knowledge are not duplicated by any other institution.

She provided for two types of degrees, a bachelor's type of degree (CSB) for which certificates can be awarded by a Board of Education. She also provided for a doctor's type of degree (CSD) for which no certificates can be awarded. She suggested that such a higher degree can only be 'taken.' (In the early days the CSD degree was certified resulting from her personal teaching, which ended in 1889)

She stipulates in a marginal note in the application forms for Mother Church membership that two options exist for identifying oneself as the applicant, the signator of the application. One option that she provided is to identify oneself as having been taught by a "loyal student who has taken a degree at the Massachusetts Metaphysical College," or by "one who has passed an examination by the Board of Education." The two options are obviously distinct pertaining to the CSD and CSB degrees.

The distinction appears to reflect the fact that

teaching in the Board of Education qualifies a student only for the CSB certification (the bachelor type degree), while students "taught by Mary Baker Eddy" the President of the Massachusetts Metaphysical College, are "eligible to receive the CSD degree" (the doctor's degree). With Mary Baker Eddy retaining her position as President of the college in perpetuity in the form of a spiritual concept, those who have taken the steps to be taught by her in this spiritual context that she still presides over symbolically through her pedagogical structure are evidently eligible for the degree CSD.

This spiritual dimension renders the CSD degree a degree that is still available to be "taken." Furthermore, it makes the degree one for which no certificates can be given, which can only be claimed by it being consciously 'taken.' The degree identifies a person who has done the work and qualifies by his or her own, highest sense of scientific honesty as one who has been 'taught' by Mary Baker Eddy in Divine Science that she provided for with her pedagogical structure. The Massachusetts Metaphysical College was after all the first institution on the planet where the teaching proceeded from the pedagogical structure that was apparently developed during the years of her personal teaching in that college. Obviously, once her pedagogical structure was conceptually complete and documented in the revised textbook and in **Christ and Christmas**, which happened in the 1889-1893 timeframe, no more personal teaching by her was required. Thus the College remained closed. The College was reopened symbolically, ten years later, as an auxiliary to her church, which in a sense defines her pedagogical structure not as an element of her church itself, but as an auxiliary for it, reflecting her vision of a universal church, the "Church Universal and Triumphant" that her church was officially designed to reflect to some degree.\*<sup>14</sup>

This tall qualifier, that it can only be taken, also makes the CSD degree the most demanding degree in the universe, because it no longer depends on the judgement of another. Instead it depends on the absolute integrity of the scientist who puts his or her name on the line with this self-identification where the responsibility is always towards God rather than towards an institution.

The distinction that she set up appears to be highly important for the security of the individual. Today's world in general is filled with institutionalized quackery. Mary Baker Eddy's evident goal was to set a new standard for the world and raise the entire scientific scene to the highest level of scientific honesty and integrity to be emulated by society.

And still, she demanded more. She placed the responsibility for accepting the CSD degree into the

court of the applicant who has the freedom to choose between the two provided options in selecting the correct Mother Church membership application form. The safe option seem to be to choose someone who has passed examination by an institution to countersign the application. In practice that's the only option available at the present time. But is this really a save option when applied in the general world?

The option of accepting a certificate of someone having been examined causes one to place the responsibility for one's life into somebody else's court. Is this really a safe option? What if the certified person is a quack? Could one risk a quack underwriting once spiritual identity?

The safest position would be to select an underwriter who has gone through the scientific self-identification process, who based on honestly acknowledged scientific achievements is recognized as one of such stature that the achievements become evident in the scientist's achievement in life. Mary Baker Eddy said about her own achievements "future ages will declare what the pioneer has accomplished." She seems to expect the same high standard from all of us. She also seems to suggest that an institutional certification is only safe as a bachelor's degree, as this put the onus on the student to verify that the teacher follows the Christ and not deviate. No person is safe being taught by a personal guru. No provision exists in her church for such a position.

This option of 'taking' the higher degree individually and symbolically involves a high level of scientific honesty on which the advance of Science depends. What Mary Baker Eddy has set up here comes to light as a leading edge process that is so far advanced from the conventional processes that it is actually deemed not to exist and is largely not recognized.

But that is not where the real value is found. The real value is found in shifting the authority for one's self-identification from an institution, an elite, a religion, an ideology, or even public opinion, to God, to divine Principle. Without this shift the advance of science is halted, and science itself is doomed to decay. While we appear to be far from the point where this shift becomes practical, the option for it does exist, and the demand to utilize it will never go away, because scientific honesty needs to become the chief governing factor in society and with oneself.

## The related paradox of institutionalized marriage.

Mary Baker Eddy established the Christian Science church without a provision for institutional marriages, while she devoted an entire chapter to the subject of marriage in her textbook. That's a paradox, right?

Still, she makes a concession. She provides us again with two options; a lesser and a greater option. The lesser option is for those who are looking for institutional marriages to go elsewhere to obtain them. The greater option is to embrace marriage on a higher platform, the platform of Christ Science, because as we will see later, that is where she has located the textbook chapter on marriage.

Christ Science deals with Truth; it makes Truth accessible. Here the overriding fact is that the whole of mankind is already 'married' to one-another as children of a common humanity and a common universal Soul, which is God. Our universal marriage to one another as the image of God is the reality of our being. That's not a paradox. Everything else is a paradox, isn't it? When a priest establishes a marriage, the underlying commitment for this marriage to be established is a denial that the universal marriage to one another is already established in Truth. The institutional process thereby becomes a denial of the universal nature of man.

That's a tough paradox to resolve, isn't it, unless one deals with the spiritual reality of the nature of man that comes to light through Christian Science. In this light, the paradox resolves itself into simply a challenge of scientific honesty and honesty with oneself.

But there is more to it than that. In the small institutional marriage confinement the universal isolation of mankind renders the Principle of Universal Love treasonous. Universal love is seen as 'treason' in the tightly confined bond, notwithstanding the fact that God is Love, the All-in-all Love, which can only be manifest as universal love. History has shown that the Principle of Universal Love is the foundation for civilization, while universal division and isolation unfolds as the greatest danger that exists to civilization and mankind. That danger is probably understated, because universal division and isolation open the door to imperialism, greed, and greed-based fascism, poverty, war, neglect, slavery, murder, theft, jealousy, violence, and so the list goes on endlessly.

In Christian Science man reflects God, which Mary

Baker Eddy defined in part with the synonyms of Spirit and Soul. She defined a singular universal Spirit, and a singular universal Soul. In Christian Science the concepts of spirits and souls are invalid. Spirits and souls are recognized and understood as scientific impossibilities. In the light of this understanding, the whole of humanity is by divine Principle 'married to one another' by virtue of the universal Spirit and Soul that we all share by individual reflection in our living, which is reflected in all mankind. On the platform of the scientific sense of Truth no separation is possible, and no institution or institutional action is required to create what already exists in Truth.

The deeply acknowledged understanding of this scientific fact makes the closely confined institutional marriage concept irrelevant, doesn't it? It has only validity as a symbolic starting point to expand and embrace the whole of mankind, thereby to invalidate the notion that the complete universal unity with one another is not the reality of our being. This starting point needs to be established in divine Science, rather than under the rule of doctrine and finite form.

The challenge for resolving the paradox consciously and honestly lies not in the realm of theoretical science, exclusively. It lies in the social domain and in our scientific honesty with ourselves. The challenge lies in an honest implementation of the universal divine Principle, Love, which can only be manifest as universal love or divine Love. Any other concept of love is invalid as it would deny the universal dimension of divine Love. Nevertheless, the implementation of this concept poses immense challenges, especially in the social realm where the very concept of universal love is deemed marital treason. Nevertheless, the challenge must be met, because on the implementation of this single universal principle, the Principle of Universal Love, rests the welfare and security of mankind, including the end of all wars, which is one of the prerequisites for mankind's survival in the soon to be coming Ice Age.

Divine Science defines God as universal Principle, The First Commandment of the Decalogue demands us to embrace God, universal Principle, with all our heart and mind and soul (and thereby one-another by reflection.) This makes the Principle of Universal Love a key corner stone of civilization. Mary Baker Eddy promised that with the implementation of the First Commandment wars will cease and the full brotherhood (the universal marriage of mankind to God and by reflection to one-another) will be established.

In order to explore the unique challenge this brings to humanity, I have created a nine volume series of novels, called, **The Lodging for the Rose**. The series is

based on the scientific sense of man that is manifest in the Principle of Universal Love. No greater challenge exists on the horizon today for mankind than to embrace the Principle of Universal Love by which the solution to mankind's countless problems, including the Ice Age challenge, becomes possible.

Still, this one single aspect, the Principle of Universal Love, covers only a tiny portion of what Mary Baker Eddy's pedagogical structure for scientific and spiritual development brings to light. The Principle of Universal Love is a profound element of the manifest of God on Earth. It is that which illustrates to some degree the nature of the whole.

In today's age Christian Science stands alone in resolving the institutional marriage paradox, a marriage that isolates humanity from one another. Christian Science solves the paradox by elevating mankind towards the full acknowledgement of the wide dimension of the divine Principle of Universal Love, the reality of divine Love, since in our divinity as human beings we already are one. On this basis Mary Baker Eddy could predict with absolute certainty that wars will cease as a matter of principle once the real nature of mankind becomes understood and acknowledged in deed.

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## Who was Mary Baker Eddy?

When people say that Mary Baker Eddy was not a true scientist, one might point to her achievements. The greatest of these are her scientific achievements, most of which are not even recognized today to even exist. People are inclined to say about the discovered pattern of Mary Baker Eddy's pedagogical structure that they are insignificant. I have created this research book to dispute this notion, because every single one of Mary Baker Eddy's major structures are scientifically designed to be a part of the sixteen element structure that the Apostle John presented in the metaphor as a city foursquare that is described in Revelation 21 as descending from God out of heaven, a city in which there would be no night there, forever, a city of Science as its foursquare matrix design indicates.

Mary Baker Eddy was the first scientist in mankind's entire history who set out on a purely scientific basis to facilitate what John foresaw and associated with the end of all evil based on scientific development, corresponding with an environment in which there is no NIGHT there.

John the Revelator evidently understood the significance of a matrix structure for ordering scientific exploration and discovery. He even predicted in no uncertain terms by utilizing this specific metaphor of a foursquare matrix that scientific development would be the factor that puts an end to all evil in the world. This type of perception evidently lies behind his metaphor of a foursquare city. It appears to have been understood at his time that his "city" that "lieth foursquare" represents a foursquare matrix, and that this matrix is a perfect platform for scientific discovery and development. According to all evidence, Mary Baker Eddy understood this, too.

It is not unreasonable to suggest that all the tight interrelationships that Mary Baker Eddy has set up to be explored, were set up by her to advance her student's scientific development, in order to enable significant discoveries in the infinite domain of spiritual understanding. I must point out, however, that scientific development and the discovery of fundamental principles is not something that belongs excessively to bygone ages, the 'spiritual ages' that seem so far away from the modern, aggressive, material world. The spiritual age is our present age, and remains that for as long as humanity inhabits the planet. Therefore, what was possible in Christ Jesus' time and in Mary Baker Eddy's time is possible still, and will remain possible and natural now and in any age to come. In fact mankind's scientific spiritual development is most essential in today's age. We need the freedom to move mentally without hindrance, in order for humanity to meet the great challenges that it is facing, and the far greater ones that are now on the horizon.

As a gateway to understanding the significance of Mary Baker Eddy's work, one must begin by exploring it in relationship to mankind's last great period of renaissance from which it emerged. This, of course, takes us back to the beginning of that great period of renaissance that started in the 14th Century and to Dante Alighieri who had laid the foundation for that renaissance and for the entire sequence of developments that came to a peak centuries later in Mary Baker Eddy's work.

The more distant developments which had contributed to what became the Golden Renaissance was the scientific revolution in thinking that came out of the Greek classical period. That period began likewise with the development of a high-level language that is necessary for complex scientific perception to be developed. This language was 'created' by Homer. On the foundation of his high-level language unfolded immense scientific advances, typified by the Pythagorean Society, and later by Solon of Athens, and much later,

by Socrates and Plato.

All of this became nearly lost under the ravishing of the Roman Empire. Plato was rediscovered during the Islamic Renaissance a few centuries after the collapse of the Roman. The revival of the Platonic scientific method of thinking happened through the Islamic Renaissance that became a contributing factor for the Golden Renaissance in Europe. When Europe had collapsed in a wave of chaos and death, caused by the Black Death plague that had spread across Europe that had been weekend by an economic collapse resulting from excessive financial looting, people were looking for something that gave meaning to life. Half the population of Europe had been wiped out. People must have asked themselves what is living all about? What is the purpose of it? Why are we here?

That's when Plato was brought back into Europe. At this time young boys had become employed in the monasteries to copy the manuscripts from ancient times, including Plato's, or mostly Plato's. Thereby the boys became independent thinkers in their own right. Based on this 'discovery' a formal education system became established, known as the "Brotherhood of the Common Life." From this background the great geniuses of the Renaissance emerged.

While the Golden Renaissance was destroyed by the Venetian Empire through cultural warfare, which led into the Thirty Years War, the renaissance spirit was revived again in the 17th Century and started a second great cultural renaissance, perhaps an even a greater one. Its famous 1648 Treaty of Westphalia shut down the eighty-year cycle of war that the Venetians had set in motion. And more than that, it enabled a cultural uplift of Europe in which many of the great geniuses emerged that are still big names on the cultural scene like Germany's Johann Sebastian Bach, or the famous Haydn, Mozart, Beethoven, Schiller, Goethe, Leibnitz, Gauss, and so forth. In the same cultural renaissance the founding of the USA became possible, to establish the first nation-state republic on that planet, a bastion for freedom and beacon for liberty as it was called. That's how the Platonic scientific tradition came to the USA and sparked a scientific renaissance on this continent. Mary Baker Eddy grew up in the still unfolding wave of this American Renaissance. It created a kind of 'moral' platform that Mary Baker Eddy was able to raise several level above that with her discovery of the "absolute divine Principle of scientific mental healing.

The other founding contributor that set the far-reaching American Renaissance development into motion was Alighieri Dante, an Italian revolutionary in his own right.

Dante had been a political rebel in his early days, someone who was able to look at the world of his day with the mind's eye and project the ongoing trends forward that was building up to a great crisis. The financial looting of Europe by the great banking empires, especially that of his home city Florence, must have seemed utterly insane to him. He would warn about it. Instead of people listening to him he became expelled as a rebel. In order to forestall the consequences that he saw coming, he worked to upgrade society by creating a higher moral foundation. But in order to be able to do that he had to create a high-level language, like Homer before him, that would enable the formulation of complex scientific thinking and discoveries. For this project he drew together all the best sounding dialects from across Italy and build a language with it that would 'carry' his revolutionary pedagogical structure, his famous three part poetic series, the **Commedia** or **Divine Comedy**. In this poetic trilogy he addressed in revolutionary metaphor the three mayor aspects in which he saw society failing itself, where scientific enquiry was urgently needed to start the healing processes.

The three aspects of the **Commedia** are labeled "Inferno", "Purgatory", and "Paradise". The first offers a scientific exploration of Hell, but one finds no injustice there, only agony. The second offers an exploration of the processes for overcoming the credibility gap that hides the moral world. The third offers an exploration of fundamental principles and what Dante perceived as both the higher and fundamental order of the universe. He touched upon the need for scientific reason to unlock the secrets of all of these. While his work became famous, his highest hopes were evidently not realized. The small-minded thinking prevailed, the financial and economic collapse happened, and things actually became far worse that he might have feared when the Black Death plague erupted in the looted and weekend nations and wiped out half the population of Europe.

It is not known why Dante covered the moral, scientific, and spiritual dimension in such an exhaustive fashion, or where the idea came from. The idea was revolutionary and should have worked. It was a profound pedagogical structure of a kind that would not be superceded until Mary Baker Eddy's superceded in a big way. Dante's pedagogical structure failed, probably because it was too far ahead of its time. This may also have been the reason why Mary Baker Eddy pedagogical structure remained unrecognized for 100 years.

We can only speculate today what Dante had tried to achieve. He was born in 1265 in Florence, eighty years prior to the great population collapse that wiped out half of the population in Europe. He was a man of a keen analytical mind, and having grown up in the midst

of the foremost financial center of the time, he saw trouble on the horizon, if not the catastrophe that loomed ahead. We are told that he became deeply involved on the political front fighting the insanity of financial looting, probably in the role of a political rebel. He was probably too well known, however, for his intellect to have been executed, thus he was simply expelled from Florence.

Dante was approximately 40 years old when he began to work on his poetic trilogy in exile. To judge by the nature and the scope of the work, he did not set out to merely seek the redemption of society. Rather, he appears to have been determined to create a kind of society that never existed before, a scientific society with a more profound civilization. It was towards this tall goal that Dante created the new language, a language that is more ideal for scientific development.

He set out to create a language that all of Italy could subscribe to. He selected the most beautiful aspects of the dialects that were spoken and used them for coining words that sounded like song, words that incorporated the element of beauty, just like the human being incorporates the element of beauty that attributes great dignity and worth to mankind, and love for one another. Dante had evidently looked higher and had wanted more than a mere redemption of society. He may have looked for a complete phase shift to occur in building a new society the likes of which has never existed before.

That's the kind of background that stood behind the Golden Renaissance and the second renaissance thereafter and the cultural renaissance that created the USA, which then carried its revolution forward. Maybe in America Dante's hopes were fulfilled. Evidently Mary Baker Eddy has similar expectations. She had expected that all the Christian churches would embrace with joy the newly discovered scientific principles of Christian healing, like those that were carried out by Christ Jesus himself 2000 years earlier.

As it was, the phase shift that Dante might have been seeking didn't occur in his lifetime. The catastrophe that he appears to have labored so hard to prevent, erupted in 1345. In 1345 the insanity of boundless profiteering in the banking centers of the time had collapsed the economies of Europe so severely that they weakened the population to the point that the Black Death plaque was able to spread like wildfire when it was brought by Venetian traders from China to Europe in 1347. As a consequence, half of the population of Europe perished.

This tragic epoch of history is about to repeat itself. The present world-financial structure, which is



designed for looting, has so severely looted every nation on the planet that the biological strength of the people has been depleted to the point that they are already dying in large numbers in many parts of the world. We are told by relieve organizations that and estimated 50,000 children under the age of 5 die every single day of starvation and starvation related causes, which are almost totally preventable. In parallel to this, the financial structure of the present world is moving towards a global systemic disintegration since the depleted nations can't be robbed any further to make the financial bubble grow bigger and bigger. Nevertheless the financial bubbles need to grow or else they collapse.

In 1345 the great collapse happened because society wasn't able to see beyond the tip of its nose. Dante had set up a scientific platform, primitive as it was, that should enabled society to discern the principles on which its existence is founded. Apparently the small-minded thinking of the time was too rigid to allow people to elevate themselves to a higher platform. We see the same happening again with the exception that Mary Baker Eddy pedagogical structure for scientific and spiritual development is infinitely more advanced and far-reaching in its potential that Dante's work had been, and is vastly more powerful in its effectiveness. Unfortunately, it is deemed by society not to exist.

If history repeats itself, as it surely will if a new trend in scientific development begins soon, humanity will likely be devastated once more. The reason for this collapse would then be society refusal to learn from its past.

Unfortunately, humanity is presently more inclined to react to catastrophes than to prevent them. When it finally does awake, in its agony, it tends to establish a better course for a while. But this usually doesn't happen until after the great tragedies have been incurred as in 1345/47. Still, there exists no law that enforces this type of insanity, which brings tragedy upon humanity. A power-tool for protecting and upgrading civilization does exist. Society has the capacity to awake from its slumber and utilize the tools it has to assure its well-being, both in the present and in the future. Herein, in this potential, may be where we find the greatest value of Mary Baker Eddy's pioneering contribution to the scientific development of humanity.

The sane approach towards an unfolding crisis, obviously, is to explore the underlying principles, in order to discover which universal principles have been ignored or violated, for which the crisis unfolds. These discoveries do not come out of thin air, of course. They are the result of alertness, of scientific and spiritual development, and of dedicated work. Mary Baker Eddy has made a tremendous contribution to enhance this

process. Her work comes to light as a matrix structure for scientific and spiritual development, the kind of structure that John the Revelator had presented in metaphor nearly 2000 years earlier as he prophesied the end of all evil. In this context Mary Baker Eddy's work brings into focus a vast range of ideas and concepts in their relationship to each other that will in time enable us to reach the goal of putting an end to all evil, that John foresaw as being inevitable. Evil is not a thing, or a person, nor a power, but the result of a failure of perception. It is the result of an incomplete or insufficient understanding of the universal principles that support humanity, civilization, and the universe.

The physical shape of the structures that Mary Baker Eddy presented, of course, doesn't provide any direct answers to raising the status of civilization, as Dante had done. Her structures are but a tool for ordering the process of exploration that has already been proven to be more powerful. The utilization of Mary Baker Eddy's structural tool exposes one to rare conceptual perceptions that are not easily attained in an unorganized fashion, but which open up vast new horizons of good as her own healing work illustrated. So it is, that the future of the world rests with the fuller realization of humanity's forever existing potential for scientific and spiritual development, to which Mary Baker Eddy opened the door a whole lot wider than anyone had done before her, or after her to the present day.

The welfare of humanity has always rested on a scientific and cultural platform. We call the periods when this platform stands tall and society prospers, periods of renaissance (that hardly anyone remembers anymore), in which these developments occurred profoundly.

Both of mankind's great periods of cultural renaissance were born on a platform of profound scientific and spiritual development. When Homer laid the foundation for a new society in Greece, he did so in the midst of a world of imperial wars which had drained the Assyrian and Babylonian region to exhaustion, out of which arose the Persian Empire that became a threat to the whole Mediterranean arena and not just to Greece. Homer reacted intelligently to this intolerable situation by laying the foundation for a society that would find the resources for its security within itself. On this unfolding platform Greece was able to stand its ground against the Persians, which it did for a very long time.

The second period of renaissance began in the aftermath of the collapse of Rome. Rome had trashed civilization. It had destroyed the humanist foundation that supported society. This foundation didn't automatically reappear when Rome fell. The collapse

of civilization didn't automatically open the door to a new renaissance. The advance of fascism continued instead. It continued for more than a century by the 'momentum' that Rome had initiated until one man in the dessert of Arabia intervened with a profound new idea about the worth of the human being as a divine manifest. The man was Mohammed, the creator of Islam, also called its prophet. He put an advanced new concept of God in the table of humanity, a concept in which God is Allah, the One that is All, which we stand before with awe as this divine All is reflected in man. Mohamed is known as the prophet of the concept of God as Allah (All and awe combined). This so-perceived universal God can have no gender or be regarded in the plural sense.

Mohammed was known as the last prophet, because that universal concept of God as All cannot be superseded. In real terms Mohammed was a scientific pioneer who laid before mankind the idea of God as the all-embracing (universal) divine Principle that is reflected in man and the universe. He was a prophet in that he understood to some degree that this advanced concept of God would eventually permeate society and uplift civilization.

Out of this concept of God as All that we stand in awe before - for its all-embracing majesty - a new scientific renaissance emerged that became known as the Islamic renaissance, the precursor of the Golden Renaissance in Europe many centuries later that might not have happened without the scientific dimension that the Islamic Renaissance had reestablished. Without this profound development in Islam, the Golden Renaissance might not have happened, and consequently the USA might not have been created, so that Christian Science might not have been discovered.\*<sup>15</sup>

Historians suggest that the Golden Renaissance in Europe in the 14th Century was created by a reaction to the catastrophe of the huge population collapse that begun with the Black Death plaque. They say that only after this horrible catastrophe had decimated the nations did Dante's work bear fruit in the spirit of the unfolding great renewal which gave the world a higher sense of Christianity, a sense of universal love, the love of Agape that emerged out of the background of the Christianity of Paul. I would like to suggest that the fundamental driver for the Golden Renaissance was not the catastrophe, out of which ashes it rose. I would like to suggest that it was the scientific dimension that the Islamic Renaissance had created in which Plato had been rediscovered and his scientific method of seeing with the mind's eye.

The fall of Rome and the emptiness it left behind is proof that a renaissance does not automatically result

from a reaction to catastrophe, but results instead from scientific progress and the thereby established platform of Truth. The path towards this progress tends to be smoother after the immoral structures collapse that normally prevent this progress. It is the moral sense that opens the gateway to the Christ, which in turn opens the gateway to heaven. The force of catastrophe plays no role in this process. Mary Baker Eddy's profound scientific discovery and later achievements were not built on the ashes of a catastrophe, but on the highly developed moral background that had been established in this period, especially in the Puritan background of the New England region of America.

Mary Baker Eddy's breakthrough discovery may have been sparked by the severe personal calamity of an injury that threatened her life, but the real force behind the discovery had been her research over many years into scriptural subjects and scientific processes, and the moral foundation for that had been established in her country's cultural history. In a sense, she stood on a pinnacle, and on this pinnacle unprecedented achievements were wrought, such as the discovery of Christian Science and the development of what may be the greatest and most advanced and far-reaching pedagogical structure for scientific and spiritual development in history. That is what her textbook on Christian Science, **Science and Health with Key to the Scriptures** was designed to be but a part of.

Today, humanity is facing a challenge with a huge scope amidst dark times, a type of challenge that has never been successfully mastered at any time in history, that of avoiding a great crisis that has the potential to be the greatest crisis ever. The challenge is actually threefold, with each aspect having a world-engulfing dimension.

One of these challenges is to reverse the presently ongoing collapse of the world's financial and economic system that is destroying the world under imperial doctrine. This doctrine has a very long root that goes back probably more than 7000 years to the early dynastic eras at the beginning of civilization. The ongoing collapse, driven by ever-greater financial insanity and inhumanity, which is now fast accelerating, is threatening to have dark-age consequences with the potential to collapse civilization itself and with it much of mankind. Nothing will meet that challenge short of uplifting the entire platform of civilization to a higher level at which the human being is primary and human development the cement of civilization.

The second great challenge of our age is to eradicate war. In a nuclear armed world brimming with an estimated 40,000 nuclear bombs and new ones being build, where security hinges on the doctrine of Mutually

Assured Destruction, no active principle exists that can prevent this mutually assured destruction from being carried out in moments of insanity and rage, driven by fascist greed, lies, and quests for power. Here too, nothing will meet this pressing challenge except uplifting the entire platform of society to a higher level at which the Principle of Universal Love motivates society and governs human relationships.

The third great challenge, and that may be the greatest challenge that mankind has ever faced, is the challenge posed by the return of the Ice Age, which some leading edge researchers put in the 50 to 150 year timeframe from the present. The challenge involves creating the kind of scientific, technological, and economic progress that enables mankind to create vast infrastructures for indoor agriculture when the Ice Age cooling disables the present warm-climate agriculture that mankind depends on for its existence. It won't be a small task to create indoor agriculture on the scale that is required to feed the ten-billion world-population that we will likely exist by then. While the goal is achievable that is imposed by the future, the achievement won't be possible without society upgrading its self-perception by two entire levels of thinking, to the level of Christ-Science where man is understood and acknowledged as divine image endowed with the power of divine Principle and divine Mind that gives us wings to reach the infinite and make the impossible happen.

Nothing short of the widest implementation of Mary Baker Eddy's pedagogical structure for scientific and spiritual development will enable mankind to meet this challenge. This task literally becomes a life and death issue for mankind. If this task is not taken up, then we will likely lose what still remains of Mary Baker Eddy's achievements.

I am sure many people will protest here and accuse me of overstating the case by a long way. Indeed one could become embroiled in long-winded discussions of the technical aspects of the Ice Age dynamics. Some of that has been included in the Postscript. But there really is no need for that, is there? The historic aspects are plain enough. It is generally accepted that mankind had its 'beginning' approximately 2.5 million years ago when its breakout into a higher-level species occurred. This long development period coincided almost completely with the relatively rare phenomenon in geologic time, of an Ice Age. The Earth has been in an Ice Age environment for roughly 2 million years that is interrupted periodically with brief epochs of radically warmer climates. We are in such a warm epoch right now, and that one is fast coming to an end.

My point is that when the current warm period began the entire human world population stood at a

mere five million. That was the end result of mankind's two million years of existence. The population limit evidently wasn't a reflection on mankind itself, but reflected in that age what the world could support during the cold climate of a long-extended glaciation cycle that is typically 94,000 years in duration. Once this climate-imposed limit was removed as the warm epoch began, on the strength of the scientific and technological knowledge that had been developed previously, the world population increased thirty-fold in a relatively short period, and then again tenfold 7000 years later. Modern agricultural technologies have created a dimension of civilization that never existed before. Nevertheless, the fact remains that the entire platform of the world food production capability, as much as it has become a miracle in human history, is still keyed to one factor, the interglacial warm climate that is about to end.

When the Ice Age cold-cycle resumes as it has in its unyielding periodicity for the last two million years, the key factor on which our global food supply rests - the warm climate on which all of our agriculture depends - will be lost. When the cold climate returns mankind will be starved back to the kind of minuscule population that the world had supported during the last Ice Age cycle unless we can shift our food production from the natural world into technological indoor environments that we have the power to control.

While more protests may be raised here, conjured up by dreams of global warming or the notion that God will intervene and rearrange the universe for us and make the Ice Age go away, history tells us that such mythological dreaming has been devastating for mankind as the dreaming prevented society from rousing itself to upgrade its humanity and its world.

When World War I stood on the horizon, for example, or World War II, God didn't intervene and rearrange the world to spare mankind the trouble of having to challenge itself to live like human beings. None of these wars were inevitable, but they happened because society didn't take the required responsibility for its well-being. This doesn't mean that God didn't help. Mary Baker Eddy's vast pedagogical structure did exist before World War I began. With it mankind had the potential to uplift itself to prevent this war. But it didn't happen. Consequently the resulting tragedy was mankind's own failure in not utilizing the potential it had at hand.

The same happened again in World War II. Likewise the tragedies that are presently set to happen in today's world when the current challenges are not met with the resources that we have at hand, will likewise happen. They will happen if mankind doesn't

care to prevent them, and that is more likely than not. Mankind is still in the old mode of living, of living with closed eyes, both towards the challenges before it and towards the resources it has at hand for meeting the challenges. The depth of this blindness is best illustrated by the degree to which the Principle of Universal Love is NOT implemented in our world.

The Principle of Universal Love presents a huge challenge that we are not inclined to even think about in the social domain, and even less so in the political domain. I started the project in the mid-1980s of exploring the Principle of Universal Love in the form of a novel. I had no idea how wide the dimensions of this principle are. The novel became a series of novels, **The Loding for the Rose** that became extended into nine episodes.\*16

In reference to the three challenges noted above - to prevent the financial and economic collapse, and the mutually assured destruction of mankind in nuclear war, and the looming Ice Age collapse of civilization when the cold climate returns - the present determination of society is to allow each unfolding crisis to play itself out. Nobody knows how deep the consequences will reach, but according to all evidence they won't be pleasant, if they are survivable at all. However, there is no need for this threefold trend into catastrophe to continue. The answer for each challenge has already been prepared by God, which enables the needed breakout from destructive traditions. Mary Baker Eddy stood at the pinnacle of a background of scientific development and intellectual and spiritual progress that has had its beginning with dawn of civilization and has had many contributors over many ages. In other words, God has been preparing the means for meeting the present great challenges long before the challenges even arose. God, divine Principle, doesn't require us to meet these challenges empty-handed. We may choose to do so, but should we not rather utilize our divine gift and meet the challenges with joy as we have the power to overcome them? Mary Baker Eddy said about her own challenge that God had been preparing her for many years for the reception of the final revelation of the absolute divine Principle of scientific mental healing. That preparation may be deeper than we like to acknowledge, considering what resulted from it.

The recognition of the power that we have should prevail universally, because the foundation does exist to shut down the causes for our present challenges. Financially, there is no need for mankind to wait until the crisis culminates when several hundred trillion dollars worth in financial paper-aggregates become recognized as worthless, as they already are. This will happen eventually when it becomes recognized that these instruments of imaginary value have no value in

real terms as a claim against a productive economy that can no longer sustain itself much less cash out mountains of fictitious profits that decades of insane speculations have accrued. Humanity has the capacity of reason to reorient itself on a basis of scientific development to counteract the presently growing insanity and prevent the crisis of incredible poverty that it will destroy civilization.

Mary Baker Eddy's pedagogical structure for scientific and spiritual development has the potential to enable mankind to see with the mind's eye solutions in principle that can turn us from a path to destruction onto a human path of power over the universe towards the panacea that corresponds with universal humanist principles.

Nuclear war likewise isn't a technological problem. The crisis that the technological capability for nuclear war has brought is a crisis of small-minded human relationships. War is a human relationship issue based on small-minded thinking that is inhuman in itself. The same can be said about the Ice Age challenge before us. The challenge is not one of an insurmountable technological issue. It is physically possible to create the needed infrastructures for shifting our food-production into indoor facilities. The resources are available and the technologies are achievable, but are we prepared to take up the humanist challenge to give ourselves to freedom to develop the resources that we've been divinely given?

Humanity requires a strong focus on scientific and spiritual self-development, especially in regard to its political policies that are presently focused on eradicating populations by poverty, rather than eradicating poverty with global technological and economic development. Poverty is an antihuman and anti-divine exercise of insanity. There is no need for such 'indulgence,' which is largely based on apathy.

Humanity has been fortunate so far that the new diseases which its artificially created poverty breeds, like the deadly HIV virus that emerged out of the weakened populations of Africa, has not mutated into an air-borne form that spreads like the common cold. This further step in biological regression may yet happen if the ongoing humanist regression continues. It could easily happen with the next phase shift when our global civilization becomes unglued at its most vital foundation, the spiritual foundation that supports mankind's physical living. One must speak of insanity when mankind chooses to regard its very life as of secondary concern in comparison with making monetary profits and gaining political and imperial power.

Against these backgrounds the structural

foundation for scientific development, which Mary Baker Eddy had so ably established and outlined for humanity, comes to light not as a religious curiosity, but as an instrument for the vital healing on humanity. It must be understood in this light, because a rapid increase in mankind's universal development is urgently required.

Today, many more parts of the world have begun to be weakened to a point that matches the state of deprivation on the African continent. The mission of Divine Science is to eradicate disease, rather than to patch of the symptom. When John the Revelator foresaw the end of all evil, he didn't see increased healing, he saw a totally New World, a world without evil, without diseases. Dante had evidently aimed at creating that kind of New World, manifest in a new and higher level civilization. Christ Jesus too, prophesied the emergence of a New World when he spoke of a New Comforter that would create that New World by bringing mankind into the sphere of Truth. Mary Baker Eddy made this potential assessable. The potential for this New World to be created exists, and the need for it is immensely great. The process, once it unfolds, will include an intelligently oriented reversal in the world's financial and economic direction, away from looting and intentional devolution, enforcing poverty, disease, and depopulation, towards creating and building, in a sphere of boundless development carried out as a matter of principle in policy on many fronts.

Christ Jesus gave us a parable that illustrates the required process. He spoke of a man who brought gifts to the altar of God, perhaps for atonement. Christ Jesus suggested that if this man had a brother who had a conflict against him, he should first make atonement with his brother, and then come and offer his gift to God. Obviously he would then be qualified to have his gift accepted, after having acknowledged the divine image reflected in man.

Actually Christ Jesus didn't use the form of a parable for this advise as he may have felt the scientific recognition was sufficiently established in society so that a word of wisdom would be enough for the requirement to be understood. Consequently a parable wasn't needed.\*17 It appears however that we need the metaphor of the parable in our age. Mary Baker Eddy's pedagogical structure enables the universal atonement in which the individual atonement becomes qualified and individual healing becomes possible. When Mary Baker Eddy healed the partially paralyzed woman in a voiceless communication of love while looking out of her carriage window as she drove by the suffering woman, her act of healing stood on the long established foundation of her universal love for mankind and her tireless work for the world over many years. We cannot

shortcut this process that is based on universal principle, the Principle of Universal Love, and hope to succeed.

Without this process being fully understood and acknowledged Africa will most likely collapse biologically as it is intended to do in other to preserve its natural resources that the imperial West claims as its own. A reactive response in the face of such a universal crisis on a continental scale, which is fast unfolding, will likely be futile. The response needs to happen before society becomes decimated, with a reaction of understanding the divine Principle reflected in our humanity.

One may ask here, can the needed reversal really be achieved? The change that is required is termed in mathematics, a discontinuity. In other words, everything on the present course to hell must be stopped, which fuels the already ongoing collapse with the threatened total disintegration looming on the horizon. Humanity must chart a new course, globally.

While this more easily said than done, it must be done. It should be noted that Mary Baker Eddy's pedagogical structure is not simplistic, although it is simple in its basic design. The difficulty is that it poses horrendous challenges for society to become truthful with itself, because the distance has become enormously great between where we are today, and where should be according to the potential that we have.

So, how can today's humanity achieve what has never been achieved in all the ages of its history, to create a New World? The answer is complex, and at the same time basically simple, which is to take up the challenge and to start the process.

Whatever doubts we may have will be resolved along the way, but we must start, because we must accomplish the change. Mankind doesn't have the option to avoid the task. When Christ Jesus wrought within himself in the garden of Gethsemane on the night before his crucifixion, he searched for alternatives according to his own words, in order that the 'bitter cup' would pass from him. But there was no such option available to him. The consequences of not fulfilling the task were evidently unthinkable. They were unthinkable then and they should be so now.

It seems that today's needed discontinuity in the trends to hell might yet be achieved by employing the best available power tools that the greatest pioneers of humanity have created. These are the tools that Plato gave us, and Christ Jesus, Cusanus, Leibnitz, List, Henry Carey, and Mary Baker Eddy, to name but a few. But of all these power tools that were created for the advance of mankind, Mary Baker Eddy's pedagogical structure

for scientific development is without a doubt the most profound one ever enveloped. It was created 100 years ago and still stands miles in advance of the best in our age. Its design has not been superseded. Tragically, it remains still largely hidden. Its revolutionary nature is not even being recognized. This too, is what this book is designed to correct.

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## What is Spirituality? What is a Human Being?

The two questions have been asked many times throughout history. It is interesting to note that whenever these questions were asked in earnest, civilization flourished, and when these questions were put aside, civilization collapsed. The grave problems that we are facing in our modern world stand as testimonies that these questions remain to be asked again, and to be answered.

So, what is spirituality? What is a human being?

A faint clue may be derived by exploring what love is. For centuries poets have written about it; musician have sung about it; preachers have made sermons about it; and of course, every human being feels the substance of it in his or her heart. But can we define it with the kind of scientific precision with which we say that  $2+2=4$ ? No, we can't. The answer to what love is, and therefore, what spirituality is, appears to exist on a higher level.

The one thing that we can say with certainty about love, is that whenever we withdraw it, when we create philosophies that make it irrelevant, the human scene disintegrates. It is safe to say in this respect, that love is an essential element of our humanity. There are other such elements, of course, but love is definitely in the forefront of them.

Other self-evident qualities of our humanity are truthfulness, honor, integrity, and so forth. These qualities too, are elements of our spirituality. Like love, these aspects of our humanity are hard to define in black and white term, but if one were to withdraw them, human civilization would collapse. No society exists anywhere on this planet, from the greatest nation to the smallest tribe, where those aspects are not fundamental to the functioning of it.

It is even being said that life itself is a spiritual quality. We have tried to explore life in terms of its existence in the form of electro-chemical reactions that govern biological processes, but the resulting understanding is crude, vastly incomplete, and is to a large measure governed by political philosophies as in the case of Darwin's theories of evolution that was developed on the platform of Ortes' population (control) theories. Indeed, social Darwinism, and the parallel application of it by his cousin Galton as a theory for 'population management' known as the Eugenics theory, - the theory that Adolf Hitler built his empire on, - have proven to be highly destructive to society, because at the very root of their evil lies a deep lack of spiritual understanding. The fact that spiritual healers have been able to combat diseases from ancient times to ours by non-medical means, and often with astounding effects, proves that life is much more than a mere chemical-electric process of interacting nucleic acids, etc..

Evidence suggest that intelligence has a far greater direct impact on the unfolding of life, if not a total impact, than random or accidental mutations that modern mathematics render statistically impossible as the cause of life. Intelligence, certainly can be regarded as one of the great spiritual qualities of life in general, and of our humanity specifically that sets us apart from any other species in our immediate universe and onto a pinnacle of intelligent self-development. Advanced intelligence provides us with a profound self-awareness, understanding, cognition, and a capacity to discover, to learn, to apply knowledge, to create art, culture, and a whole range of resources for living that do not exist naturally, but which are a product of intelligently applied human labor and technologies.

It may be interesting to note that without our development as a supremely intelligent species we might not exist at all. Almost the entire development of mankind occurred during the relatively rare phenomenon of an Ice Age environment. But that is what the Earth has been going through for the last 1.8 to 2 million years. Yes, of the 2.5-million-year development cycle of mankind, close to 2 million years of it occurred during, the Ice Age epoch, called the Pleistocene Epoch, which, in a long-term perspective we are presently in.

While the harsh Pleistocene Ice Age environment is interrupted periodically with short warm periods, like one we enjoy today (the Holocene), 83% of the last two million years was spent by mankind in the harsh and cold Ice Age environment. The extreme intelligence that presently defines our existence (in spite of the follies that we cling to) appears to have been created in the creative processes of life out of sheer necessity, driven by the requirements for survival in a harsh environment.

It appears that we had to dig deeper into the divine Principle, demanding from Life that its expression is us become increasingly intelligent in order to meet the challenges that a primitive and harsh environment imposes. And even then, we barely make it.

We are the 8th human species that Life produced, the end-product as it were of nearly two million years of progressive unfoldment. The previous seven species have all become extinct. We are also the shortest lived, so far, with a mere 200,000 year history. The most successful human species was Homo Erectus with a 1.5 million year history, but it too became extinct. Its days ended several hundred millennia before our time.

In considering our spiritual history we may be called the children of intelligence, forged out of our self-discovery and self-creativity, in responding to the challenges of existing in the harshest environment for life that the planet has provided, apart from the still harsher periods that resulted in the mass-extinction of life in previous Ice Age environments at various times in geologic history.

The concept of intelligence as the manifest reflection of divine Mind may be the best that one can find to describe the extraordinary spiritual quality of our humanity. Instead of reflecting personal intelligence, we reflect intelligence as a universal quality of all human beings, an impersonal, universal divine reflection of divine Principle that we can never be isolated from. We represent the tallest expression of intelligence in the near universe. That includes intuition, inspiration, discovery, scientific understanding, and so forth. Without these we wouldn't exist. Nor can we consider ourselves to be at the end of creation. "Eternal Truth is changing the universe," writes Mary Baker Eddy. "As mortals drop off their mental swaddling-clothes, thought expands into expression." And she writes: "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source."<sup>18</sup> In fact the long-held notion of a finite creation will fall by the wayside on the road of progressive understanding. We are essentially at one with the creative principle of Mind. We exist with it. We are its manifest.

Another profound spiritual quality of our humanity may be summarily termed, Soul. As human being all over the world we share common hopes, joys, feelings of love, honor, beauty, and a universal intelligence and integrity. One might say that we share a common universal Soul that is reflected in our universal humanity. Apart from a few minute differences in individuality, there is very little, really, that sets us all apart from one another, regardless of where we may happen to live. Whatever categorical differences may appear, all turn out to be artificially created or imagined.

Those do not reflect of the spiritual potential that we all represent.

A profound example of this universal 'Soul' may be found in the Meno dialog by Plato. In the dialog Socrates illustrates to a friend Menon that intelligence is a common universal quality of humanity. Menon calls a slave boy away from a plantation and lets Socrates guide the boy, by merely asking a few questions, through the complex process of geometrically doubling a square (double in surface area) while maintaining the shape of the square. And the slave boy does it. He does it without prior training, without scientific education of any sort, and without any special knowledge of geometry. Nor was this done in a haphazard fashion. When the end result was achieved, the boy could speak with absolute authority from understanding the principle involved that the resulting square is double in size. His answer was: "Certainly, Socrates."

This sets the stage for exploring one more spiritual quality of our humanity, which we find unfolding in our being, which we may call reliance on Principle. The animal world operates on a platform of instincts that have been shaped over long periods of experiences, but none of these instincts can order their lives in coherence with recognized principles. Our human society, however, all over the world has evolved as being principled in nature, rather than being instinctive. The principles that guide our actions are not necessarily correctly perceived or applied. But the quality of our humanity is such that we tend to order our lives in coherence with perceived principles that reflect the principles of the universe in as far as we have recognized them to exist. Our lives have become thereby intertwined with these principles and many freedoms have been derived from this process. Human freedom cannot be understood as unfolding apart from this process, a process that reflects a distinctly human spiritual quality.

Since all of these spiritual elements of our humanity are so impossible to 'quantify', except to note that civilization collapses without them, they have become over the ages associated with the term God. Unfortunately that association has proven to become enormously problematic for society as countless religions have been built around the concept, which have been exploited and often entirely shaped for political purposes, as in the case of the many modern mass-cult religions that have become financial power structures with global political influence.

Nevertheless the term God appears to be a valid one as a unifying concept of all the spiritual aspects of our humanity. The concept of God can be understood in terms of our spiritual qualities as a reflection of God, which themselves can only be understood in terms of

their enriching effect on society and civilization.

The qualities that are summarized under the term God are deemed to be all spiritual in nature as no fundamental material cause can be found for them. The term, Spirit, may therefore also be applied as a summary descriptor for the nature of mankind. It has been said that there is Spirit reflected in man. Indeed, this descriptor can be applied to all the great works of beauty that human culture has produced; beauty in art; beauty in music; beauty in literature; beauty in the human being itself; beauty in architecture, landscapes, great public works; beauty in self-recognition; the beauty in relationships, etc..

I have mentioned here only a few of those wonderful spiritual qualities without which civilization would not exist. But how many are there? Evidently this question was asked a long time ago by a little girl growing up to become a young woman, a farmer's daughter in the New England area of the USA, by the name of Mary Baker. In those days Plato was still 'alive' in North America, or rather the Platonic method of the scientific dialog for discovering truth that the eye cannot see. Mary was very much exposed to this leading edge method of scientific enquiry. Her brother Albert was an accomplished scholar, a man much admired by her, probably for that reason.

Since Mary ran into all kinds of problems as a young woman, including health problems, the question evidently popped up many times: What other spiritual qualities do we have as human beings? Since the Bible has always played a central role in the family in which she grew up, and it is a profound historical document of a highly spiritual society, she turned to it in search for answers. Evidently she came to ponder the Apostle John's book of Revelation, in which John describes in significant metaphor the end of all evil. Especially the final phase of it seems to have interested her. John describes a city laid out foursquare descending from God out of heaven with a dimension that John describes as a measure of a 144.

She may have reasoned that John might have been thinking in terms of a twelve by twelve structure, after all  $12 \times 12 = 144$ . Also the factor of twelve was significant in the history of the Hebrew people that the Bible describes, reflecting the twelve tribes of Israel (see Appendix A1, Figure 1). The factor 12 is also mentioned in Revelation 12 where John beheld a woman clothed with the sun, wearing a crown of twelve stars. It is further mentioned repeatedly in Revelation 21.

Except, who can deal with such a huge structure, as a  $12 \times 12$  structure would create, and utilize it in the search for spiritual qualities? Mary may have also

realized at some point that John was actually talking about a four square structure, a  $4 \times 4$  structure, which contains only sixteen elements. After all, he talked about a "city that lieth foursquare,"\*19 which comes with a much more manageable dimension.

Mary, evidently, has realized that this simple foursquare structure that John referred to, still accommodates John's measure of 144, since  $9 \times 16 = 144$  (see Appendix A1, Figure 2). This means that Mary could now deal with John's measure and divide it into sixteen piles of nine.

Such a concept, of course, still presents a significant scientific challenge in the search for spiritual qualities. It means that Mary had to find thirty-six unique concepts, just to fill the top row (see Appendix A1, Figure 3). Also, these thirty-six concepts had to be of a type without which civilization cannot exist, like love, and truth, and life; the kind of qualities that one can summarize under the term God.

Evidently Mary was successful in meeting that challenge, and found it extremely useful, because she created all of her future works in a structural conformity with this basic foursquare structure that John had introduced in Revelation 21 with his metaphor of the city foursquare. In this same manner, all of her major works became in essence constituent parts of her city-foursquare structure.

In order to make it easier on herself she appears to have divided John's foursquare structure into two halves (see Appendix A1, Figure 4). \*20

Evidently, a lot of our spiritual qualities pertain to our 'inner' self as human beings, qualities that define us, that define who we are. There are likewise a lot of spiritual qualities that we have, that pertain to our 'outer' self as members of a human society in which God is universally reflected. If the sum total of ones existence on this planet hasn't in some way enriched and ennobled society as a whole by our having existed on this planet, what would the reason have been for us having lived at all? In this too, we find our outer self.

We don't know at what point in her life the grand pedagogical structure that Mary Baker Eddy presented to mankind in the early 1890s had first emerged in her thought. Nor it really important. It might have been through childlike curiosity that the first discoveries came to light. But we do know that the pedagogical structure was created and that all of her major works were made a part of it, because it exits that way and has been extensively outlined. We also know that she divided the structure in half as shown in Appendix A4, because the division shown is indicated in metaphor in the painting



"Christmas Eve" in Christ and Christmas, the illustrated poem that contains the metaphor for the pedagogical structure.

Obviously, the distinction between the inward focus and outward focus is imbedded in the nature of the numerous spiritual qualities that we have. Nobody really knows where our spiritual qualities come from in terms of an origin. They simply exist, just as life exists apparently without a beginning. Thus we define our spiritual qualities as the reflection of divine Principle, the principle that is reflected in all life and in the order of the universe, - that is reflected in us and in the world. Random evolution is too primitive for an answer to explain spiritual qualities. The divine Principle that became manifest as Life simply unfolded some thousands of millions of years ago on our planet as if someone spoke the word and the thing was done. Evidently the principle existed long before life came to light, like universal gravity, without which the universe would be a dark void.

Whatever Mary Baker Eddy's reasons were for presenting precise definitions for the various aspects of the foursquare structure, she labeled the top row, the highest row of the foursquare structure (appropriately): The Word of Life, Truth, and Love.

In scientific terms, the top level, or top row, is the level of the absolute, the level of the infinite but knowable, that which science leads up to. On this top row that represents God and God's attributes and reflection, everything exists side by side. We know that by our common nature as the reflection of God, we all stand laterally side by side with one another as human beings, with no separation, distance, division, or isolation of any kind. Nothing stands between us and God, the Principle of the Universe, and between one-another as God's reflection. That is reality of our being, and the model for it is located on the top row,

Unfortunately our world is also a world of many problems in which the divine reality seems distant indeed, a world of diseases, poverty, war, depravities, and so forth. Mary Baker Eddy may have realized that Christ Jesus, and others before him, had been able to alleviate a lot of these problems with the fuller utilization of man's spiritual qualities that we have as human beings; qualities that one can recognize to be divine qualities. Thus Mary appears to have realized that one should be able to find a way to scientifically correlate our spiritual qualities with the vast array of problems that we encounter in our world, in order to deal with those problems scientifically towards eventually solving them. On this basis we can speak about the second row (the second from the top) in terms of a scientific progression of Christ-Science, a domain

of upwards oriented scientific and spiritual development, a domain with a vertical flow in which science comes to light as a progressive vertical structure.

As you might have guessed, Mary found a way to represent that. According to metaphoric evidence she divided the three lower rows of John's city foursquare in half. The lower half, then, represents our human problems, and the upper half represents various elements of spiritual awareness that historically has, and logically should, counter those lower problems by which we solve them (see Appendix A1, Figure 5). She created a confrontational structure in this manner, in which rays of hope and 'light' in scientific development counter corresponding areas of darkness, and thereby illumine our world.

This broad general concept of division, of course, covers still quite a huge area, which therefore remains rather unmanageable, conceptionally.

Now something interesting happens in the way Mary appears to have solved that problem from a logistical standpoint. If one looks at just a single column, and divides the three lower elements in half, as shown in Appendix A1, Figure 6), and if one does this in such a manner that one of the nine sub-elements is shared at the center as a link between the upper and lower parts, each of those parts will contain exactly fourteen sub-elements. The significance of that is, that the spiritual account of creation in Genesis 1 deals with seven unfolding spiritual qualities. Perhaps it was in this context that Mary defined seven primary synonyms for the concept of God in her textbook, which she also recognized to be the fundamental spiritual qualities of our humanity. These two 7-element structures, put together, add up to a total of 14, comprising a 14-element structure, which is the exact number that we have sub-elements for.

The details involved are rather complex and will be covered in detail in a later book. The bottom line is, that those four confrontational structures of spiritual light versus small-minded darkness have now all been uniquely defined in terms of these two sets of seven spiritual qualities and their small-minded counterpoints in each of the four columns.

Unfortunately, we still have a problem with this. We have four of these sets of confrontational structures to deal with, as you can see in Appendix A1, Figure 7. In order to clarify the issue, Mary introduced another concept that can be used for ordering our perceptions of spiritual ideas. She looked at the human scene and recognized that our struggles in the world can be divided into four major categories.

One of these four is the area of our relationship to ourselves, to our spiritual nature. The next is our relationship to one another as human beings. The third is our relationship to society in the context of the healing of human ills and improving human conditions. And the fourth category is that of our relationship to God in terms of our continuous scientific advancement and increasing understanding of the divine nature, and thereby the nature of the human being.

With these four concepts established Mary defined four unique development streams which she defined symbolically with the names of the four rivers from Genesis 2. In the Glossary definition for these four river, she describes the nature of the four development streams.

The names of the four rivers are, in their biblical sequence: Pison, Gihon, Hiddekel, and Euphrates (see Appendix A1, Figure 8)

The division shown in figure 7 is apparently the structure that she had worked with, according to the metaphor that she presented in her work *Christ and Christmas* in the painting *Christmas Eve*. This is also the basic structure that she has extensively outlined and documented, and build all of her major works into. There were many of those works created by her that structurally coincide with this fundamental foursquare structure and became a part of it. There are ten in total, as shown in Appendix A3.

It is not known at which point in Mary Baker Eddy's development the above recognition was made, or if it ever was made in the manner described. It is only known through her extensive use of metaphor that these structures were created and that she challenges humanity to replicate them. It is also known that her deep reaching research into the spiritual nature of man has had corresponding effects in her life which were absolutely profound and opened the door to a whole New World of scientific development. One such effect restored her health almost instantly from a near death situation, as already previously mentioned.

As already stated, her 'awakening' from impending death occurred rather dramatically. In the winter of 1866 she fell on an icy street and suffered a severe injury. The physicians had determined the injuries to be ultimately fatal. Her condition was so severe and apparently so hopeless, that the local minister came by her place before his church service one morning to prepare her for the worst, as she might not be alive in the afternoon after his service to receive him. It was in the short time frame in between his two visits, when it happened that everything she had learned about the spiritual qualities of man seemed to be drawn into focus,

perhaps in the same manner as Christ Jesus had done during his healing activities. In those moments of deep reaching contemplation of previously discovered truths, however short these moments may have been - as if a light had dawned - she found herself suddenly well. She was able to get out of bed; stand; walk like any other person; so that when the minister returned that afternoon to 'bury' her, she happily opened the door for him and bid him welcome.

What came out of this event was so dramatic that it enabled her to go out and help the medical physicians heal their difficult or hopeless patients. As I already stated she proceeded to write a textbook about her newly discovered science. She named the book, *Science and Health, with Key to the Scriptures*, a set of two volumes. And as you might have guessed, the book became a structure of sixteen chapters as a part of her foursquare pedagogical structure. In fact almost everything that she has created is made up of sixteen parts or multiples thereof. As I said, there are eleven such structures altogether, which altogether add up to a huge pedagogical structure. She later opened a college for scientific Christian healing on a purely spiritual and mental basis. She taught thousands of students in this college the practical steps for healing others in the same manner as she was healed. And all of that turned out to be just another beginning.

Naturally, she had hoped that the Christian churches would welcome her discovery of scientific Christian healing. But this was not to be. Strong opposition developed everywhere. Political structures of power and prestige would have been threatened by this new way of thinking about the spiritual nature of man. She found all the doors closed. Out of necessity she created her own church, and in order to get away from ownership claims and power structures, she reorganized her church on a platform that became completely built on constitutional law, created scientifically and provided by her in the *Manual of the Mother Church* that remained under her jurisdiction. This *Manual of organizational law*, of course, has also been created as a structure of sixteen elements, whereby it become another part of her pedagogical structure for scientific and spiritual development, and inversely became a model for future forms of government.

As of this date her church is the only institution on the planet that I know of, which is entirely built on constitutional law, which thereby reflects the fundamental principles of human civilization without a provision for democratic processes of election, etc..

As for the present period, the functioning of her church is in decline. The reason may be that the foundation on which it stands, John's four square 'city'

that became Mary Baker Eddy's spiritual 'city', her pedagogical structure, remains largely unrecognized and therefore not understood and acknowledged. The work of the pioneers in discovering her pedagogical structure - John Doorly in the 1940s, and Howard Meredith in the 1980s - has been largely rejected over the years as the unfolding scientific thought upset the religious opinions that were held by society and the people within the church of Christ Scientists. As a result, scientific and spiritual development, which could have been tremendously advanced thereby, has been stifled. A number of new Christian Science philosophies have emerged over the years out of the background of Doorly's work, representing various 'opinions' of what Mary Baker Eddy was all about and what her church ought to be, but none reflect Mary Baker Eddy's pedagogical structure that she created for this purpose.

In comparison to the sheer majesty of her pedagogical work, which Mary Baker Eddy has left for humanity to consider, and the depth and the scope of it, which is still largely denied to even exist, the new philosophies that claim to represent her can be functionally compared to 'blind' guides.

It didn't start this way. Mary Baker Eddy's work is complete, unsurpassed, and forever available to whoever is willing to look and see. Nothing was ever hidden that is not accessible universally, or is left out so that it needs to be augmented. She left us with a vast pedagogical structure that will likely take ages to be fully explored. And it still exists all in the open, just as it had been for the last 100 years and more.

John Doorly (a Christian Science Teacher working in London England) had discovered a minute portion of Mary Baker Eddy pedagogical structure in the early 1940s. In the early 1980s Howard Meredith in North Vancouver, Canada, made a number of major breakthrough discoveries that took the work of exploring Mary Baker Eddy's pedagogical structure far beyond what John Doorly had recognized. The key element of Howard Meredith's discovery was the recognition that the Glossary of Mary Baker Eddy's textbook of Christian Science, Science and Health with Key to the Scriptures is a deeply integrated part of Mary Baker Eddy's 16-element city foursquare reflecting Revelation 21 that she had brought all of her works into and made them a part of.

Bringing the Glossary of the Christian Science textbook into the context of Mary Baker Eddy's foursquare pedagogical structure opened the door to many subsequent discoveries. In the course of this author working with the Glossary structure many deep-reaching advances were made that after exhaustive studies matched the biblical metaphor of John's measure of the

144 element biblical "city foursquare."

Howard Meredith carried forwards the work in a different manner on the platform of a 146-element structure. He can be contacted in North Vancouver, Canada (phone: 604-980-6369).

At this point a paradox came to light, since all the relevant metaphors hinted to the existence of a 144 element Glossary structure while the Glossary yields 146 when all the double definitions are counted. The difference may not seem like much, but it does deeply affect the resulting shape of the Glossary structure, and thereby also affects many subsequent aspects of the foursquare matrix as well. With this in mind, I devoted a significant effort to resolving the paradox on the basis of looking for higher principles that would resolve the differences. The search was difficult but enlightening. The goal was eventually reached by discovering a number of deep-reaching principles that alter the perceived rules for recognizing dual definitions. On the basis of these discovered principles the 144-definition Glossary structure became a reality that opened the door to a number of other rather profound discoveries that came to light through the 144-element Glossary structure and depend on it.

The details for 144-element Glossary structure are explored in Chapter 12 of this book under the subheading: "The infinite stage - The 144-element Glossary structure." In addition the two major parts of the pedagogical structure that Mary Baker Eddy has designated as the foundation for the formal teaching in Christian Science, the Platform of Christian Science and the textbook chapter, Recapitulation, are also being explored in a broad overview provided in Chapter 12 of this book under the subheading: "Foundations for formal teaching."

This book has been compiled for the simple reason that virtually nothing is known in the field of Christian Scientists about the vast pedagogical structure for scientific and spiritual development that Mary Baker Eddy has created and has made all of her works a part of. The book is intended to correct the shortfall and present Mary Baker Eddy's pedagogical structure in detail, unaltered, as it has been outlined and hinted at in metaphor, and has subsequently been discovered.

Since the pedagogical structure remains largely unknown that the Christian Science Platform and the chapter Recapitulation are a part of, and thereby their interrelationship also remains unknown, including their significance for the whole, the full scope of Christian Science teaching as Mary Baker Eddy had outlined in the manual it has not yet even begun, but it will likely unfold in the not-so-distant future, together with the

enriched dimension of the Christian Science Bible Lessons.

Some day, most certainly, these structures will be taught in their relationship to the pedagogical structure that they are a part of. Thus, the future for Christian Science looks bright.

Actually society isn't hampered by the present shortfall. Everything that Mary Baker Eddy has created exists right in the open for all people to have access to. One merely needs to open ones eyes. And why shouldn't one? The human being remains for all times a spiritual being with an open inner eye and an open mind that reflects infinite Mind. The principles that Christ Jesus and Mary Baker Eddy understood and utilized for healing will always remain the same, and will always be the foundation for civilization. In a very real way, the future of our life, of our world, our civilization, and the state of our humanity, rests not in the hands of institutions, though they may aid society, but rests in the hands of humanity itself. This future thereby can be as bright as the sun if we chose to take the footsteps to make it so. Indeed, why should our future not be as bright as the sun? We have the resources for it at our feet, imbedded in the spiritual nature of our being.

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## Providing the building blocks

The way Mary Baker Eddy urges us on to move forward is remarkable. She provides all the building blocks that we need for the scientific structures that enable us to grow and develop. However, she did not provide the finished result. She provides a carefully outlined architecture for it, wrapped in metaphor, but never dictates how it must be understood. She provides no less than eleven ready-made associated structures, so that each in its own unique way adds definition to the architecture of the entire structure. However, she never presented any hints about their interrelationship. She never provided a single one of such answers. What she did provide us is a structure filled with questions that one needs to find answers for individually. In the course of this pursuit it becomes necessary to examine one's axioms as they pertain to the numerous aspects that she presents. She sets up a challenge for us, a challenge to understand the infinite.

In addition to the basic architecture for her structure for scientific development, - which she had

build all her discoveries on, - she provides us with 144 unique building blocks in the Glossary that pertain to 144 interrelated positions within that structure as shown in Appendix A2, Figure 2. The number of combinations that are possible within such a vast structure (factorial 144) is probably greater than the number of all the grains of sand on all the seashores of the world. It would take a decimal number that is 250 digits long to count the possible combination. In other words, the ordering factor for this vast structure can only be the science itself that pertains to the divine reality, including the divinity of ourselves that Mary Baker Eddy challenges us all to explore and to discover by means of that exploration, the exploration of its science. Thus we come to recognize the nature of the fundamental principles that pertain to all that is real, including the spiritual sphere of human existence.

The goal of science is invariably to create correct responses to the challenges of life and not to dabble with its countless possibilities. Thereby science gives us the power to prevent mistakes before they occur and result in tragedy.

There exist no other structure in the world today that demands so much for the individual development of thought and scientific perception than that which Mary Baker Eddy has set before us, that also demands one to take full authority and responsibility for the perception gained. This may seem overwhelming, but in doing so she demands nothing more than what is already being demanded of each individual by God as an aspect of Truth, though its truth is rarely responded to.

In very real terms each person is the final authority for the axioms that control his or her motives, reactions, and experiences in life. Each one carries the responsibility for these axioms to be in total accord with the highest achievable understanding of the truth. As it stands, very few people care enough to meet this challenge. They would rather allow external agencies dictate their axioms to them. This, unfortunately, has been the downfall of humanity in every major case of failure as society thereby allowed itself to be controlled and be 'herded' into self-destructive positions. The need of mankind is to develop for itself a secure, scientifically based position, a perception of truth on which it can stand its ground against the imposition of axioms determined by others.

Some of the 144 building blocks that Mary Baker Eddy defined in the Glossary of the Christian Science textbook, Science and Health with Key to the Scriptures, pertain to biblical figures from old historical times, such as the sons of Jacob whose names are defined in the Glossary. Such references must have seemed convenient

to Mary Baker Eddy to advance the needed type of enquiry since the old stories are fixed, widely known, though they pertain to types of issues that are as fresh to the point for moderns society as is the morning dew on a flower in May. In the case of the names for the sons of Jacob, one will find quickly that they represent the mothers' attitude at the birth of Jacob's sons. They represent aspects of the struggles of Jacob's two wives in their competition with each other for Jacob's affection. The names of the children (the sons of Jacob) actually reflect their mother's motivations.

What has all this to do with the crisis in the modern world? A great deal. It relates to a person's self-perceived identity and worth. Just as individuals are healed on this platform, nations can be advanced by it, even the entire world can be transformed by it. Every period of renaissance starts at a point of finding the human worth in individual identity as related to some discovered fundamental universal principle of reality. These larger questions pertaining to the world, however, are not addressed in this volume. They are addressed in Volume 5.

The book at hand is focused entirely on exploring Mary Baker Eddy's outlined pedagogical structure for scientific development in its fundamental form and its significance for individual scientific Christ healing.

Is Mary Baker Eddy pedagogical structure a religious work then as it utilizes old biblical concepts?

One would have to say that it isn't. It is first and foremost a scientific work. Still it touches upon such question as to what is Christianity, what is the Word of revelation, what are Christ, Christian Science, matter, baptism, and burial, to name but a few, all of which have significance far beyond the standard concept of the terms.

Perhaps it may seem preposterous to apply scientific reasoning to subjects that were traditionally reserved for theology where reason was displaced by a demand for faith. Unfortunately, blind faith closes the door to truth. Scientific reasoning is required to open the door again to reality and infinity in real terms.

During periods of renaissance scientific enquiry is traditionally focused on more intensely in order that the underlying principles of reality can be understood and be exploited for the advance of civilization. One must expect, therefore, that in such times of scientific advances the theological order might be reversed and be brought into context with the scientific patterns that correspond to the unfolding renaissance where reason and understanding are deemed of greater value than faith or dogma.

Indeed, this is what had happened at the end of each of the great periods of renaissance in mankind's history. The Scriptures portray Christ Jesus as a rebel that overturned the theological order, which had been long established. His lectures were scientific lectures employing the most effective communication methods for the advance of reason and spiritual understanding that ever did exist. He constantly worked at the leading edge of what consciousness could contemplate. He taught scientific concepts by metaphor and parables that reduced to common comprehension the principles of the processes that the eye cannot see, that convention discredits, that unreasoned logic denies, but which he stepped beyond with his profound ability to demonstrate what he taught. He had caused the blind to see, the lame to walk, the lepers to be cleansed, and he raised the dead and brought hope to a people who were without hope. Moreover, he had enabled others to emulate his processes. It is through them, that most likely the bulk of the healing work in the early Christian era was done.

As time passed, however, in the shadow of the dictatorial rule of the Roman Empire, the old order of dominating theology reasserted itself. When this happened the dogmatic dark ages began and the Christ-period effectively ended. The kind of leading edge type of scientific reasoning that Christ Jesus had pursued would not be found again in the human world for over fourteen centuries, until the next major period of renaissance unfolded. And even after that the budding perception developed in silence once more until the Christ in Christ-Science was rediscovered in 1866 near the end of mankind's second major renaissance.

The term "rediscovered" is a proper term to describe what has happened, because the laws and principles that Christ Jesus and his followers had understood and exploited for healing had not become obsolete. They had remained constantly the same that they had been from the 'beginning.' They had remained dormant, however, for the simple reason that they were no longer regarded as valid or were simply no longer recognized. The divine Christ became subjected to insignificance in valuation while the Jesus-phenomenon became increasingly wrapped in theological mysticism, and the man's personal deification. Eventually the Christ-element, the element of Science, completely disappeared, and with it disappeared the divine image of mankind, the infinite reflection of infinite Mind manifest as man, the manifest idea of God, the full representative of universal Spirit, Soul, Principle, Love, Truth, the highest idea of Life. Jesus was the Exemplar of the full image of man, the Christ-consciousness and the way-shower to it. This full expression can only be accomplished on a scientific basis. In the deepest practical sense the Christ-consciousness is the leading

edge scientific consciousness. Mary Baker Eddy referred to Jesus as the "most scientific man that ever trod the globe," and referred to the Christ as "the spiritual idea of God." She designated the second highest row of her pedagogical structure to represent the Christ.

As it had been in earlier times, the period of scientific Christ healing was brief in modern time. It was carried forward under the name of Christian Science and was rich in scientific Christ healing, but this rich potential faded into insignificance to a large degree in the decades after the burial of its discoverer and founder Mary Baker Eddy, a New England woman who had lived between 1821 and 1910.

Nevertheless the brief period of effective scientific Christ healing had not ended because of failures on Mary Baker Eddy's part, or any lack of significance of her discovery. It had largely ended, because its scientific foundation for demonstration was no longer utilized by anyone, which had evidently been utilized by Mary Baker Eddy extensively, who had created it. While Christian Science healing still continues mankind is far from even recognizing its potential, much less developing it fully.

In the historic context, the reflected power of Mary Baker Eddy's pedagogical structure that she had put all of her major works into had been withdrawn from underneath society when the woman Mary Baker Eddy was carried to the grave. The period of scientific renaissance in which Christian Science came to light had had been put into a low level 'holding pattern' waiting for the scientific renaissance to begin anew. Thus the shutdown of the last great period of renaissance happened. Had this shutdown not occurred and the pedagogical structure had been discovered during her lifetime World War I and II might have been prevented.

The shutdown of the spiritual scientific renaissance occurred when a contrary focus was impressed upon society that would eventually open the scene to a century of global fascism and global war and the most dehumanizing ideologies that were ever put forth against mankind's identity, mankind's civilization, and human life as a whole, to the point that it was said that the Earth has cancer, and that cancer is man.

With the shutdown of mankind's last renaissance, it appears that Christian Science lost the foundation on which it was built. In the same manner mankind is in danger of loosing its food supply in the coming Ice Age period, since our global food supply is entirely built on the present interglacial warm climate. In a world at war, wrecked by fascism and looting, and threatened with nuclear bombs by the tens of thousands, the scientific, technological, and economic foundation cannot be created to shift the global food supply into indoor

facilities where it can be protected from the cold. A whole New World is required and a new image of the human being, before the required advances can be made. Nothing short of a new emphasis on Christ-Science can accomplish that. Mary Baker Eddy provided for this need by creating her pedagogical structure that encompasses the whole ground of Divine Science, in which Christ Science and Christian Science are but elements of it. In other words, the horizon is bright and boundless, and once the development begins that causes mankind to move towards it, that brightness is bound to cover the Earth.

The Christian Science field should have compensated for the loss of the renaissance in which it came to light by increasing its focus on scientific and spiritual development, which is the essence of a renaissance. By the same token should mankind focus on scientific and spiritual development in a determined effort to prepare the world for the radically colder Ice Age environment. For this goal Mary Baker Eddy's pedagogical structure for scientific and spiritual development is of greater importance to society today that it would have been in the early years of Christian Science when the renaissance that created it began to be shut down.

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## Mary Baker Eddy's books and her pedagogical structure.

Mary Baker Eddy has published 16 books over a span of 35 years, the most famous of which is her textbook on Christian Science, "Science and Health with Key to the Scriptures."<sup>21</sup> Her most advanced work, her pedagogical structure for scientific development, however, has remained unpublished. It was published only so far as it was extensively outlined and included in her most prominent works, where it was left to be discovered at such time when the scientific thought was advanced enough to recognize the treasure which she had bestowed to humanity.

Being the pioneer that she was, she was evidently miles ahead of the perception level of her time that had swiftly twisted her profound scientific discoveries back into the old theological frame of reference. So it was that she did not directly mention her most advanced work or referred to it in any of her writings. In order to understand the need for this 'silence' one needs to

understand the deep inversion that had occurred on the political scene at the time.

The first elements of her advanced pedagogical work appeared in 1891, as far as can be determined. It appeared in the background of the major revision of Science and Health that took two years to complete. By this time the political inversion was already in full swing. All the fundamental elements of the American Renaissance were gradually being dismantled. The world was moving backwards, not forward. The Hamiltonian credit system had already been sacrificed prior to her time. The Specie Resumption Act that was passed in the same year in which the Christian Science textbook was first published by Mary Baker Eddy shifted the nation's economy back to a finite foundation, from an infinite foundation, and thereby ever deeper into the courts of private empires that were able to control the finite foundation.

The republican spirit of the nation had died effectively. The people's focus on individual dignity was fast being replaced with the new sweatshop environment and greedy profiteering that made industrial development a tragedy for many. Soon, the imperial centered Eugenics movement began to be promoted again throughout the world. In Europe the seeds were sown to set the major nations at each other's throat in order to prevent the greatest economic development project ever imagined up to this time, from becoming realized, that would have linked all of Eurasia by rail, from China to Gibraltar, with an extension to the Horn of Africa. The war drums were activated to destroy this potential. In other words, the ground was being prepared for murder and destruction on an unprecedented scale.

With such a shift in public focus away from humanist values and the spiritual dimension of man, there was evidently little hope that the advanced perception of a spiritual science could remain practical for very long, much less become the foundation for a major scientific and spiritual revolution. The depth of the scientific development in society was too shallow for the scientific Christ epoch to begin in earnest. She trusted that advanced perception would signal when the time has come with the full discovery of her pedagogical structure.

History also tells us that growing movement in the political background towards war and the renewed collapse of civilization didn't come to fruition during her time. No matter how hard the 'war drums' were beaten, her tireless labor and specific work for the healing of the world several times a day kept the fascist forces at bay. The only major tragedy that occurred on the world-scene during her time was the assassination of the US President McKinley in 1901 who represented

the humanist background of the nation. Apart from that the world remained at peace. The year 1901 appears to be the year in which Mary Baker Eddy changed the design of the cross and crown seal to the modern version with the simplified crown, a crown of five stars. It is unknown whether the change of the symbol of the crown was in response to the dark clouds on the political horizon, perhaps as an added hint to point to her pedagogical structure. All that we know from history is that the guns remained silent while the power behind the crown of five stars remained a light in the world through her work and spiritual intervention.

After her death, however, all hell broke loose. A new period of war began that has not ended to the present day.

It is in the context of the collapse of the humanist value in society that the decline of Christian Science as a power on the world scene started and accelerated. In the shadow of the general collapse of civilization, which was already under way in Mary Baker Eddy time, her pedagogical structure for scientific development remained effectively buried in the background. It took nearly a hundred years before her advanced work would finally be fully discovered, even though it had been planted right in the open in the most prominent part of her works that had been studied on a daily basis by tens of thousands of people all over the world. And even after her advanced work had been discovered, it took over two decades to explore its characteristic and significance. And even as the discovery has been made the environment of the world is once again rife with fascism, inhumanity, war, advancing poverty, diseases, slavery, and economic collapse.

The current environment furnishes hardly an ideal platform for introducing an advanced pedagogical structure for scientific and spiritual development. Nevertheless it needs to be done in order to halt the train of evil before it reaches its final station and the collapse of civilization takes us too far for the needed breakout into a profound new renaissance, an Ice Age Renaissance, to become physically possible within the timeframe that we may have remaining to accomplish the task.

In its outlined form, Mary Baker Eddy's pedagogical structure approximates the type of contribution that Christ Jesus had made by communicating with the learner through metaphor and parables that required the hearer of his worlds to search for the substance of his message out of the resources of his or her on processes of scientific reasoning. Mary Baker Eddy's pedagogical work, though immense in scope, provides few direct answers, but requires the same process of searching and discovering that Christ Jesus had required. It opens the

horizon to deep searching questions. Mary Baker Eddy moves us into this direction by setting up a framework for ordered investigation and self-invited scientific discovery.

In modern times this kind of searching for the truth has been missing. Education has become a "repeat after me" type of learning in which the student is required to become a repository of "facts" misnamed knowledge. This approach can hardly be classified as education and certainly won't suffice to cause the human thought to break free and soar beyond the leading edge of science, for infinite discovery. By the very nature of science, the development of science always lags behind the process of discovery that by itself becomes advanced scientifically, thereby raising the platform of science itself. Thus science becomes self-advancing, including Christ-Science. Christ Jesus stated that the process of discovery, which he represented, has just begun.\*22

Science becomes uplifted as it enables one to cement in thought, and to explain, understand, and utilize, what has been discovered and to move beyond that. Without this process of discovering and advancing, which the educators have rejected in today's world, the educators have in fact thereby rejected science. Consequently no advancement and healthy growth in society, physically, socially, and in healing, has been possible for society. There remains only regression and decay, which became formalized in the early 1950s with the imperial "Cultural Freedom" project, a project for freedom from culture, a hidden euphemism for cultural and scientific regression, the intentional dunning down of society.

The mental forces that have launched all great periods of renaissance in history were in each case associated with a rapid development of humanist perceptions, science, and humanist education, focused on learning the principle of discovery by replicating in the students mind the steps of discovery originated by the great pioneers of the past ages. All of that has become lost in the age of information learning. The door to discovery has been closed, and the mental scene been made finite.

The learning of mere information can drive no one beyond the leading edge, neither can this be accomplished by a type of teaching that provides answers. One will not find these counter-humanist processes incorporated in Mary Baker Eddy's advanced work. Her work offers something far richer than a collection of facts. This is what this book is designed to explore.

The first faint discovery of Mary Baker Eddy's pedagogical structure for scientific development was

made in the mid-1940s in England, by John Doorly, a practitioner and teacher of Christian Science. Except, Doorly discovered little more than but the 'tip of an iceberg.' None-the-less, his discoveries stirred the theology of the church to such depths that the discovery work on the subject was brought to a halt. The result was that nothing more was discovered for yet another forty years.

The second discovery was made in the late 1980s by another alert scientist by the name of Howard Meredith, who had recognized the existence of the Glossary structure, the deepest reaching part of Mary Baker Eddy's pedagogical structure that had been outlined by her. From this point on the process of discovery became rapid, almost explosive. But even as the discovery proceeded, more questions than answers came to light. Such is the nature of the discovered pedagogical structure. It promotes an ordered and almost infinite scope to investigation, even as it opens the scene to deep questions for which answers must be found within the science that the development structure presents.

The form of the outline, itself, is also unique. It isn't dictatorial, though it rests on a wealth of details provided for it, the fundamental aspects of which will be explored in this volume. By some of these details the basic architecture is defined. As one moves further away from the architected foundation, however, the provided details become significant only through the demands inherent in the building of the structure and in exploring its meaning and its functionality.

The deepest reaching element in Mary Baker Eddy pedagogical structure was in part discovered by the peculiar manner in which Mary Baker Eddy had utilized the biblical text referring to a "key of David" and then had used the identical text twice as a heading, - once to head the second part of the textbook, *The Key to the Scriptures*, and once more to head the Glossary. Was she hinting at something profoundly important being located there?

Also Mary Baker Eddy's use of biblical correlatives is peculiar in another way, as related to the city foursquare in Revelation 21. Her rendering of the biblical narrative of Revelation 21 in the textbook chapter, *The Apocalypse*, doesn't quite match the biblical dimension. Mary Baker Eddy focuses extensively on a four by four (or four-square) dimension, while the biblical text simply states that the "city lieth foursquare." The biblical text deals mostly with dimensions of three, twelve, and 144, which Mary Baker Eddy doesn't refer to at all in the chapter where she defines the city foursquare. Evidently, the four-square dimension was the key aspect for her concern.



Of course, a foursquare matrix has sixteen elements. It was discovered that every major works of Mary Baker Eddy had been presented in groups of sixteen elements, or multiples of sixteen elements. This discovery caused quite a few raised eyebrows, and quite a few subsequent discoveries of whatever else had been similarly outlined.

The great consistency with which this pattern of 16 occurred in Mary Baker Eddy's works, with even the Lord's Prayer having been divided into sixteen elements, supports the view that all these apparently isolated structures are in fact directly related to the fundamental foursquare matrix that came to light as a vast and profound pedagogical structure, which also thereby related each of the related structures to each other as parts of a single comprehensive pedagogical platform for Divine Science. This far-reaching setup created interrelationships that came to light as of major significance that needed to be explored.

As it turned out, the exploration became a monumental task as no less than eleven interrelated structures were discovered, one of which, the Glossary, all by itself came to light as a structure that contains nine times sixteen interrelated elements. It took this author over two decades to sort all the complexities out. This book-series presents the result of this seemingly unending discovery work.

The book series is therefore not designed to introduce a new doctrine as this is so often attempted by some Christian Scientists. It merely draws together the numerous aspects that according to Mary Baker Eddy's own outline belong together. None of the patterns or sequences that she has established have been altered or ignored, including the vast body of metaphors that she provided in her illustrated poem Christ and Christmas, which relates directly to her pedagogical structure in the sequence given and has little meaning otherwise.

Nor is this book series designed to teach Christian Science. Instead, it is designed to take the reader to the leading edge of Divine Science where no one can teach another or need to be taught, where infinite Mind is its own revelator, and within which the formal teaching of Christian Science has a part to play to advance the 'technology' of scientific mental healing.

Ironically, the work presented in this book does not offer any solutions to the great problems that confront the society and individuals today. It merely offers a platform on which solutions can be found. And even, then, it offers only the fundamental platform. Subsequent books will focus on exploring the

application of the underlying principles to practical solutions, which in turn sets the stage for a still higher development of the structure in life and in protecting and advancing civilization. The advanced application then lifts the stage into the "fourth dimension of Spirit" as it were.

The book presented here sets up a basis for all of the above. Its pages offer not a presentation of a personal philosophy, or another person's philosophy, but an exploration of a historic pioneering achievement that has been created by the most advanced scientist in the field of scientific enquiry into spiritual principles expressed in Christ healing. The pioneer here is Mary Baker Eddy, and she will always be that. She has established a track record that is second to none in this field and will likely not be superseded for some time to come since society has barely begun, even at the present stage, to explore what she had laid before it.

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## **From Shadows to Reality. Plato's allegory of the cave.**

The allegory that was referred to earlier is the hypothetical story of a people who have been held prisoner in a cave deep inside a mountain.\*23 The prisoners have been there for so long that the cave has gradually become the only world they know. They are laid in chains in that prison, which are fastened behind a wall in the cave, facing the rear of the cavern. This rock-encrusted world is the only world they know. Almost the only light that they can see is the light from a fire that is maintained on the other side of the wall. The light from the fire is reflected off the rocks of the cavern in front of them, and above them. In this manner, their world has become a world of a faint glow of light and of huge shadows of objects that are passed in front of the fire.

These shadows become the sum-total of all that they can see with their senses. The shadows thereby become the reality to them that defines their world. That is what they react to.

Then someone manages to break away from the chains, and cautiously ventures to the other side of the wall, and with great amazement begins to observe the process that creates the shadows. The person who experiences this awakening becomes free in more ways

than one. The self-freed prisoner sees the fire, and also sees the objects that obscure the light and thereby create magnified shadow images of the shape of these objects. The so freed prisoner begins to understand that the mythology of the world that they had all had created for themselves was not real, but was merely a construct of their deduction from the limitations of their perception.

The self-freed prisoner also soon understands the fire to be the source of their light, contrary to the myths that the prisoner's had come to believe to be real. Also, in the distance behind that fire the freed prisoner discovers that there exists an exit from this cave of shadows and delusions. Behind this exit, that he or she ventures beyond, the self-freed prisoner discovers a whole new world, a world of blinding sunlight that this person soon understands to be the glorious nature of the real universe. Also, that self-freed person discovers at this very threshold, while entering into the sunlight, that he or she isn't a prisoner anymore.

With this profound allegory Plato illustrates the challenge that we all face, to resolve the great paradoxes of human existence. We live in a world of human thought that is defined by the limitations of what our senses are able to behold and our fancy tries to imagine, and by the finity of the imaginary worlds that we deduce from what we thus see. We bow to the shadows that the limited senses tell us is the reality of our being and of our universe. But when we like the prisoner break free from the chains that bind our existence by binding our movements of perception, - when we see the fire and the process that causes the shadows and begin to understand the processes of the real world and finally see the exit from the cave, then the whole cave experience suddenly becomes little more than just a shadow itself, of a bad dream.

This is in essence what Mary Baker Eddy discovered in February 1866 during the process of her instantaneous healing from an injury that medical doctors had deemed to be ultimately fatal. This experience, which resulted during moments of a profound realization of the universe of spiritual reality, brought her into the light of that newly discovered universe defined by Science, which came to light as the real universe, rather than the universe of the shadows of the narrow world that humanity clings to.

Mary Baker Eddy challenges us to replicate her process of discovery in our own life. We must ask ourselves, therefore, what defines our world and the shape of reality? Do the shadows that we behold with our senses constitute reality, or are they but shadows? We must ask ourselves if it is possible to free ourselves from this narrowly perceived world, and to understand

the processes behind the perceived finity that is conjured up by limitations of perception? The question then becomes imperative: Can we find the needed exit from the cave of shadows into which we had become imprisoned? Can we take the mental steps that break the chains of narrow thinking, steps, which promise to lead us to the portal to the real world? Plato suggested that we can take those steps, and Mary Baker Eddy proved this in her own life and opened a world of infinite Spirit and divine metaphysics, and man as the idea of infinite Mind that nobody had scientifically seen before except Christ Jesus who proved the universe to be spiritual and discernable with a spiritual and scientific sense of reality.

When this process of gaining freedom from imprisoning mythologies takes hold in society universally, should we not be able to experience the real dimension of humanity? This dimension promises to create a world in which war will not only end, but become an impossibility for all times to come as the very concept of war can no longer be contemplated in the light of the Principle of Universal Love.

That is not a pie in the sky utopia. Consider the challenge that we presently face universally across the world, to create a profound Ice Age Renaissance of such a vast dimension that our present (and future) food-production takes place in protected indoor facilities or involves the creating of vast industrial and synthetic processes. If this divine manifest in terms of infinite human power over Earth-bound limitations becomes the corner stone for a new civilization, the intensity of the development effort that is required to unfold will be such that war becomes an impossible subject to contemplate. And this effort will have to be made. Mankind came out of the last Ice Age with a five million population. Now we have a thousand time that, and soon this will be doubled again. It cannot be ignored that all of our present increase in civilization is built directly on the ancient food-production capability that is keyed to outdoor agriculture, which we have exploited to the full under the ideal conditions that the universe provided for the last 10,000 years of the interglacial warm cycle, the Holocene Epoch that is about to end according to the astrophysical dynamics of our universe. The simple fact is, that if we don't protect our food production with technological infrastructures, which is a huge task but manageable, mankind will revert back to the type of minuscule presence that it had during the previous Ice Ages, living in a state of semi-starvation and at a low quality of life.

It has been said that God won't allow that. It has been said that God will provide an answer before we even ask the question. And indeed this is true. In fact, the answer has already been provided in the form of

Mary Baker Eddy pedagogical structure for scientific and spiritual development. What comes out of her commitment to mankind is the realizable potential to create a world without war, and the potential to create the needed scientific and technological progress that enables the needed Ice Age Renaissance to become reality. It is illogical to expect the cycles of the universe to bend themselves to our requirements. The answer that the divine Principle of Life has provided for us is the capability to rouse ourselves to become human beings in the image of God in which we have the scientific, technological, and social and economic capability to lift ourselves above the conditions of a material world with spiritual and divine processes.

As we uplift ourselves in this manner and begin to see with the mind what the senses can never convey of the dimension of our humanity - as we look beyond the limits that confront us - we become like the prisoner who has shed the iron chains that bound him, who suddenly understands the processes that had created the delusions that are all too often perceived as a reality of impotence. By these 'scientific' footsteps, we too, can become really free. This is what Mary Baker Eddy's pedagogical structure for scientific and spiritual development is ultimately all about as an aid to break the chains that have bound us. It also comes to light as God's answer for the challenges before us on which the survival of civilization and mankind will ultimately depend. Thereby Mary Baker Eddy's pedagogical work comes to light as the most important asset that mankind has in the world today, which so far isn't even recognized to exist.

## Chapter 2 - The basic architecture of the Structure Foursquare

One of the peculiar hints with which Mary Baker Eddy repeatedly points to the major parts of her pedagogical structure is put forward in the form of the before mentioned biblical text that speaks about a "key of David." The text is from the Book of Revelation:

"These things saith He that is holy, He that is true, He that has **the key of David**, He that openeth, and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."<sup>24</sup>

As has been pointed out earlier in book, Mary Baker Eddy uses this text TWICE as a heading in Science and Health with Key to the Scriptures. She uses it once on page 499 on the title page to the second part of the book, called, Key to the Scriptures. And she uses it a second time as a heading for the Glossary.

It is unknown what she might have meant by presenting the phrase: "He that hath the key of David," and presenting it twice. By this dual focus on the phrase: the "key of David" she appears to refer to a scientific structure that operates within an individual's consciousness where one is alone with one's most advanced perceptions and the absolute of God. Such a structure would be key to a fuller understanding of her discovery of Christian Science as the final revelation of the absolute divine Principle of scientific mental healing. Who has this key, like David did, will open doors that no one can shut again. That is her promise.

As a scientific structure, her pedagogical structure is unconfined. It can have no finite form, but reflects the infinite dimensions of infinite Mind in individual consciousness. Still it has a structure, and this is a structure that has been designed to develop humanity's scientific and spiritual understanding, even an understanding of divine Truth and its manifestation in the human realm. This structure, therefore, has not been given a finite form, but has been extensively outlined so that an individual can build the structure and grow with it. Thus, through progressive discoveries and elevating experience, one follows the footsteps that

Mary Baker has taken in the discovery of Christian Science itself.

The outline that Mary Baker Eddy has provided, naturally leads towards a certain formalized structure for the scientific ordering of ideas and concepts and their interrelationships, which opens the door of consciousness towards the infinite realm. The exact form of this structure has not been provided by Mary Baker Eddy. It needs to be built according to one's own growing individual understanding in divine Science, and according to her outline of it. Understanding cannot be given as a gift, but is a thing of Life and Mind that needs to be discovered and be created in thought and grow and advance. An exploration of her outline and its logical application is what this book is all about.

In the realm of creative discoveries and individual experiences, no finite form can be applied, for such a form would limit what is inherently illimitable. The existence of a finite end in this arena would indicate to the individual: you have arrived at the absolute; beyond this point there is nothing; you cannot go any further; beyond this point exploration stops! Such a finite form is inherent to religion, but it cannot be applied to Science, much less so to the Science that explores the infinite, even infinite Spirit. A finite form represents a closed door.

Mary Baker Eddy has clearly avoided this trap of a finite form by presenting only an outline of her pedagogical structure for what may be called the Key of David. She has provided a very extensive outline, however, in which the basic architecture of the structure is clearly defined in many fundamental details that give us a starting point to work from. This is what this book is about to present from this point on.

The work of finding Mary Baker Eddy's outline for the structure for the Key of David is like the work of a fossil hunter who digs into ancient gravel beds for clues, in order that he may learn about the shapes and habits of the dinosaurs, or crustaceans that lived millions of years before. It took the world's paleontologists quite a long time just to figure out where to look and what to look for. Accidental discoveries, of course, helped along the way. So it was with finding the outline for the structure for the Key of David. This started the long path of research to find out what the discovery was leading towards. The work appears to be fully done, and it is rather interesting what came to light, apart from its potential for enormous benefits.

The architecture that is defined in the outline is also quite unique. Rather than pointing to answers and presenting facts, it is designed to raise more questions than it provides answers. At the more basic level, of

course the outline is also designed to answer questions as a basis for these answers, which is included in the design itself. In all aspects, however, its tendency is to lead thought away from the conventional perception of spiritual issues - away from dogma, form, or formula - towards scientific concepts that draw thought further and further away from the logic of small-minded conventions that would limit the scope of spiritual ideas.

In its form as an outline, Mary Baker Eddy's presentation is also a guide. It is a guide that presents certain options and invites a scientific pondering as to why certain things have been set up in the manner in which there were set up. Also, there is no final exam provided at the end that lets one know if one is wrong or right. That exam comes hourly, daily, in life and in love, reflected in measures of health, peace, and human freedom.

As for the name, "Key of David," it is not known why Mary Baker Eddy chose to identify the most central part of her pedagogical structure with a Biblical text that talks about something called, "the key of David."<sup>25</sup> The historical David certainly had a colorful career; as a shepherd boy defeating Goliath; as a young man of great integrity, being persecuted, being in love with his King son; and later as the King of Israel himself, becoming a betrayer for the love of another man's wife. But the historical David was also a man of repentance and wisdom. Above all, David is being remembered as a deeply spiritual man. Perhaps the apostle John, as he compiled his book of Revelation, had remembered David for his courage, for his daring to set aside the conventional modes of society, for his living without formula, but to the highest perception of right he was able to attain.

Perhaps it was this quality, a type of spiritual conviction that constantly reaches forward to the infinite, that Mary Baker Eddy herself had found within her own experience, which caused her to select that text from Revelation<sup>26</sup> as a pointer to highlight the central aspect of the pedagogical structure that she outlined throughout her writings and in some respects continuously clarified.

In her message for the dedication of the Extension-Edifice of the Mother Church of Christ, Scientist, Mary Baker Eddy speaks of a structure that embodies this higher concept. She speaks of an "excelsior extension," a "crowning ultimate" that "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance...."<sup>27</sup>

The general perception is that she referred to the new edifice in her dedication message. However, she

carefully avoided to ever set foot in the extended edifice that was being celebrated, except for once when no one else was there. Perhaps the material building wasn't the "excelsior extension" that she referred to in her message. She seemed to have been careful not to give the impression that it was. It appears in this context that she might have been referring to her pedagogical structure of Divine Science as the excelsior extension, the crowning ultimate that rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance.

The Key of David, may be that 'crowning ultimate;' the final unfolding in a multistage development that rests on all lower dimensions, for which the basic architecture needs yet to be determined.

The unfolding of the "crowning ultimate" appears to be the intended outcome of a three-part process, as follows:

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**.1. The basic outline of the structure comes to light. It is given directly by Mary Baker Eddy.**

**.2. The scientific structure is being build. It arises from the basic architecture, but incorporates a wealth of finer details that are also a part of the outline. The building at this stage, becomes defined by reason, creative discoveries, experiences, and applied scientific principles.**

**.3. The Key of David unfolds as a mental superstructure "high above the work of men's hands." It reflects spiritual understanding which heals the sick, raises the dead, and establishes the divine government on earth that protects individuals, nations, and religion.\*<sup>28</sup>**

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To enable this three stage development, the setup for the first stage has been fully and directly provided by Mary Baker Eddy. For the second stage the required building blocks have all been defined. Only their function and interrelationship have not been directly defined, which must be discovered individually. For the third stage nothing at all has been provided directly, except an invitation to translate that scientific structure

of Truth in consciousness into an awareness that unfolds healing and social stability, and progress in civilization.

The first stage is presented in this book where we deal exclusively with those aspects of Mary Baker Eddy's outline which reveal the fundamental architecture of the structure outlined. This, however, does not make the exploration boring. The outline is complex, even at its fundamental level. Also, what comes out of it is highly significant, as it has been interwoven by Mary Baker Eddy into every major aspect of her work.

Many parts of Mary Baker Eddy's works are divided directly into patterns of sixteen segments or multiples thereof. They come to light as fully developed constituent structures that are complete in themselves and in the overall scheme serve as contributors to add unique shadings and definition to the pedagogical outline.

The foundation for the outline, however, lies not in these finished structures that are made up of sixteen parts or elements, or multiples thereof, but in Mary Baker Eddy's description of the city foursquare from Revelation 21. It is here, where the exploration must begin, at the core definitions that define the basic architecture.

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## The core definitions for the matrix.

The core definitions for the city foursquare were the first to be recognized as belonging to a larger structure. As has already been mentioned, the significance of the various parts had already been discovered some fifty years ago, in England, by an alert Christian Science Practitioner and Teacher, named John Doorly. He had made an extensive study of them. It must be said, however, that he discovered but the tip of an 'iceberg' which itself would remain hidden for another forty years. He neither discovered the complete fundamental architecture, nor the vast complexities that were set up to be explored on this foundation. It appears that his work simply stopped.

Whoever is looking for interrelationships between Mary Baker Eddy's textbook and the Scriptures will note the biblical story of the "city foursquare" described in Revelation 21, and that it has been transposed into a structure of scientific significance by Mary Baker Eddy

with its interpretation given in the Christian Science textbook, *Science and Health with Key to the Scriptures*. Some may notice that the metaphors of the Scriptures, and those presented by Mary Baker Eddy, do not agree on many points.\*29 For instance, where the Scriptures present images of the 'city' related to twelve and three, Mary Baker Eddy chose to render the city exclusively in images made up of four parts. So it seems that Mary Baker Eddy's presentation was more related to the root idea of a city "foursquare" than to any specific aspects of the biblical image. Her rendering appears in the form of a four by four matrix of ideas or concepts which provides one the unique opportunity to explore their interrelationships.

In mathematics, a four by four structure comprises sixteen elements. After all, four times four equals sixteen. We may never know why it took mankind several decades to recognize that Mary Baker Eddy's textbook was likewise made up of sixteen elements arranged in the form of sixteen chapters. John Doorly recognized this interrelationship in 1940s. Against the background of Mary Baker Eddy's unique presentation of the city foursquare, the discovered coincidence suddenly seemed important. It was reasoned that the sixteen chapters had to be directly related to the sixteen elements of the city foursquare that Mary Baker Eddy was working with. The textbook contains sixteen chapters, not counting its Preface, its Glossary, and a 100-page section on Fruitage that Mary Baker Eddy added in later years.

Intrigued by the coincidence, John Doorly's research was directed to discover what this relationship might mean. Several books were published on the findings. Eventually, the work was brought to a halt. The directors of the Mother Church of Christ Scientist at the time, apparently didn't like people becoming involved in original thinking, and acting on it. The norm of the time apparently was for people to be in obedient submission to centrally controlled thinking. This opposition hindered the advance of discoveries.

After John Doorly's voice in scientific investigation was effectively shut down, more than thirty years lapsed in virtual 'silence' until the next steps unfolded. What John Doorly had not noticed, was the simple fact that literally everything that Mary Baker Eddy had created is in some measure directly a part of the sixteen element pedagogical structure. In the same manner in which the chapters of the textbook are directly related to the sixteen element matrix, all major structures within the textbook, such as Mary Baker Eddy's Platform of Christian Science, the Lord's Prayer with its spiritual interpretation, and other works, are all constructs of sixteen elements or multiples thereof, and are therefore fundamentally related to the pedagogical structure, and

not just simply related, but made a part of it as elements of that comprehensive whole that came to light as a vast pedagogical structure.

What got the ball rolling forty years after John Doorly made his first discoveries, was the discovery that drew the entire Glossary of the Christian Science textbook into the context of the sixteen element matrix. The discovery was made by Howard Meredith, a Christian Scientist of North Vancouver, Canada.

From this moment on one was no longer dealing with just a sixteen-element matrix, but with an elevated structure made up of elements that are themselves individually defined by their own nine-part inner substructure, drawing together 144 definitions of terms into a single complex, and thereby into an interrelationship with each other.\*30

The 144-element structure and the scientific footsteps that enable one to bring the Glossary structure into conformity with the biblical metaphor of 144 in Revelation 21:17, and Mary Baker Eddy's own visual metaphor for a 9x16 dimension reflected in the crown in **Christ and Christmas** and in the pattern in the painting **Truth versus Error** that the woman in this painting is standing in the center of (see Appendix A2, figure 2) has a tremendously more significant story to tell than what John Doorly may have ever dared to imagine.

Of course, once the outline for such an enormously rich structure was discovered, many more minor structures were coming into view that likewise define the sixteen element matrix, both in the Christian Science textbook and in other works by Mary Baker Eddy. Howard Meredith discovered for instance that even the **Church Manual** is made up of precisely sixteen sections. The division is not obvious at first, but it is clearly defined. The sixteen sections are identified as "Church Officers, Church Membership, Discipline, etc." Even Mary Baker Eddy's illustrated poem, "Christ and Christmas" was soon recognized to be constructed of sixteen elements. And beyond all that, there were still several more structures discovered, even structures within structures.

It became almost a situation of information overload. It took a decade of work to sort it all out. See Appendix A3 for an overview of the major related structures, and Appendix A2 as a high-level overview of how these structures are related to the 16 element matrix (the city foursquare that Mary Baker Eddy defined in the textbook chapter the Apocalypse) that she had brought all of her major works into by which they became a part of this comprehensive pedagogical structure for scientific and spiritual development.

By tracing the historical circumstances under which the various parts appeared, it becomes possible to appreciate somewhat the importance of what had been discovered, and the nature of the problem that the Key of David was designed to address. It is impossible, of course, to determine the precise point in history at which the Key of David emerged in Mary Baker Eddy's thought. One can only note the date when the major components of it first appeared in print.

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## The significance of Christ and Christmas.

Mary Baker Eddy's illustrated poem, **Christ and Christmas**, is of primary importance in this respect as it is clearly an integral part of the outline for the structure for the Key of David. It was copyrighted in the year 1893. The book contains a series of paintings that Mary Baker Eddy had commissioned to illustrate a poem she had specifically written for this purpose. Both the paintings and the poem are highly symbolic in nature and vague in their applicability. Indeed, the work has little significance standing on its own, when seen out of context with the structure for which it was obviously provided.

Since the book was clearly not intended to have any meaning on its own, it lost public appeal a short time after its introduction. Eventually it disappeared completely from the shelves of most Christian Science Reading Rooms in which literature is sold. However, when the work is looked at in its relationship with the structure for the Key of David, it comes to light as a work of great significance. The work is available in Christian Science Reading Rooms. Also a summary reference form of it is provided in the Appendix.

The reader should be warned at this point that the poem and paintings have little to say until one recognizes their specific relationship to the pedagogical matrix for the Key of David. Then a whole new outlook emerges and the book comes to light as one of the fundamental items in the outline of the structure for the Key of David. The paintings suddenly appear no longer drab, and the poem obscure, but are found to richly symbolize for very thing one is trying to find answers for.

Since Mary Baker Eddy's book, **Christ and Christmas**, was first copyrighted in 1893, it must be

assumed that the structure of the Key of David itself was conceptually complete several years prior to the book's publication. This puts the date for the book's conception forward to possibly 1891, which is another significant date that is also related to the Key of David. The date is linked to a separate development that indicates perhaps the initial completion of the Key of David in Mary Baker Eddy's thoughts. This development is itself the culmination of a chain of events that goes back, possibly to her first efforts in teaching her discovery of Christian Science to others.

After many years of teaching privately, Mary Baker Eddy had founded the Massachusetts Metaphysical College in which she personally taught over four thousand students. In October 1889, after seven years of successful operation, she closed the doors of her college in order to devote the next two years of her life to a major revision of her textbook on Christian Science: *Science and Health with Key to the Scriptures*. That revision was published in 1891. The publication date coincides with the approximate time at which the work on Christ and Christmas may have begun. Thus, the two works are obviously linked in having become a part of her pedagogical structure for scientific and spiritual development that she symbolically hinted at with the aforementioned biblical text that refers to a Key of David.

With this development in mind, it is not unreasonable to assume that the concept and architecture of her "Key of David" was complete in its most essential details before her revision of the textbook was begun. The concept of the "Key of David," itself was apparently complete in its most essential details long before that time. The 9th Edition of the textbook, published in 1884, seven years after the first copy was printed in 1875, shows the Glossary already intact in a strikingly similar state than it is today, although not as a Glossary, but under the heading **Key to the Scriptures**. The entire pedagogical concept including the 'Glossary structure' may have been conceptually complete right from the beginning, possibly coincident with her discovery and development of Christian Science itself, if not before that.

The deep reaching revision of the textbook between 1889 and 1891, that took two years to complete, was evidently required to incorporate into the pages of the textbook, and into the outline, the more precise details of the still unfolding pedagogical structure for the Key of David. The very fact that the task of revising the textbook took two years to complete, indicates somewhat the enormous scope of what is involved here. It must never be forgotten that the whole of the textbook is an inherent part of that pedagogical structure. She made a note in the preface to that effect,

saying that until June 10, 1907, she had never read the book throughout consecutively in order to elucidate her idealism. She evidently used the book more as a resource document for a structure of elements that are all a part of a comprehensive scientific development structure.

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## The significance of the Manual of the Mother Church

Another historic development that came to a head with the emergence of the Key of David, is a chain of events that culminates in the publication of **The Manual of the Mother Church, The First Church of Christ, Scientist in Boston Massachusetts**. This Manual, which is made up of sixteen segments, likewise reflects the basic architecture of the structure for the Key of David. It was first copyrighted in 1895, two years after Christ and Christmas came out. It, too, has a long history that miraculously culminated at this time at which everything seemed to come together.

Sixteen years before the Manual was published, at a meeting of the Christian Science Association held in April 1879, it was voted on motion of Mary Baker Eddy, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."<sup>31</sup> In 1881 Mary Baker Eddy accepted the call to become pastor of that new church. Eleven years later, in 1892, when work on Christ and Christmas was probably well under way, at the request of (then Rev.) Mary Baker Eddy, the original church was reorganized under the new name: **The First Church of Christ, Scientist** (now known as **The Mother Church, The First Church of Christ, Scientist in Boston Massachusetts**) established under the authority of its Manual, a manual of constitutional principles.

The Manual does not contain a statement of doctrine. Christian Science is not a doctrinal imposition in terms of imposing a finite doctrine, but is a developmentally oriented science designed for advancing understanding at the leading edge of Science. Nevertheless, Mary Baker Eddy did define a fundamental starting point, a kind of doctrine that covers the whole ground. Under the marginal heading "Man inseparable from Love" she writes, "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good



can never produce evil; that matter can never produce mind nor life result in death. The perfect man - governed by God, his perfect Principle - is sinless and eternal."\*32 And she also states, "Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error."\*33

In a scientific sense, the entire Christian Science textbook is a statement of 'dogma' that reflects established discoveries, the leading edge of Science that she stood at, her pioneering breakthrough recognition in divine Science. Of this kind of 'dogma' she writes, "Perhaps no doctrine of Christian Science rouses so much natural doubt and question as this, that God knows no such thing as sin."\*34

The Manual of the Mother Church doesn't touch on such issues. Instead it defines operational principles based on the highest recognition of divine Principle in divine Science that Mary Baker Eddy has recognized to be essential to the functioning of the church as an organization designed to benefit all mankind. In this sense, by its unique structure and its being a part of Mary Baker Eddy's pedagogical structure, the Manual can be regarded as a structural model for all forms of advanced organization and civilization itself.

Through these last steps of uplifting organization onto the platform of divine Science a whole new concept of church was born. At this highly significant time, the groundwork was laid for transferring the authority over the functioning of the church to Mary Baker Eddy personally, which would allow her to become the sole authority for the Manual of the Mother Church, which in turn clearly reflects the structure for the Key of David as it had emerged in her consciousness. This spiritual structure became the foundation for the Manual - a book of legal provisions which reflects the unfolding spiritual imperatives. The book was copyrighted in 1895.

Under the provision of this scientifically structured manual, a self-sustaining board was put in control to transact the church's business. The board's authority rests on narrow and precisely defined mandates. This mandates includes the clear demand to assure that there shall be no general official control of one church over another, and no modification of the Manual. By this method Mary Baker Eddy has put in place a mechanism to protect society and the institution with a pioneering model for government that existed nowhere else in the world at the time, and could not exist under general organizational rule, as it requires the rule of the principles outlined in her pedagogical structure, the structure that she associated with the term "the Key of David." The Manual therefore empowers a type of government that is not controlled, nor controlling, but

acknowledges the spiritual image of man in God's own likeness as a sufficient platform for establishing order, whom no one has the right to control or dominate, and who has no right to control another.

Since the very existence of Mary Baker Eddy's outline for the structure for "the Key of David" has so far been denied, many of the Manual's provisions that are based thereon are necessarily denied as well. Some of Mary Baker Eddy's pioneering governmental concepts, defined in the Manual, are so strongly challenging to the unilluminated consciousness that they have not been implemented to the very day, notwithstanding the fact that the state of Massachusetts has taken on a unique legal responsibility to enforce its provision. Without the Key of David operating in consciousness, it may indeed not be possible to fully carry out the provisions of that manual, which may be summed up as she did, as a platform for the protection of individuals, nations, and religion.

Since the underlying connection between the spiritual fact and organizational necessities based on the spiritual fact is not recognized, mankind's age old addiction to organizational domination tends to continue behind the scene, even in the Christian Science church. The "Christian Science movement," as most Christian Scientists refer to themselves collectively, is therefore in what may be described as the final stages of collapse. This collapse began a hundred years ago when the focus on organization superseded the focus on reality. This movement towards collapse will necessarily continue until the reason for the collapse is overcome, meaning that the underlying Science which Christian Scientists profess to adhere to, is becoming more than just superficially understood and applied, but becomes adopted as the basis for progressive, intelligent, scientific action throughout society, worldwide, in all respects.

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## Christian Science, or divine Science?

Before we can begin to explore the core of Mary Baker Eddy's outline for her pedagogical structure the structure for "the Key of David," a few more fundamental concepts that are related to the structure as a whole need to be looked at.

For example, it is necessary for one to understand the significance of two specific phrases that appear at

the most basic level of the outline of the structure that we are about to consider. With these two phrases Mary Baker Eddy identifies two types of Science, or two scientific dimensions, which relate to the plane of the 16-element matrix. The two phrases are "Christian Science" and "divine Science." While they are often used interchangeably, each of the two dimensions adds something unique to the matrix.

It was recognized quite early that the two phrases are synonymous in the broad sense where they may be used interchangeably, but in scientific application they define specific aspects which have a unique meaning. Christian Science, for instance, defines an aspect of Science as related to humanity. Divine Science, on the other hand, defines an aspect of Science as related primarily to God, or Truth.

Since the two phrases appear at the most basic level of the outline for what is undoubtedly her most significant scientific work, it is unlikely that the diverse terminology was applied at this fundamental level as a confusion factor. The fact that these two phrases appear at this fundamental level indicates that the distinction is of fundamental importance.

In order to understand this distinction, it is necessary for us to go back to the most fundamental concept that she understood, which evidently was also a factor in her own instantaneous healing of the spinal injury that nearly claimed her life. In order to understand this we need to go back some more to the Bible and its history of demonstrated metaphysical processes.

The earliest historical figure that we can find there, apart from Noah, is Abraham. The significant aspect about Abraham's life is that he was a spiritually minded man in a very deep sense. We are told he had visions and was directly commanded by God to do certain things. In some cases the Scriptures also report that he even reasoned with God, as in the case when he foresaw the destruction of the cities of Sodom and Gomorrah, which he had tried to forestall for the sake of some relatives living there. Whether these visions, commands, and conversations were on a physical plain or not is of little significance. The significant part is that they were evidently totally real to Abraham. His entire existence was governed by the recognition of a spiritual reality that he understood to some degree to be totally real. He was also a man who was governed by what he understood even in cases when the demands were totally contrary to any rational material sense of existence. To Abraham, spiritual existence was as concrete and real as anything else, perhaps even more real, fundamentally, than the so-called physical reality that is recognized on the material plane of existence.

We are told in Scriptures, that Abraham was promised a son in his ninety-ninth year. It is said that he laughed at the promise when he heard it: "Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?"<sup>35</sup> Still, Abraham regarded the spiritual as primal to anything. As expected, Abraham did have a son. He called him, Isaac. To Abraham, the spiritual realm was more real than the material realm of existence.

According to Scriptures, Abraham never regarded himself as caught up in a mind over matter conflict, a conflict in which both matter and Mind must be regarded as real for a conflict to exist. To Abraham, the spiritual aspects were unmistakably primal and real, while the material aspects were evidently of secondary concern to him, a kind of reflective manifest that corresponded to the primary aspects of the spiritual dimension. Abraham was a Christian Scientist by his actions, although the terminology had not been invented at this time. He was a healer in the name of Truth.

Naturally, Abraham's perception was adopted to some degree by his son Isaac, and to a much lesser degree by Isaac's son Jacob who became ensnared in a treacherous duplicity by which he was forced at length to re-examine himself and come to terms with the spiritual realities that his father, and his father before him, had so clearly perceived.

Jacob's transition from a material sense of reality, back to the spiritual sense, was a sudden one. As it is reported, the transition occurred literally overnight. The reality that he had experienced in that short period in which the transition occurred, was so strong that he emerged from it with a new name for himself, the name of Israel. This momentous mental transition totally changed Jacob's relationship to his brother whom he had cheated in his youth, and whom he had feared for many years till that very day. The transition also changed his relationship to his children, as we shall see later. Thus, to Jacob, the spiritual fact became of primary importance in his experience, and the material secondary or less than that. Jacob had experienced a quantum leap in divine Science.

To a scientist, these trends are useful. But still clearer distinctions must be made.

Both planes of existence, the material and the spiritual, are so contrary in their very nature that both cannot be real at the same time. One, therefore, is illusion, dreamlike and erroneous, while the other is substantial and real. If we were to ask Abraham to identify the real and the unreal, he would certainly choose the spiritual as reality and as of substance, and cite the experiences of his entire life as evidence. If

pressed by the scientist that such a statement would necessarily render the material concepts of existence as illusions, as errors in perception, or as basically unreal, Abraham might admit that this would indeed be the case. He might find himself in a sort of a bind. On one hand he knows that as a corporeal mortal his existence depends on materiality. He also understands its basic unreality and the substance of Spirit that he has experienced as the real. He would never belittle the rich spiritual experiences of his life that unfolded in the physical world, and call those experiences as an illusion, or as erroneous, or as unreal, simply because they were secondary manifests. He would rather define the shifting aspects of his material concepts as illusions, that thereby became elevated.

Mary Baker Eddy, too, was faced with the necessity of making this choice. She was determined to discover the underlying science of the process by which she was healed. To her as a scientifically oriented woman the old beliefs in supernatural miracles were an insult to intelligence. Nothing happens anywhere in the universe without a natural cause or underlying principle that allows things to happen. The only conclusion that she could allow herself to accept was one that incorporated her own experience in a logical manner, and the experiences of all those other individuals who are identified in the Bible with similar experiences. By the time she had resolved the puzzle, she had reached a conclusion that Abraham would have agreed with most definitely, defining all that which is spiritual as real and as supported by divine or absolute laws and an underlying principle, which in turn renders the material concepts of existence as having no fundamental reality at all except in human belief. That's what Christianity must ultimately struggle with at its highest level, doesn't it?

It must have been an enormously daring feat for Mary Baker Eddy to stand up in the face of the industrial revolution and proclaim that the world's material concepts are erroneous by being too shallow as they leave out what is essentially and fundamentally real, so that what people focus on is merely the subjective state, the perceived surface of things. It must have rung like treason for a scientist to proclaim that "Spirit is immortal Truth; matter is mortal error." that "Spirit is the real and eternal; matter is unreal and temporal." that "Spirit is God, and man is His (Spirit's) image and likeness," that "therefore man is not material; he is spiritual."<sup>36</sup> (The word in brackets was added) The scientific daring, of course, was backed up by Mary Baker Eddy's renowned ability to heal on a Christianity scientific basis. In this healing work she brought the resources of heaven to bear on earth. A totally different science was involved in this metaphysical healing work, than the Christ-Science that is needed to develop the ability to do this

work.

For the vitally necessary separation between the two specific processes, - that of dealing with small-minded material illusions, and dealing with progressive scientific development at the level of the Christ, - two separate types of Science needed to be defined, which she defined as Christian Science (the science of healing disease) and divine Science (the science for scientific and spiritual development).

Now, all this brings us back to the basic form of the outline of her scientific structure that she had associated with the matrix of the city foursquare where the distinction between Christian Science and divine Science is brought into focus.

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## Chapter 3 - The nature of rows and columns

The fundamental description of the city foursquare that Mary Baker Eddy translated from the biblical metaphor into a scientific metaphor suggest a four by four matrix of sixteen elements. Such a matrix is illustrated in Appendix A, figure A.

The Figures B and C also show two distinct groupings of elements, which can be recognized horizontally as four rows, and vertically as four columns. These two groupings provide room for a substantial amount of detail to define them according to their characteristics and function when seen in terms of rows or columns. The nature of the details isn't apparent yet, but the details come to light in their way of presenting an underlying order that illustrates the nature of what the foursquare matrix as a whole represents.

Horizontally, the grouping of elements across the foursquare structure can be seen to link all elements that share a common characteristic, or level of thinking, or a specific vital concept, or cardinal point. (See Appendix A figure B)

Vertically the grouping can be understood as linking all elements that share a common function, or a common progressive flow, that link together vertically into a specific development stream. (See Appendix A figure C)

Mary Baker Eddy has provided several groups of specific definitions that pertain to these groupings of elements into four rows and four columns. Obviously, since there are four rows and four columns to be defined, the definitions must also come in sets of four. And they do. These sets of definitions are presented at the very heart of Mary Baker Eddy's outline for the structure that is designed to be built. The definitions are provided in a scientific type of metaphor that relates to some of the biblical metaphors for the city foursquare found in Revelation 21.

Where the biblical text uses the metaphor "foundation," in describing the city, Mary Baker Eddy uses a slightly different perspective. She perceives the city as founded on a spiritual foundation identified by four "cardinal points." The definitions for the cardinal points have been translated from the biblical

"foundation" into the scientific metaphor for the city foursquare in the textbook. We find the following definitions in the textbook in her description of the city foursquare that describe a set of four cardinal points or fundamental identifiers. She writes in defining the city,\*<sup>37</sup> "the four cardinal points are:

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- .1. The Word of Life, Truth, and Love.**
  - .2. The Christ, the spiritual idea of God.**
  - .3. Christianity, which is the outcome of the Christ-idea in Christian history.**
  - .4. Christian Science, which to-day and forever interprets this great example and the great Exemplar.**
- 

Please note, the original text contains all four aspects presented in a single sentence. The numbering has been added here for identification.

In essence she defines four unique domains that can be summed up as: The Word, the Christ, Christianity, and Christian Science. These four domains, or cardinal points for investigation, give us quite a unique perspective into what the structure of rows has been set up by her to focus our attention on, because each one of these major points covers a unique area that is of vital importance to human living. Please refer to Appendix A1 figure 3 where the four rows have been identified. More details are provided for the definition of the rows in Appendix B. They have all been provided by Mary Baker Eddy in sets of four, which are logically related to the cardinal points. They will all be addressed in detail a bit later on.

In a somewhat different context Mary Baker Eddy presents a second set of four metaphors in her description of the city foursquare in the textbook. Here she refers to the biblical metaphor that speaks of the "sides" of the city foursquare, which she defines as the Word, Christ, Christianity, and divine Science. Please note that in this combination she uses the term divine Science. With this distinct type of science she adds a whole new dimension to the structure. She doesn't elaborate about the difference, she simply writes, "The four sides of the city are the Word, Christ, Christianity, and divine Science..."<sup>38</sup> However, the distinct type of science is evidently required for a distinct purpose associated with a distinct dimension, in this case the vertical dimension, the dimension of the columns. (See Appendix C)

The cardinal points which include Christian Science give us a basic definition for the rows, while the 'sides' which include divine Science give us a basic definition for the columns.

Thus Mary Baker Eddy presents two sets of metaphors. One to define the nature of the rows, and one to define the nature of the columns. Together they represent the basic layout of the city foursquare. One of these metaphors she associates with the phrase Christian Science, and the other with the phrase divine Science, drawing a distinction between them that is related to their function which gives each dimension of the matrix a different dimension of meaning. While the two dimensions are similarly defined with the terms, the Word, Christ, Christianity, and Science, it will soon become recognized that each concept is totally unique in its own dimension.

The fact that Mary Baker Eddy presents the basic definition of her outline in multiples of four, rather than sixteen, indicates that the associated terminology does not primarily relate to individual elements, but to groups of elements that are strategically combined into horizontal rows of elements, or into vertical columns of related elements. The nature of these four horizontal groups, and four vertical groups of elements, are thereby defined as each having a specific function to fulfill or specific characteristics to represent that is uniquely an aspect of its particular (horizontal or vertical) dimension. The end-result of the rows and columns combined is shown in Appendix A2, figure 6. However, before we can deal with their combined interaction, there is a lot to be said and to be explored about the rows and the columns themselves and their interrelationship to one-another.

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## Chapter 4 - The rows: Four horizontal cardinal points

In my estimation, the cardinal points as they reach across the matrix horizontally define areas of the matrix that share a common characteristic. The phrase "cardinal points" can be understood as: points of major importance. Logically, the points of major, or possibly universal importance, must be applied right across the entire matrix. One can think of these points as major areas of concern that must be defined by the Key of David in all areas since they are of fundamental importance to every facet of human living.

The definition for the cardinal points includes a conceptual separation of concerns into four major levels of thought. They focus on a vast range of perceptions. One cardinal point is concerned with the material aspects of existence, another with the moral, a third with the scientific concepts, and still another represents the divine absolute. The four cardinal points, or main points that Mary Baker Eddy had identified for the matrix give us thereby a more precisely defined view of the internal separation of the groupings. While the separation divides the four rows into four unique domains concerned from the bottom up with the material, the moral, the spiritual, and the absolute, and their relationship to human existence, these four levels of perceptions that are identified in Divine Science, have each been given a unique definition by the description of their "cardinal point." These main points, or cardinal points unite all horizontally adjacent elements into an area of common characteristics.

Naturally, the highest cardinal point pertains to the top row of a matrix. It combines all those elements that represent the highest value, that of the absolute, the divine, God, or Spirit. (See Appendix A1, figure 3) In our case the top elements represent the most abstract concepts of the absolute spiritual and REAL, defined by Mary Baker Eddy summarily as "The Word of Life, Truth, and Love."

The lowest row, by the same logic, identifies elements that represent the most abstract concepts of what is UNREAL such as disease, death, and depravity. The elements on the bottom row are therefore by the definition of the lowest cardinal point summarized to

pertain to "Christian Science, which to-day and forever interprets this great example and the great Exemplar."

This leaves the concepts related to Christ, and Christianity, to be fitted in between according to the sequence given by Mary Baker Eddy. Please refer to Appendix B for a definition of the rows so defined.

The four main points, or cardinal points, apply horizontal right across the matrix.

We begin on the top row with "The Word...."

Below that, on the second row we find "The Christ..." focused on.

Below that, on the third row, we find "Christianity..." explored.

And finally, on the bottom row, we find "Christian Science" brought into the picture. Here the question immediately arises: why does this presentation in the sequence that Mary Baker Eddy provided relegate Christian Science to the lowest level? Do I hear any protests?

I certainly had strong reservations when I first saw the result that unfolded. But looking deeper, I began to recognize a significant aspect about Christian Science that I had totally overlooked before.

There is a reason for having Christian Science related to the lowest level. Remember, Mary Baker Eddy distinguishes between divine Science, and Christian Science. She writes in *Science and Health*: "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirement of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity."\*39

Now, in placing Christian Science at the lowest level, Mary Baker Eddy highlights the significance of Christian Science. She defines it as a discipline of science that deals with the world's concepts of a so-called material reality and corrects these concepts with the scientifically revealed truths. That is when healing occurs. Healing does not occur in heaven, harmony, but in the world of chaos, darkness, small-minded pursuits, etc, where sickness is found, and war, hate, violence, fascism, and the sewer of depravity. That's the domain where Christian Science comes into play, being applied to humanity to heal the sickness, to empty the sewer, to eradicate war, etc.

The operation of Christian Science is thereby defined as that which unmask the unreality of what are deemed material phenomena, including sickness, evils, and death, and brings to the scene a higher reality. The concepts that are associated with sickness and death and a so-called world of matter or material circumstances and situations have no place in the divine order. In fact, they cannot even be recognized by the divine, all-knowing, infinite Mind. God, Truth, cannot recognize evil. If that were possible, the recognition would make evil a reality and turn the universe into chaos. Evils are understood in Christian Science to be an erroneous concepts which must be dealt with by us ourselves for our existence to be harmonious, since God can have no knowledge of evil or entertain erroneous perceptions.

We are on our own with that. Here, Christian Science comes into the picture as a scientific discipline that is specifically designed for this specific task. Christian Science is a science that enables us to correct our failures in perception, the kind that God can have no knowledge of, and shift our living back to the divine standard that God recognizes. This characteristic puts Christian Science necessarily into association with the lowest level of the matrix. It's the level where science deals with the sewer.

By putting Christian Science at the bottom level, Mary Baker Eddy officially defines Christian Science as a science that focuses on the errors of human concepts that God, infinite Mind, can have no knowledge of, but which we must deal with scientifically in order that these errors may be corrected. We tend to get ourselves boxed in into impossible situation, consequently we need a science that helps us to get out of that homegrown mess, that specializes in impossible situations.

God, infinite wisdom is revealed as incapable of error, or of perceiving error, but we are. If God can't help us, being unable to contemplate sickness as a reality, we need a form of Science that unmask the human errors that made a reality of something that God cannot recognize, in order that the divine reality which is recognized in divine Mind as the Truth may be recognized humanly by us and be experienced by us. Christian Science specializes in that. While God, infinite Mind, is inherently incapable of perceiving errors, humanity is all too often bogged down in the mire of human errors that it cannot see. The materially based mortal thought clings to its errors as though they were the truth. We need a science that speaks for humanity and cleans up the mental horizon. This correction must done scientifically. It cannot be done emotionally, or through blind faith. And that is what Christian Science does.

In this manner we deal with the lowest level of thought. Of course, we must also become familiar with the remaining three strata of thought that are defined as "cardinal points," or main points, which the pedagogical structure was designed to consider. These are, in ascending order: Christianity; the Christ; and the Word of Life, Truth, and Love. We will look at these in more detail later, except to note that Mary Baker Eddy defined the horizontal level of the Christ as the level of Science and that the level between Science and depravity is defined as the moral level, the transitional level, the level of Christianity.

That's a revolutionary concept, right? In general perception morality is regarded as being at the top of the scale and Christianity as being the highest state of civilization. Mary Baker Eddy says in essence that this is not good enough by a long way and points out that the moral state is essentially a zero-scientific state that we need to get away from as fast as possible, since it exists at the bottom boundary between Christ Science and depravity.

Because depravity begins just below the zero-scientific state that represents morality, depravity with all its etceteras, including sickness and death, represents the perversion of Science, including error induced by intention as a lie, or error mistakenly embraced by mythological, material, small-minded belief devoid of love. We must get away from the moral ground to higher ground where the real substance is found, the Christ-idea, in order to avoid becoming drawn into depravity.

Equally revolutionary is Mary Baker Eddy's 'promise' that the entire concept of Christianity will disappear and Christianity will take on its advanced name as Christ Scientists in a process by which the gateway to depravity becomes closed. Indeed the entire transitional characteristic will disappear when Truth governs man in Divine Science.

Christianity represents presently not an ideal state and never has. Historically it has been the scene of great spiritual wonders, but also of unspeakable atrocities as in the Crusades and the Inquisition, and countless religious wars, and wars unleashed under the cover of religion. Nevertheless, Mary Baker Eddy defines morality as a useful starting point for progress in Divine Science. She points out that "no intellectual proficiency is requisite in the learner, but sound morals are most desirable."<sup>40</sup> Indeed, the world is filled with so-called intellectual pursuits that are largely a travesty of Science such as Aristotle's perversion of science in his theory of "natural slavery" that excused the enslavement of society by Rome and every Aristotelian empire thereafter of which there were many and still are.

True scientific proficiency unfolds not intellectually but by Christ-Science and divine Science where the intellect of mankind becomes unglued from age-old limitations and discovers the infinite. When the threshold is crossed from the moral domain into Christ Science or divine Science, we've stepped to a stage above the domain of the personal intellect, to the stage of divine reflection and spiritual progress, spiritual discovery, the reality of being, to discerning with the Mind's eye, to knowing and demonstrating what the physical eye cannot see, to divine metaphysics taking the place of physics. That is what sets Mary Baker Eddy's pedagogical structure for scientific and spiritual development apart from intellectual systems of learning. It doesn't teach anything but puts before mankind a challenge in self-discovery that can only be achieved by looking at the world with the eyes of infinite Mind in Christ consciousness.

While the human intellect is uplifted in the process to patterns the divine it becomes a challenge itself in the discovery process, because it brings with it its mortal sense of limitation and finity. That's the challenge that unfolds in divine Science, the boundary where the human meets the divine, at the very threshold of our discovery of the fullness of our divinity and infinity. Christ Jesus faced this challenge of limitation and finity in the garden of Gethsemane, and probably at every stage before. That is also what the Glossary definition for the river Euphrates deals with. No amount of intellectual development can get us past this hurdle. However, Mary Baker Eddy has provided a pedagogical structure that can aid us to get across, which she had utilized herself for decades since she had made every one of her major works a part of that pedagogical structure.

Sound morals are evidently more useful to get us into the sphere of divine Science that exists beyond the intellectual, than intellectual pursuits which lack the divine orientation. In this sense Mary Baker Eddy's pedagogical structure for scientific and spiritual development is also a scientific instrument for moral development. Mary Baker Eddy describes moral development as a process of "evil beliefs disappearing," rich in "humanity, honesty, affection, compassion, hope, faith, meekness, temperance." Isn't that what results in the background with Christian Science healing? Many testimonies speak of such results that unfolded without having been specifically intended.

Her pedagogical structure incorporates that development too, and gives it a scientific foundation that leads us ever-more into the domain of Christ-Science and divine Science.

Have I gone mad in suggesting that we should get away from the moral ground as fast as possible and to

higher ground? No, I'm not gone mad. The moral ground is a minimal platform that is really not sufficient to support civilization. Our "moral humanity" for instance has not prevented the occurrence of wars. It is a good starting point, but it lacks the power of active principles. This is best explained by looking at the Mosaic Decalogue as moral law. It includes the directive "thou shalt not kill." But that 'passive' directive hasn't stopped the killing, has it, or the intention to kill? We've built 40,000 nuclear bombs to prove that it hasn't stopped that intention. But if one looks at the divine Principle behind the directive, the principle to honor Life, to embrace it, cherish it, celebrate it, and to make it as rich on earth as we can possibly make it, then the thought of killing becomes unthinkable. The active divine Principle coming to light makes it unthinkable. It assures that the 'passive' moral demands are met without fail.

Christ-Science demands that we move away from the moral ground to the higher ground of active universal principles, stepping up from humanity to divinity, from mere honesty to active truthfulness, from affection to active universal love, from compassion to active healing, from hope to active development, from faith to scientific understanding, from meekness to acknowledging spiritual power, from temperance to dedicated leadership. Isn't that what Mary Baker Eddy exemplified throughout her life?

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## Heaven/Day - Kingdom of Heaven/Morning - Earth/ Evening - Hell/Night

There exist two sets of definitions in the Glossary that closely relate to the four levels just outlined. One set is made up of the terms: DAY, MORNING, EVENING, and NIGHT. The nature of the terms matches what we have just established about the nature of the rows of the matrix. The other set is made up of the terms: HEAVEN, KINGDOM OF HEAVEN, EARTH, and HELL. These likewise correspond to the four levels of the cardinal points. The nature of these two sets of terms matches what we have established about the nature of the four rows. Each set covers the whole range from the absolute all the way down into the sewer of the unreal.



As illustrated in the subtitle above I will use the capitalized form of the terms Heaven and Hell, etc, to identify these terms as titles for a process rather than as place. There is no such thing as a place called "hell" that ancient mythologies have painted with gory colors. But the concept of hell makes sense as a process that has the same effect. Mary Baker Eddy defined these terms in the manner in which one would define a process rather than a place. The process of course has a proper name or identifying title, which I capitalized for purposes of this specific identification.

Of course the two sets themselves correlate precisely to each other, as they must if they are to be correlated together to the cardinal points of the city foursquare. In Appendix B, the two sets of Glossary terms that were thus identified, are shown below the fundamental identifiers that define the rows.

Now, with the addition of these terms and their definition in the Glossary, we have substantially more to work with when we look at the rows. Let us therefore consider what the terms, HEAVEN, and DAY, tell us. They are both closely related to each other, and are both pointing to something absolute which designates them to the highest level of the matrix, the level of the absolute: "The Word of Life, Truth, and Love." This additional definition opens up a whole new range of thought about the fundamental concept of the cardinal point for this row.

The same principle can be applied to the terms NIGHT, and HELL. They are likewise closely related. Since they both pertain to the opposite end of the scale, common logic designates them to the lowest row, identified as "Christian Science, which to-day and forever interprets the great example and the great Exemplar." This association adds some new definition as to what Christian Science is all about and is designed to deal with.

Again, do I hear any protests? If not, why not? I certainly voiced strong objections when I first placed the terms "Hell" and "Night" in association with Christian Science. Still, the simple fact remains that materially centered living amounts to nothing less than Night and Hell, and Christian Science is designed to deal with these concepts to establish their illegitimacy, their nature as a myth that vanishes in the day-light of heaven. You may disagree. Indeed, when I first started to work with the delineation that puts NIGHT and HELL together with Christian Science, I actually believed I had made a mistake somewhere in my reasoning.

It soon became evident that the association doesn't pose a conflict at all. Christian Science does not represent the mortal HELL, the darkness of NIGHT. It

enables us to reach down into the mythological sewers of our HELL and addresses the human errors that lead to the experiences of HELL and dark NIGHT in our existence. It deals with the false concepts of human perception that God can have no knowledge of. That's what 'Hell' is! Christian Science unmask the falsity of any 'Hell' and any 'Night' and sets thought free to explore the channels of Truth that are revealed in Divine Science. It enables thought to adopt a more intelligent approach to existence, establishing a platform for healing.

The scientific fact is that these additional terms, Night and Hell, include all evil, war, destruction, chaos, mortality, disease, and finity. This is what Christian Science is addressing, and what the Master had addressed centuries before. These evils are not addressed 'globally' however, in Christian Science treatment. Christian Science treatment is not designed to put a patient into heaven, but to get the patient out of hell. Our heaven is already established and the path to it is forever paved by the Christ. Christian Science does not replace the Christ, but represents the Christ where such representation is most needed. It "interprets" Christ Jesus' "great example," and all such examples, and the Christ itself as the ever-active "Exemplar" of the divine reality bringing the light of DAY to human consciousness. Christian Science is not a mind-over-matter force, nor is its treatment an invasion of consciousness as hypnotism would be or similar practices. It represents the divine Principle of divine metaphysics. It is not a counter-force to hell, inasmuch as truth is not a counter-force to error. Truth simply replaces error, just as light simply replaces darkness. Christ Jesus as profoundly efficient in Christian Science treatment, bringing light to darkness. He never claimed to have any special powers to overrule the divine will in healing sickness. It was a matter of brining light to the darkness that ought not exist. Sometimes he said to a patient, go and wash, or to another, arise, or he commented that a devil (of a belief) had bound a person, by which the spell was broken. Or at times he said to a person, thy sins are forgiven, evidently acknowledging thereby the understood fact that man, the divine idea in reflection, is incapable of sin. And that appears to have been understood by the patient.

The 'global' evils are addressed in individual Christ-(Science)-illuminated consciousness, focused on divine Truth, before the Christian Science treatment begins. The mythological Night of Hell has no legitimacy anywhere. This fact needs to be established universally for the grip of the hellish mythologies to be eradicated. It will be forever futile to fight fascism, greed, terrorism, war, poverty, disease, depravity, etc, on their home ground on which they are created, like in using force, terror, hatred, revenge, which all belong to this bottom level. It is impossible to bring light to the darkness of

Night by processes of darkness. Nothing is ever healed if the human scene isn't lifted to higher ground. The nations can fight terrorism with revenge until 'the cows come home' and nothing good will come from it. The healing principle must have a divine origin and reflect divine Principle. Fighting fascism with force won't achieve anything, or material conditions with other material conditions. Slugging it out in the sewer by the rules of the sewer won't get us into the daylight. The fight has to be taken to a higher level, to the Christ-level of progressive divine Science, or at least to the moral level that opens to portal to the Christ.

Even in the moral domain of Christianity, where the Earth reflects divine Principle, fascism and the rest of the sewer loose their grip on our life. That is what Christian Science does, and how it heals disease. It doesn't fight for you in the sewer, but it opens the lid for you to give you a way out. It opens the pathway to the moral ground, which is itself the portal to the limitless Christ. In this broader sense, Christian Science is designed to get us actively into Christ-Science, or Divine Science. Mary Baker Eddy's pedagogical structure is a structure of Divine Science, of the continuing unfolding of the Christ.

When I realized that I had not made a mistake after all by associating concepts of 'HELL' and 'NIGHT' with Christian Science, a whole new perception emerged about what Christian Science is. Realizing that Mary Baker Eddy made a clear distinction between Christian Science as a specific platform and the development stream labeled divine Science for a specific purpose, I felt that I needed to realize that this distinction was not made for shallow reasons. That reason began to come to light by bringing the terms HELL and NIGHT into context with Christian Science. Had there been no need for making this point, forced by the necessity to apply scientific principles to dealing with the fantasies of human error, Mary Baker Eddy wouldn't have set things up in the manner she has by which this association falls naturally into place.

The logic behind Mary Baker Eddy making this point, is obvious. It is squarely based on her answer to the question: "Can God be conscious of sin?" Her answer is; "If God could be conscious of sin, His infinite power would straightaway reduce the universe to chaos."<sup>41</sup> Thus, there has to be a specific Science that helps us deal with these human concepts that God cannot be conscious of, which opens the gate for us to discover in our life the reality that God IS conscious of. Christian Science is needed to dissolve 'HELL' as it were. It puts us back on the track of Christianity, or morality, which is the established outcome of divine Principle in Christian history, which then becomes the gateway to Christ-Science that deals with the substance of

'HEAVEN.' One certainly wouldn't have a need for Christian Science treatment in 'HEAVEN' or in the Kingdom of Heaven where the Christ rules in the Morning-light and the night is forgotten.

Mary Baker Eddy must have recognized a great need for a science that enables individuals to climb out of the hellhole of materiality and the death of small-minded thinking, or mortality laced with sickness and decay. A scientific approach is absolutely essential at the level of 'HELL,' for what the eye beholds there is far from an accurate picture of reality. Christian Science removes the lid from Hell by letting us see with the Mind's eye the reality of heaven that God beholds. The rest unfolds by other processes.

The entire human scene must be judged through the eye of infinite Mind in order to discover what is real, and this requires the Christ-Science or Divine Science, approach.

The lack of this higher scientific dimension in society is totally evident in the tenacity of the current world-problem and the tenacity of diseases that have defied all solutions to date. No significant solution for anything has been found over that last 50 years, so it seems, on the entire front from the still ongoing economic and financial disintegration that is wrecking entire nations, all the way to AIDS that is still getting worse in its global effect, and so is the danger of nuclear war that society is evermore preparing itself for. The Cold War has not ended. The building of new and more nuclear bombs has been resumed. The modern technology of sub-critical testing obsoletes underground testing, so that the resumption of the advanced design and building process essentially abrogates all the test-ban treaties that were ever signed. The point is that war isn't a thing, but a process, and for as long as the intent exists the process continues. Likewise is disease not a thing, but a process, and for as long as the errors are upheld that create the process, the process continues.

Against this background the need for having two separate types of Science to work with, one to deal with the processes of Hell and another to deal with the processes of Heaven, divine reflection, becomes totally clear. It is an essential aspect for an individual to recognize the modes and types of human errors and to understand their fundamental unreality as processes unfounded in Truth or reality. Without Christian Science, the Science that unlocks the natural divine process, metaphysical healing will not happen, nor will we be equipped to deal with mortality, war, hunger, limitations, and yes, even sex, and of course the development demands for the future defined by the Ice Age challenge.

the human and the divine, the process of Heaven.

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## **Good IS omnipotence, omniscience, omnipresence, omni-action**

There exists a set of four unique terms in the Glossary, imbedded into the definition for the term 'GOOD' that adds a beautiful dimension to the rows and cardinal points. The Glossary definition defines GOOD as "God, Spirit, omnipotence, omniscience, omnipresence, omni-action."<sup>42</sup> Those qualities are routinely recognized as qualities of God, but Mary Baker Eddy defines them primarily as qualities of GOOD. We can speak therefore of the omnipotence of good, the omniscience of good, the omnipresence of good, and the omni-action of good.

Thus, those profound four synonyms for GOOD are natural definitions (in the sequence given by Mary Baker Eddy) to attribute an added 'quality' to what the four cardinal points of the four rows represent. The divine or absolute cardinal point, "The Word or Life, Truth, and Love" 'breathes' the quality of "omnipotence." Likewise the cardinal point "The Christ" (Science) "the spiritual idea of God" 'breathes' the quality of "omniscience." In the same manner, the cardinal point, "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history," 'breathes' the quality of the divine "omnipresence" as its chief aspect of good. Similarly, the cardinal point, "Christian Science, which to-day and forever interprets this great example and the great Exemplar," 'breathes' the quality of good that is "omni-action." (Please refer to Appendix B) It is evident that each of the four cardinal-point domains of the foursquare matrix has its own unique irresistible quality of good as an aspect of God, divine Spirit.

I love the coincidence of "omni-action" and Christian Science. It tells me that Christian Science can never be passive and ineffectual, because divine Principle is ever active. It also tells me that "Christianity" is not something that society creates, but is the natural response by mankind to living in the "omnipresence" of God, GOOD. It tells me further that "omniscience" is not a dream, but the Christ coming to light within us, and is therefore one of the most natural processes in the world. And it also tells me that the "omnipotence" of good that is not found in a far off heaven but has its natural reflection in the power of the coincidence of

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## **The four 'levels' - Divine Reality, Christ Science, Christianity's Morality, and mortal Depravity dissolved in Christian Science.**

It has been hinted at earlier that the four rows can be seen in terms of four levels of concern, or levels of thinking. Mary Baker Eddy defined those four levels of thinking for us. She divides them into two groups according to the divine domain, and the human domain.

The first group, pertaining to the divine domain comprises one single row, the top row that corresponds with the cardinal point, "The Word of Life, Truth, and Love." She calls her description of this divine domain the "scientific translation of immortal Mind."<sup>43</sup> She defines three aspects in this translation, all existing laterally side by side: GOD, MAN, and IDEA, and presents them as divine synonyms, divine image, and divine reflection. (Please see Appendix E) The top level is the level of 'GOOD' that pertains to "omnipotence."

The second group, corresponding to the human domain, comprises the three lower rows. She defines these as the SPIRITUAL, the MORAL, and the PHYSICAL domains, which she relates to "understanding reality (spiritual)," to "transitional qualities (moral)," and to "unreality (physical)." (Please see Appendix E) She calls the process of making these three lower distinctions the "scientific translation of mortal mind."<sup>44</sup>

Those three lower domains of thinking are have their own specific aspect of GOOD that pertain to the processes that are active at these levels. The SPIRITUAL domain thereby becomes the domain of the "omniscience" of good translated as "understanding", and the MORAL thought the domain of the "omnipresence" of good translated as "evil beliefs disappearing," and finally the bottom domain, the PHYSICAL that Christian Science addresses becomes the domain of "omni-action" where we deal with the "first degree" the front line offense of the Mortal-Mind process translated as depravity. (Please see appendix B) This 'translation' can be seen as a transformation in thought in which the Mortal-Mind process loses its grounding in unreality

and progressively takes on the divine character of man, the reality of spiritual being. This flow of 'translation' is represented in the pedagogical structure in the form of a transition between the rows as the human concept becomes translated into a diviner concept the mental atmosphere that the cardinal points represent.

Please note that the moral ground is located right in the middle of that group of three levels, or degrees of mortality, so the moral is associated with the cardinal point, "Christianity, which is the outcome of the Christ idea in Christian history." Mary Baker Eddy defines this as a transitional ground that is useful as a starting point in divine Science as a still inherently a weak ground that is transitional, that we want to get away from as fast as possible. We want to be on still higher ground, the scientific ground, the ground where the human had been translated into the spiritual, from faith to active understanding in divine Science associated with the cardinal point "the Christ, the spiritual idea of God." That's where we want to be. That's our native 'air' unfolding in the mental process of the Kingdom of Heaven, "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."\*45

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## Chapter 5 - The columns: Four vertical development streams

In vertical alignment the elements of the matrix appear grouped together into four columns. Please see Appendix A figure C. As stated before, the columns in a matrix combine elements that share a common objective. In this alignment a progression can be indicated that flows through an entire column specifically related to a defined subject for development. This upwards progression, of course, unfolds across the various levels defined by the cardinal points as the columns intersect with the various rows. The lowest element in a column, thus, bears a direct relationship to the nature of the lowest row. This relationship of course, is specifically applied in reference to what goes on in the column.

When translating the metaphor of the city foursquare, Mary Baker Eddy retained the images of "sides" from the biblical metaphor. The concept of 'sides' is most applicable to the columns. We deal with differing viewpoints or perspectives in the columns, rather than levels of thinking.

As she did with the cardinal points, Mary Baker Eddy provides a basic definition for the four 'sides' (columns) in her description of the city foursquare. She defines these in a rather simple fashion, but which nevertheless echo her definition for the cardinal points. Mary Baker Eddy tells us that four sides of the city are:<sup>46</sup>

- 
- .1. The Word.
  - .2. Christ.
  - .3. Christianity.
  - .4. divine Science.
- 

Did you notice that this set of definitions is almost identical to that for the cardinal points with the exception of the fourth term, divine Science, which is

hereby defined to take on a unique function that is specific to only one column of the matrix. Here, a totally different dimension of Science unfolds that pertains to infinite development in Science, rather than to the general characteristic of a row.

You may ask here why "divine Science" is singled out to be specific to only one column. Aren't all the columns representing processes of development, and are they not all oriented towards the divine reality that Science becomes a portal to?

This question is answered in part by the fact that Christ-Science extends horizontally across all columns, which provides at its leading edge to portal to the divine in every column. The none-capitalized version of "divine" Science, however, refers to a specific aspect of those four aspects of development that the Christ (Science) facilitates. Mary Baker Eddy points out that Christ Jesus was the "most scientific man that ever trod the globe."<sup>47</sup> But Mary Baker Eddy also said that Christ would give to "Christianity his new name and Christendom will be classified as Christian Scientists."<sup>48</sup> This means that every column in the matrix represents a process of development in the over-all context of Divine Science. The universal dimension would logically render the entire foursquare pedagogical structure representative of this universal Divine Science that is all-inclusive.

Mary Baker Eddy did provide a definition for the capitalized version of "Divine" Science. She writes in reference to one of Christ Jesus' parables: "The leaven that a woman took and hid in three measures of meal, is Divine Science...."<sup>49</sup>

The points of view that the four columns are intended to explore in Divine Science all represent distinct areas of unfolding. Please refer to Appendix C for a representation of the columns.

As noted previously when considering the cardinal points, several associated structures were also provided by Mary Baker Eddy in sets of four. Some of these associated structures appear to be specifically designed to be represented by the four columns, the four development streams of her foursquare pedagogical structure.

It becomes useful to introduce these concepts here, because without their additional definitions the mental field is left open to speculation. The basic definition of the columns, as Word, Christ, Christianity, and divine Science, is made with terms that have apparently been given intentionally a broad meaning. These terms provide the general 'direction' of the flow. We have to add to this meaning to give flow in the

columns a more specific dimension by which the pedagogical dimension comes to light.

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## For additional aspects: God is "incorporeal, divine, supreme, infinite"

Those four terms are defined by Mary Baker Eddy as aspects of God,\*50 which by reflection also define the 'dimension' of man. Thereby they define four specific aspects that human scientific development moves us towards and becomes a portal to. By brining these 'dimensions' into the context of the 'flow' of the Word, the Christ, Christianity, and divine Science, a profound definition is drawn into view of what human development in Divine Science is all about.

Thereby, as "the Word" is reflected in man, the human being is basically "incorporeal," the reflection of a divine idea made manifest rather than being a biological self-existing corporeality. The Christ of our humanity, in turn, is thereby defined as "divine." The additional definition also tells us that the flow of healing that takes place in the development of Christianity is not precarious, but is "supreme." And for the last column, that the power of divine Science is defined to take us beyond the barriers and limitations of mortal thought, all the way to the "infinite." (Please refer to Appendix C.)

Another additional definition that characterizes the four development-streams is found in the definitions for the four rivers. The definition of these development-streams as rivers is naturally related with the concept of the pedagogical structure as four columns in which a development flow is indicated.

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## The four rivers are: Pison, Gihon, Hiddekel, and Euphrates.

The names of the four rivers are identified in the

sequence given in the scriptural text of Genesis 2. Mary Baker Eddy has defined these four rivers in the Glossary of the textbook. However, her definitions have little relationship with the actual scriptural text, but have a profound relationship with the four development-streams, shown in Appendix C, applied in the scriptural sequence.

In the scriptural sequence the first river is Pison, "The love of the good and beautiful and their immortality." It brings into view the wondrous qualities of good that have been highlighted earlier, the qualities of "omnipotence, omniscience, omnipresence, and omniscience." The qualities pertain to all columns, but here in the first column, they set up a profound stage for all the other developments in all the other development-streams that echo this profound unfolding each in its unique way. "The love of the good and beautiful and their immortality," comes to light like an overture of a profound symphony.

The second river, Gihon, is defined as "The rights of woman acknowledged morally, civilly, and socially." Its definition provides its own dimension to the unfolding of good. In one of the earliest editions of the textbook, the 9th Edition from 1884, where the river Gihon is already defined as above, Mary Baker Eddy wrote under the definition of "man" that "woman is the highest term for man."\*51

Her statement at the time that the term woman signifies the highest concept of man (mankind) echoes of vision of John the Revelator who beheld "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."\*52

Mary Baker Eddy writes about this text, saying that "without a correct sense of the highest visible idea, we can never understand the divine Principle." And she precedes this statement by saying that "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man."\*53

The third river, Hiddekel, defined as "Divine Science understood and acknowledged," flows in the column of "Christianity." It is Christendom's native air. It is its natural face in the "Kingdom of Heaven" defined as "The reign of harmony in divine Science, the realm of unerring, eternal, and omnipotent Mind; that atmosphere of Spirit, where Soul is supreme."

The fourth river, Euphrates, represents the dimension of "divine Science encompassing the universe and man..." This unfolding, however, takes place not in a realm that is out of reach to mankind as a portal to

the infinite. Mary Baker Eddy defines it as being totally accessible to mankind right here and now, even while divine Science challenges the entire atmosphere of human belief in limitation and finity. The river unfolds as the final stage of our final challenge, that of facing the frontier of Science at the portal to the "infinite." We are facing this portal courageously, even with our human sense of limitation and finity. Ultimately all science unfolds in an air of limitation, because it is the task of the scientific process to get us above our limitations and to get immersed into the infinite dimension of Truth.

Christ Jesus stood at this portal in the Garden of Gethsemane. He stood there struggling with the human sense of limitation and finity. He was engaged in a scientific process of the highest order "... the human yielding to the divine..." or "metaphysics taking the place of physics; the reign of righteousness." (Please refer to Appendix C and keep in mind the Glossary definition for Gethsemane)

In the scientific sense the river of Euphrates represents the compound idea of Truth that comes to light in divine Science and opens the portal to the infinite. In her pedagogical structure for Divine Science Mary Baker Eddy consistently draws related ideas together into compound ideas. This process is directly referred to in her definition of "Man" as "The compound idea of infinite Spirit..., the full representation of Mind." She also writes in Recapitulation, about man, "He is the compound idea of God, including all right ideas,..."\*54 The river Euphrates evidently represents this compound fullness that includes all right ideas which in which finity and limitation disappear and the human belief yields to pattern the divine.

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## **Northward, Eastward, Southward, and Westward.**

Another set of additional basic definitions is equally as unique as the idea of defining the columns in terms of rivers. It is somewhat related to the rivers. It gives the city and its rivers a specific geographic orientation. This orientational definition is found in the textbook among the statements where Mary Baker Eddy provided all the other fundamental definitions for the city foursquare. She gave us a set of four definitions that represent geographic orientation \*55. She speaks of four gates with a geographic orientation that can be ideally

applied to the four development-stream or columns to give them an additional meaning. She writes:

- 
- .1. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;**
  - .2. Eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;**
  - .3. Southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union;**
  - .4. Westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.**
- 

The definition for the 'city foursquare' matrix shown in Appendix A2, Figure 6 includes these geographic definitions applied. They are applied in the order provided by Mary Baker Eddy. While I heard some protest, suggesting that the order doesn't make much sense, it appears that the order isn't an arbitrary order at all, but reflects the order of the universe.

You can illustrate to yourself that the order is a natural order. If you take a piece of paper and label it as shown in Appendix A8, Figure 3, and you fold the paper along the lines shown to form a four sided square tube, then each side then can be seen to represent a side of the city. If you align the sides in such a manner that Side 1 points northward, as shown in Figure 2, you end up with for geographic identifiers associated with the four sides of the city, which are represented by the four columns of the city. You will also note that the other sides point in the right direction according to the geography of the Earth. You will further note that as you do this, the orientation relates precisely to the movement of the sun across the sky over the space of a day. On a midsummer night the dawn does indeed begin in the northern direction, so that the first light illumines the side of the north. Spiritually the idea of the dawn can be metaphorically associated with the dawning of a new revelation, a new discovery of a profound universal principle, or the self-revelation of God to humanity; "the polar magnet of Revelation," as Mary Baker Eddy has put it. One such revelation that appears with the light of the dawn is the profound revelation of the qualities of GOOD as "omnipotence, omniscience, omnipresence, and omni-action," the "good and the beautiful and their

immortality."

The resulting sunrise that follows the dawn, of course, takes place towards the East, which corresponds to the second column. Thereby the light of the sunrise illumines the second side of the city. Mary Baker Eddy associated the sunrise with the Wisemen of the Orient who recognized the beginning of a bright new unfolding, who traced it to the manger of Jesus, to the unfolding of the new face of man as "divine" image. This 'sunrise' exposure corresponds perfectly with the definition for the second river, Gihon, that is associated with the rights of woman--the woman of the Apocalypse, clothed with the sun--the sense of the rise of the spiritual idea of man. Or as Mary Baker Eddy had put it, "woman is the highest term for man."\*56.

As the sun traverses the heavens we find it standing high in the southern sky in heat of the noonday. From this position it illumines the southern side of the city foursquare. Mary Baker Eddy related the southern exposure with the gentle tropics, but also with the human travail symbolized by the Cross of Calvary and the eternal Truth it represents that binds humanity into a single union. This "unity," though, appears not to represent the cross of suffering, but that which the cross was not able to overpower, which it proved futile against it, which is the unity of God and man as divine idea and divine reflection that is "supreme" above all else. Its natural sequence therefore, the third column deals to a large extent with the vast arena of scientific Christian healing.

Eventually, the sunset occurs. It occurs in the West, where we find "the Golden Shore of Love and the Peaceful Sea of Harmony." The light of the sunset thereby illumines the western side of the city foursquare. This exposure corresponds with the last column, the column of divine Science, that open the human scene to a higher sense of the infinity of man in man's relationship with God. Here infinity brings to light a sense of boundless progress, freedom, and an active peace, portending yet another dawn.

Indeed, this how the city functions. Its rivers are unique development streams that forever take us upwards, and we must travel these rivers again and again. These rivers flow out of Eden in the original biblical text. They exist, because the principle of the universe is harmony. The principle, as we discover its dimension, enriches the human experience. The principle of order is highlighted by the process of referring to the geographic orientation of the city foursquare that represents the standard of infinite Mind, which is naturally universal harmony.

Now since Mary Baker Eddy also speaks in terms

of four gates, the question that I must ask myself is, are the gates inward oriented like windows in a house that let in the light? Or might they also be outward oriented so that the light of God is reflected back by man onto the universe as is the case of out-flowing rivers?

To explore this question I invite you to build (or picture in the mind) a square block of wood and write the description of the four sides and the four rivers on the four faces. And on the top face of the cube you write the appropriate geographic orientation and align the cube accordingly. You will note that the glow of the dawn illumines the northern face, and with it the first river and in that river the first four textbook chapters (the textbook chapters are mapped to the columns as shown in Appendix A2 figure 4). Now open the gate, open the window, open your thoughts and let in the glow of the still faint sunlight. Let it illumine your sense of the four textbook chapters that pertain to this column: **Prayer, Atonement and Eucharist, Marriage**, and finally your sense of the essential universal oneness of infinite Spirit and infinite Soul in the chapter **Christian Science versus Spiritualism**. This dawn may never end. As Mary Baker Eddy defines its river as "the love of the good and beautiful, and their immortality," immortality is an aspect of this eternal dawn. The love will never wane and will be forever primary and grow into universal demonstration of the divine reality and the reality of man's being. Its growing impetus will then give rise to mankind's universal kiss.

After that look at the face that is eastward oriented, towards the sunrise, and open its gate. In the golden brilliance of the rising sun you will find the image of man enveloped in sunlight, the reflected fullness of God's creation recognized as "a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars," the stars of rejoicing. The river of our development as human beings, which is illumined by the sunrise brings to light the "divine" dimension of our humanity as reflected in the textbook chapters, **Animal Magnetism Unmasked**, and **Science, Theology and Medicine**, and beyond that it illumines **Physiology** in the light of a new sunrise all the way up to the final textbook chapter in this column, called **Footsteps of Truth**. In this column the focus is on 'woman' that represents the highest concept of man. Shall it not be that in this sunrise "the rights of 'woman' are (fully) acknowledged, morally, civilly, and socially."

It appears that we haven't even begun that process in any real sense yet of enveloping one another in universal love that corresponds with mankind being 'clothed with the sun.' Universal love is still largely rejected, especially socially where it is regarded as 'treason.' It is also rejected civilly in politics and business where love is deemed not to apply. And it is rejected



morally to the point that the very notion of universal love is laughed at. Who even talks about unifying the sexes, celebrating the brotherhood of man in the profound riches of our humanity reflected in global economic development and freedom as an expression of the universal dignity of the human being as the image of God? With the Christ, which opens the door to all this, our eternal sunrise unfolds if we open ourselves to its 'sun'. It took the writing of a nine-part series of novels to explore the dimension of the Principle of Universal Love.\*57 The writing of the series became a huge and challenging process.

Past the sunrise we come to the second half of Mary Baker Eddy's pedagogical structure. The heat of the day unfolds as the sun traverses the southern sky. That is Christianity's day in which the light of the Christ idea brings life and healing to the human scene. The process of healing often involves huge challenges, powered by processes of dialog, often dialogs with oneself, and silent contemplation. The heat of the day is over the river in which "divine Science is understood and acknowledged." This is not a river of surrender and closed eyes. It is a river of being alert, of achieving victory, and moving forward to the ever more complete self-acknowledgment of humanity in the image of God. Here our divinity is "supreme," because God is supreme. The brightness of the day comes to light in the dynamism of creation highlighted by the chapter, **Creation**, the creation of good, unfolding in the **Science of Being**, in **Some Objections Answered**, and in the full-orbed **Christian Science Practice**. (see Appendix F for the alignment of the chapters)

The final face of the city is exposed westward to the golden light of the sunset. Let's open our gate and our window to that light, for it speaks of the coming new day, the forever new unfolding. In the sunset we view the achievements of the day as a stepping stone for tomorrow in an endless timeless progression that breaks all barriers. The river that stands in the light of the sunset deals with "the glory that is to come." That is its promise. It breaks the finity of doctrines and creeds that would keep the mind tied to our self-imposed limits. The golden light of the sunset gives us the assurance that the 'night' of our supposed human limits and finity cannot hinder us from the full realization of our divine sonship where "where metaphysics take the place of physics." The sunset, therefore, does not present a concession to limits or finity but a stage for continuing 'upwards' progression in the endless day, because the sunset is always followed by another dawn. This endless renewal unfolds in **Teaching Christian Science**, **Recapitulation**, **Genesis**, and **The Apocalypse**. These chapters deals with the end of all evil, and facing and conquering limitation, and finity. (See Appendix F)

I find in Mary Baker Eddy's symbolic geographic reference a beautiful summation of the dynamics of her pedagogical structure. You may agree. Of course, there is no need to go as far as creating a wooden cube to explore the dynamics of her pedagogical structure. One could easily construct a paper cube out of six square pieces of paper with the corners folded over and glued together. The exploration can also be pursued completely mentally.

I also find these directional illuminations useful in conjunction with the daily Bible lessons as shown in Appendix A9. All of the formal Bible lessons that are read in churches of Christ Scientists have corresponding textbook citations associated with the Bible texts. Each textbook citation, of course, belongs to a textbook chapter, and the chapter in turn is a part of a specific element of the foursquare matrix, and thereby a part of one of the four columns or faces of the city foursquare. In this manner each textbook citation references a unique development stream and a unique cardinal point within that stream, as the cardinal points intersect horizontally across the matrix. Also, since a lot of other structures likewise reference these same elements that the textbook chapters reference, the specific elements of all the other structures are thereby related to the textbook chapter, which provide another additional rich background for the lesson citation by which the lessons become greatly enriched. (Note: Appendix A9 shows only 3 of the structures that are associated with the 'city foursquare matrix as shown in Appendix A3.)

Of course, there is more to be said about the columns.

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## The general nature of the four columns.

The first column can be seen to represent a person's innermost private relationship to God, to infinite Mind. The second column represents the unfolding of an individual's relationship to society and the world in which we live. The unfolding in the third and fourth column is somewhat related to the first and second column, but from a wider viewpoint. The third column defines the developing recognition in humanity, of what must be God's perception of man in Truth, the reflected divine image and the divine characteristic of being "supreme." The fourth column in turn deals with the developing recognition of what must be God's essential

self-perception Truth, the perception of the "infinite" which must also be regarded as an aspect of man.

As was indicated earlier, all these concerns intersect with the various 'levels' of thought according to the nature of the rows, or cardinal points, that the columns intersect with. Thus, each development stream is explored against the reference of the four cardinal points represented by the rows of the matrix, ranging from the material perception that Christian Science exists to overcome, all the upwards to the absolute Word that defines reality.

In regard to the last side of the city, which is called "divine Science," it becomes apparent that the usage of the word, Science, appears in quite a different context. It refers to the Science of God's essential recognition of himself reflected in humanity's perception of its divine "infinite" nature. This focus is distinct from Christian Science, which is designed to broadly focus on mortal and material concepts that God can have no knowledge of since they are unknown in the sphere of Truth where errors are not a possibility.

Christian Science represents an essential part of the human equation, which is needed to correct material perception from a position of Truth. Likewise is divine Science essential, which aids us in dealing with the dynamics of an unfolding understanding of reality, an understanding of the divine image, man, representing Truth in which we find our divinity.

The distinct difference in the nature of the two spiritual sciences that we are concerned with in this book, requires a distinct difference in terminology to set them apart, both in what they are and in how they function. They represent two entirely different dimensions, both of which need to be dealt with. In the matrix environment, the vertical flow in the columns represents the upward moving dimension of divine Science. This dimension is fundamentally represented in every column, but is found in its purest form in the fourth column where it relates specifically to the concept of an absolute God, divine Truth, infinite Spirit, etc., so that the column is directly identified as divine Science.

In every aspect of defining God in divine Science, we are constantly moving away from the nature of erroneous human concepts as we move upwards in the columns. The four columns represent four major areas of concern in which the upwards moving dimension manifests itself in unique ways, while the upwards flow itself is always the same in characteristic.

What is unfolding in the upward moving flow is an ever clearer scientific concept of the nature of reality

as it applies to the four contexts that the columns represent. These four contexts are relating to individual identity; to the identity of human society; to the identity of man as the divine image; and ultimately to the identity of God as infinite Principle and all that the term includes. In the first two columns the focus is on what man knows and accepts of his oneness with God, while in the second two columns the focus is on what God knows about the same reality. The second set of columns brings to light all that which according to the highest concept of Science, God must acknowledge of himself, for God is Truth. In each of these four distinct columns the pedagogical structure moves thought away from erroneous perceptions to absolute perceptions. It explores dimensions for the human thought that nothing else can provide access to.

In her book, *Miscellaneous Writings*, Mary Baker Eddy associates the concept of divine Science with the universal dimension. She writes: "The leaven which a woman took and hid in three measures of meal is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick."\*58

Note: In the above case both words of the term "Divine Science" are capitalized, which means that we are dealing with a name or title, which in this case would apply to the whole pedagogical structure and the Key of David, rather than just a single development stream of it. Therefore, the dimension called divine Science, which is drawn out in the matrix, is not the divine Comforter that Christ Jesus promised. It is merely an aspect of it so that the whole becomes the promised divine Comforter.

After establishing the global idea of Divine Science in the above statement, Mary Baker Eddy continues her definition by focusing on the integrated aspect of it. Here in the fourth column "divine Science" is no longer referred to in the form of a title, but as a function with the capitalization left off. She writes, "The kingdom of heaven is the reign of divine Science: it is a mental state. Jesus said it is within you, and taught us to pray, 'Thy kingdom come;'..."\*59 She also writes, "To one 'born of the flesh,' however, divine Science must be a discovery."\*60

Evidently, whenever the function of divine Science is referred to, thought is focused onto an upward drawing platform that is no longer specifically related to erroneous concepts as is Christian Science. The exploration of erroneous concepts that God can have no knowledge of is important only in a rudimentary sense, as when Christian Science unmasks and corrects errors about God. The function of divine Science is to

draw thought constantly away from the material and limited, to the divine reality. Christian Science, thereby performs a function of divine Science, powered by the Christ. The Christ unfolds in consciousness the operation of divine Science. It lays the foundation for spiritual understanding. Without this dawning understanding mankind would not be able to acknowledge itself individually or collectively as the expressed image of God.

To me, the term, divine Science, refers to something that I perceive as the highest manifestation of science; a science which is not a human creation; which represents the omniscience of God; which opens the horizon of thought to the omnipotence of GOOD. It is a science that unfolds the intercommunication that proceeds always from God to His idea man.

This functional aspect of Divine Science as a global 'movement,' which is drawn out in the dimension of the matrix, corrects the human errors, points to Truth, manifest itself as an essential factor in Christian healing, and demonstrates divine metaphysics in Earth. It is that which translates the phrase of the Lord's Prayer into tangible form: "As in heaven, so one earth...."

For this reason, the basic form of the matrix for the Key of David must be understood in two dimensions, as a structure of rows or levels of perception in which Christian Science is a unique factor in dealing with material concepts, and as a structure of columns relating to mental orientation in which divine Science is a factor that draws thought towards the absolute and infinite. Neither of the two dimensions is unimportant or more important than the other. They work together in a functional interrelationship, as we will see later.

So far, the brief look at Mary Baker Eddy's main architectural definitions for the scientific city foursquare has already revealed an immensely complex interrelationship of concepts that are essential to be understood. They present in an orderly context what was basic to Mary Baker Eddy's own understanding of divine Truth and was reflected in her subsequent ability to execute processes of scientific Christ healing, including metaphysical healing on a commercial scale, and this in an as yet unsurpassed manner.

One should really ask oneself the question: is it not the nature of science to make precise assessments, to discover the fine distinctions that exist, to comprehend fully what is manifesting itself in one's experience and to exercise dominion over it? The Science of Christianity should logically do all this; and it does! It enables the individual to appreciate man's divine right to experience the highest level of freedom and perfection attainable, but it does it based on an

understanding of the truth about God and man that has come to light through divine Science revealing divine law.

In considering the basic aspects of the outline given by Mary Baker Eddy, the distinction that has been drawn between the rows and the columns of the matrix, appears to have been kept intentionally limited to those four fundamental points. It becomes apparent, however, that when the distinction is deeply considered, and the terms that define it are correctly understood in their relationship to each other, important lessons emerge that illustrate to some degree the utility that the structure and the Key of David, as a whole, have the potential to provide.

By looking at just a few of these additional concepts in relationship to the basic matrix, a number of lessons come to light that will most likely not be learned in any other way. However, before we can consider these lessons profitably, we first need to consider some more aspects.

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## Chapter 6 - Extended definitions for the rows

The definition of the rows in terms of cardinal points, and that of the columns in terms of sides, is merely a beginning. In the search for more references that add 'shape' to what has been fundamentally defined, we need to look beyond the biblical context of the city foursquare. Mary Baker Eddy used this context merely as a starting point. We need to look at other parts of Mary Baker Eddy's work, which by their nature are clearly connected to the fundamental architecture that the biblical context has now established. For this we need to look for definitions that come as structures made up of four segments, or groups made up of four parts, which by their definition are related to the nature of the rows or to the function of the columns.

In search for more definitions, we come up with several groups of additional descriptors. These are found in the Glossary of Science and Health with Key to the Scriptures. They are uniquely related to the nature of the rows and the columns, which must therefore be seen as parts of the architectural portion of the outline. The additional descriptors, however, are all metaphorical in nature. Mary Baker Eddy wrote at one point that "spiritual teaching must always be by symbols, as Jesus illustrated the truths he taught with the story of the mustard-seed and the prodigal."<sup>61</sup>

These additional descriptors come in groups of four, according to the four rows and four columns of the matrix. They invite us to take a second look at the "cardinal points" that describe the various rows relating to levels or domains of thought. But once again, before we can profitably look at the Glossary to consider associative structures to the four cardinal points, a quick review may be in order to determine the defined nature of the horizontal domains or levels of thought that the rows of the matrix represent, which we must find additional references for. The four domains are:

- 
- .1. The Word of Life, Truth, and Love.**
  - .2. The Christ, the spiritual idea of God.**
  - .3. Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history.**

- .4. Christian Science, which to-day and forever interprets the great example and the great Exemplar.**

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As we look to the Glossary, we are looking for associative descriptors that support these four main characteristics. The additional descriptors that we are looking for must necessarily be in accord with the underlying order that was architected for the matrix by Mary Baker Eddy's description of the biblical city foursquare.

So, let us take a closer look at the rows, therefore. In a matrix, the first row or top level, represents the highest concept presented on the matrix. In our case, the top row is associated with the clearest spiritual concept of reality. Its cardinal point is "The Word of Life, Truth, and Love." This cardinal point identifies the highest domain on the matrix as the domain of the absolute, the domain of the divine, the real. The highest concept of the spiritual absolute has been defined as "The Word of Life, Truth, and Love." The concept of "the Word" also applies to the columns. What does the concept of "The Word" refer to? Is it a command? Or is it a promise like in the case when an honorable person is giving his word for assurance of compliance? Or is it a statement of fact? Perhaps all three aspects are intended to be brought into focus when considering the cardinal point "The Word of Life, Truth, and Love." We may see it as a command, a promise, or a scientific fact, depending on the standpoint from which it is seen.

The terms Life, Truth, and Love, pertain directly to God since they are capitalized to represent the absolute. They must therefore be seen to define absolute concepts - immortality, spiritual light, power, substance, good - which altogether give us some idea of the nature of God. The highest domain of the matrix, that they pertain to, thus becomes our spiritual resource for metaphysical healing. It represents Truth. No metaphysical healing can take place without this resource. In divine Science God is All-in-all. There is no other self-existence that is causative in real terms, which could be used as a resource for healing.

Naturally, the individual details in the top row must all represent absolute concepts. This is what we must find a match for if we want to relate secondary concepts to the cardinal point that is represented by the first row of the matrix. A similar pattern applies to all the lower levels as well.

On the next lower level of the matrix, where the cardinal point is "the Christ, the spiritual idea of God,"

we deal with a less absolute domain. I see this level as representing the highest possible form of scientific progressive development in human perception towards the divine absolute. This is what identified Jesus as the Christ and gave the man the scientific title: Christ Jesus. He was a scientist who dealt with the spiritual facts of being in divine Science. He represented the Christ, the spiritual manifest of God coming to light in man's being. The function of divine Science and the Christ are tightly related. Ultimately, Science is the outcome of the Christ. Without the support of Christ-Science, Truth cannot be understood.

Jesus was evidently the greatest scientist the world may have ever had. He became the great illustrator of divine metaphysics. He understood man's resources well. He was also a great teacher of advanced scientific concepts regarding God and man. The title, Christ, identifies a type of consciousness to which spiritual reality is not an abstract concept, but relates tangibly to every facet of human existence. According to Mary Baker Eddy's definition of the matrix, the second highest level on the matrix pertains to: "The Christ, the spiritual idea of God." It defines the kind of awareness of reality that can be attained in human thought, although never through personal will or by material means. At this level, the human is yielding to the divine. At this level we bury the human will or material sense and its corporeality, sin, sickness, and death, - all that is finite, mortal, limited, and erroneous.

The third level from the top, in comparison, is very much related to human action. It contains nothing that is in any way absolute. It represents the attainments of humanity, the moral world of glimpses of truth and divine reality, but with are not yet developed, where the development is at best just beginning. In spiritual terms, the moral domain is a 'zero-science' or merely 'faith' level where nevertheless the great decisions are made that affect our lives: decisions that take us upwards to the light of the Christ-Science, or downward into materialism, limits, discords, disease, decay, death. The degree to which this happens is determined by the degree to which divine Principle comes to light in human thought, or shines through the layers of mythology.

The moral domain is also the level where humanity deals with the challenges of mortality, material corporeal existence, all the notions of a so-called material life, material truth, and corporeal love, which so often drag society into the sewers of depravity, fascism, war, violence, hate, sickness, greed, and so on.

All of this pertains to the third lowest level identified with the cardinal point, "Christianity," where the Christ beckons human perception, where it awakens dormant thought, where it rouses consciousness and

demonstrates God's reality on Earth. Here, the spiritual absolute is being reflected in existence; or as Mary Baker Eddy has defined the domain, we deal with "Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history." Dealing with its scientific significance "Christianity" represents an awakening to the divine reality. Mary Baker Eddy even suggests that ultimately the concept of "Christianity" (and with it zero-scientific morality) would disappear and Christianity begins to reclassify itself as Christ Scientists. This is the level where the first footsteps in Christ healing take place; where the Christ-idea dawns; where a budding spiritual perception illumines the human consciousness with gleams of light that take us heaven-ward and eventually far above the merely moral level.

The lowest row of course, at the base level of the matrix, defines a domain that comprises all that which is outright erroneous, which is actively counter-scientific. This is the level where Christian Science is at work. It alone defines what appears to be real at the earth-bound stage of existence, but which in reality is not real at all, but is mythological. For example, the Earth was once believed to be flat, and a whole mythology was based on the flat-Earth perception. The mythology became a powerful hindrance to scientific perception, until the mythology was shattered with undeniable scientific evidence. It took daring pioneers to make this breakthrough and defend science against mythology and eventually eradicate the flat (and finite) Earth mythology.

The bottom level of the pedagogical matrix is the level where we deal with the erroneous mythological concepts that are clung to by mortals, where we correct them with the truth of being, and specifically with the science of spiritual being, thus making room in consciousness for health, light, strength, and joy. Enormous progress needs yet to be made on this front, and not only in regard to healing disease, but in regard to emptying the entire mythological mental sewer that mankind is literally drowning in, which has become a scene of fascism, imperialism, slavery, greed, theft, violence, hate, division, isolation, war, and even nuclear war.

According to Mary Baker Eddy's description, this lowest level stands for: "Christian Science, which today and forever interprets the great example and the great Exemplar." This is the domain where scientific, metaphysical treatment heals mortal's ills with the reflected light of the Christ, establishing the claims of Truth in human thought as a factor in daily living. The terms "example" and "Exemplar" evidently refer to Christ Jesus' era, but those were apparently left broad enough in their use to include also our modern times.

Now, with all this considered, we can get back to our initial aim to find other identifiers that are related to the rows, representing the four main cardinal points in divine Science. A set of four high-level identifiers is found in the textbook in Mary Baker Eddy's "scientific translation" of the concepts of mortal mind and immortal Mind.\*62 That is where the "moral" level is identified.

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## The developmental connection across the rows.

Actually the underlying principle behind the functioning of the rows is simple. Beginning at the bottom row, we set up a framework of thought that leads upwards. We begin by looking at all concepts that are basically material, which have no relationship to reality, but are mythological and erroneous. That is the level that Mary Baker Eddy has defined as essentially physical, coincident with the lowest order of mortal thinking, called "depravity." At this level Christian Science is at work to invalidate erroneous concepts.

On the next higher row, we deal with the moral concepts, which are the minimal structures upon which civilization can be built. This moral platform, in turn, becomes the gateway to the spiritual and scientific structures by which society is constantly advanced. Mary Baker Eddy defined the moral structures with "transitional qualities."

The spiritual and scientific structures are then presented on the second highest row, and defined as "understanding."

The top row of course represents man's spiritual resource, man's ultimate and eternal home in Truth, the domain from which an active satisfaction and an active peace are drawn. Here, the perception unfolds that reality connects laterally, that God and man are standing side by side without distance between them, as God is defined by the divine synonyms, and man is defined as divine image, an idea of infinite Mind in divine reflection. Except this profound concepts sounds highly theoretical and esoteric, doesn't it? Thus, a more practical illustration is needed.

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## The practical and political implications of the cardinal points of the four rows.

In order to make the division of the basic matrix into four fundamental domains (The Word, The Christ, Christianity, and Christian Science) more easily understood, it is useful to shift the exploration to a highly practical subject that is rarely connected with metaphysical healing, but which is directly in need of it and is of universal significance. In fact, that is the arena that Mary Baker Eddy spent a large part of her effort on. We are told that she devoted herself several times each day to the healing of mankind, metaphysically working for the world. History suggest that her efforts had been bearing fruit.

So, let us begin at the bottom row, the fourth row, labeled Christian Science, and explore that vital, universal, practical, and even political contexts.

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## The significance of the fourth row: Christian Science.

What do we see happening in this regard on the bottom row, in terms that has real-life significance?

If Christian Science is understood as the department of science that deals with erroneous concepts that infinite Mind cannot possibly entertain, but which mortals must explore in order for erroneous concepts to be corrected, we require such a platform in the realm of public policies too. The realm of public policies is an interesting one in this regard, because it illustrates the process also in reverse.

The Christian Science healing process uncovers and exposes erroneous concepts that God can have no knowledge of, since infinite Mind is incapable of perceiving error, for if it were, the reflection of this Mind would reduce the universe to chaos. Humanity, however, in its small-minded fascination has encumbered its existence with countless errors, even to the point that it simply cannot see the truth that God sees and thereby

created a world of chaos. Mankind regards its small-minded world as the truth, and the divine truth as a myth. Since this mess exists so far below the level of reality that God can recognize, we are alone with our mess. Therefore we need a type of divine Science that helps to clean it up. We need a science that brings into view for us the reality that God sees. We need a science that enables us to deal with our illusions that we behold as real, but which God can't recognize. The science that does that is Christian Science. It brings the resources of heaven to bear on Earth with the mission to help us clean up our mess.

This Christian Science action that establishes the reality of heaven on Earth, or the fullness of God, becomes evident as healing, even the healing of disease, since disease is a condition that God can have no knowledge of as it is far out of the range of reality.

Thus the truth about God and man becomes drawn into focus in Christian Science as a healing animus. By this process of recognizing the truth about themselves, as God 'sees' them, the sick are healed through divine metaphysics. We would never need to enact this Christian Science process if human perception was right on the mark of divine Truth all the time and in every circumstance, so that sickness, discord, and death were unknown to us as they are unknown to God. As it stands, however, mankind is not anywhere near to approaching this goal. Nevertheless Christ Jesus promised, "And you shall know the truth" eradicating error, "and the truth shall make you free" from you enslaving mythologies.\*63

The same is true politically. The same ignorance of divine Principle is evident there, like for instance the Principle of Universal Love and its numerous derivatives, for God is Love. Therefore we need a science that is fundamentally focused onto exploring the misconceptions about ourselves, about our relationship with one-another, our world, our motives and actions, even the motives and actions that we've become subjected to. Then we must judge these against the standard of divine Principle, including what we recognize as the underlying principles of life and economy.

We need the impetus of divine Principle to detect incorrect public policies, and to correct them. We need a science that heals the whole human scene and brings it up to God's standard, that heals 'sicknesses' in civilization that are reflected in calamities and catastrophes in the social and economic realms, including those that are still developing. We are still far from the divine standard when we such inconsistency as people reaching out to heaven for healing while they rob their neighbor with speculative fascist policies and close their eyes to the human need. They allow themselves to be robbed thereby. Christ Jesus pointed out that while one

harbors a conflict with ones brother man, it is pointless to come before altar of God with offerings for atonement until those conflicts are dealt with,\*64 which are really conflicts with the great heart of divine Love.

Christian Science is our resource that enables us to deal with all that, that enables us to clean up our hell from the sewer to the top. It is generally believed that Christian Science exists only for the healing of physical ailments while leaving the underlying strata intact. That's a delusion. The cornerstone of Christian Science is that "God is Love." Every Church of Christ Scientists that I have come to has the statement that "God is Love" inscribed prominently on one of its walls. That statement counters the whole hell, down to deepest recesses of the sewer that the white-gloved pious devotee would rather not look at, much less touch and deal with. But it is there where we learn the dimension and the meaning of the divine Principle of Universal Love.

A great mental shift is required here, because the world has sunk deeper and deeper into the sewer since Mary Baker Eddy's days. We have two world wars to prove it, and a cold war so sinister, with weapons so destructive, - app. 22,000 nuclear bombs actively deployed, with and undeclared number kept in reserve, probably 18,000, and a new crash program under way to produce more of them, such as the new 'pit' development and production project in the USA, - that the whole of mankind can become erased in actions of madness in the space of a coffee break, even while we face the potential for a new Ice Age that is being buried into obscurity for the protection of empires with the intent to let nine-tenth of mankind to be wiped out when the cooling begins and food resources become diminished, rather than allowing a new renaissance to unfold by which these resources can be upgraded and protected. Mankind has become trapped into sinister games of enormous proportions, including the economic and financial ravishing by imperial fascist greed that has become so deep reaching that entire continents have become drawn into slavery and poverty so extensive that 50,000 children under the age of five die every single day around the world from the effects of this scourge that are totally preventable and are probably intended, while the financial and economic system itself is disintegrating.

Yes, Christian Science is designed to deal with bodily ailments and to cure them, but not to the exclusion of everything else. Mary Baker Eddy must have foreseen our present unfolding pandemic of madness, because one of the last terms that she added to the Glossary is the term NIGHT.\*65 defined as "Darkness; doubt; fear."

It is probably this context in which we must regard Mary Baker Eddy's last healing response to counter the unfolding night. This response was the founding of the Christian Science Monitor as a tool for the healing of the nations. That healing is still outstanding by a long way.

The general attitude in society and in the Christian Science field is that the political realm is a flexible one with no fixed fundamental principles. It is assumed, for instance, that the sharp increase in crime, violence, poverty, and hopelessness, that has developed throughout the world over the last century since Mary Baker Eddy's days is somehow due to a change in human nature, as man had become a different species, or that it resulted from the supposed overcrowding of the planet, which is a myth in itself, rather than the cataclysmic failures being caused by bad public policy and by society's disinterest in the policies and perceptions that shape civilization and have the potential to elevate, but also to destroy it. Christ Jesus was rather blunt about this kind of hypocrisy that had hindered spiritual perception even then, which we see today on an infinitely larger scale. He likened it to straining out a gnat, while swallowing a camel.\*66 The modern world has become big on swallowing camels and straining out gnats.

The strange thing is that very few people question the prevailing political assumptions and weigh them against revealed divine Truth. This happens even in cases when the assumptions are obviously miles off the mark. For instance, what has the increased world population to do with the fact that the people in the USA and in virtually all advanced nations are half as productive today than they were 25 years ago, and are existing at a significantly lower standard of living, and are stuck up to their eyebrows in debt? Is the vast increase in unemployment and homelessness in the richest country of the world occasioned by an increase in people (which the USA hasn't experienced in any large measure)? Is this increase in the human need forcing the nation to rapidly shut down its industries as we see this today under the post-industrial-society doctrine? Is it causing society to enlarge its prisons, to dispossess its farmers at an alarming rate, to close hospitals, to scale back social support systems below the minimum point needed for physical survival, to pervert its education system away from thinking and discovering, to shut down its advanced research and development projects, to stop repairing and expanding its infrastructure, and to do nothing to prevent its citizens from being robbed by a world-financial system that has become a gambling casino of the most excessive sort with the proven potential to destroy the currency and economy of every nation on the planet?

Nor are any of these symptoms caused by a change in human quality, obviously! These changes are caused by defective public policies and erroneous assumptions underlying the faulty policies, all resulting from the general disinterest in policies based on a lack of an awareness of the divine principles that support civilization and a productive economy.

We need a profound Science, therefore, that explores the human tragedies for the underlying failures that have occasioned them, reflecting a denial of universal principles and thereby of divine Principle. We need a divine Science that explores the actions and motives of governments and individuals for whatever underlying principles have been ignored and whatever mythologies have been embraced instead, and have been accepted as reality. And we need a Christian Science that makes mankind aware of these failures so that they can be corrected. We need to know the truth about our failures, and most of all we need to understand the truth about the boundless nature of man and man's capacities that are no longer recognized, by which, when the truth is learned, the failures come to light as deviations from reality. This is what Christian Science is required for in real terms. And when this kind awakening happens the metaphysical healing of disease happens naturally in an environment in which the whole of humanity is lifted into the sphere of Truth.

Let us examine a mild case first, the case of what has become a radical environmental movement where the environment is evermore narrowly and materially defined, where the worth of the human being is trashed as a villain, in some cases as of lesser value than a fly.

In real terms the opposite is the case. Mankind has the demonstrated capacity to make the deserts bloom, beautify the landscape, replenish the Earth, and extend life to the far reaches of the universe. What we see as the trashing of the natural environment is very much a reflection of the prior trashing of the status of mankind itself. The "love of the good and beautiful," is the natural quality of mankind. This quality is one of the key focal points in the very first development streams of Mary Baker Eddy pedagogical structure for scientific and spiritual development. If that quality is lost sight of, its reflection is lost. Then all perceptions become narrow and totally Earth-bound in a primitive sense, causing a total diversion from the scientifically alert mind that recognizes man's existence on this planet as having a fundamentally mental base, upon which all the advances of civilization were achieved.

The scientific mind, focused on the infinite nature of man, recognizes that the so-called "carrying capacity of the earth," which the narrow-focused environmental movement is so concerned with, has already been



exceeded many-fold from the very moment on when civilization began. It was exceeded the moment that the development of tools allowed mankind to shift his pursuit for food from scavenging to hunting, and from gathering to agricultural production, by which vastly more people could be supported than would be supported in a primitive environment by the good graces of the Earth itself. In this very real sense the intelligent dimension of mankind has made the world a vastly richer place. We live by intelligently created resources. We have become creators of our own world, and now that we face the next Ice Age cycle we bring to the planet the intelligent capacity to protect many of the myriad forms of life that may not survive in an Ice Age world, or that may be destroyed when mankind is prevented from protecting itself and is forced back to a primitive form of living.

Christ Jesus illustrated the effect on the natural environment that an advanced sense of humanist development can have. At the morning of his last meeting with his disciples, who had been fishing all night and had caught nothing, he suggested that they cast their nets on the "right side," and as they did, the harvest was so plentiful that they couldn't pull the nets out, but had to drag them to land.\*67

It needs to be recognized that today's world population is many times larger than the population that the Earth by itself could support. It needs to be recognized that this increase has been wrought by intelligence, which is a totally spiritual quality. It needs to be recognized that man's basis for living is totally spiritual, so that correct conclusions can be drawn upon which correct and beneficial public policies can be enacted. History shows a fundamental fact that needs to be discovered anew by mankind, namely that the human genius had become the real supporting factor of human existence.

We will soon be called upon to acknowledge that the mental and spiritual dimension of mankind is our primary foundation for living.

Since the scientifically predicted Ice Age cooling in 100 to 150 years from now is destined to devastate the global agricultural base and thereby the global food supply, we will find ourselves presently forced to recognize that the physical existence of the world-population in an Ice Age environment will have to be maintained almost entirely with the power of scientific and technological infrastructures, reflecting the resources of the human mind, imaging the divine Mind. The present interglacial warm period that most of the world's agriculture is keyed to, is fast coming to an end. This means we have to step away from the still relatively primitive mode of food production to the

higher ground of more Mind-intensive processes. The naturally resulting massive shortfall in outdoor agricultural production in an Ice Age world will then have to be made up with advances in the scientific and technological world on a vast scale that makes mankind less and less dependent on the primitive world. Intelligence, as a function of the mind, reflecting the principles of divine Mind, will then become evermore our chief resource for existence.

And why shouldn't we take those steps since the capacities and the potential material resources for that brighter world already exist? In fact, this shift from primitive and 'natural' living to 'intelligent' living will have to be achieved in the near term. The best estimates in the honest scientific world give us only 100 to 150 years\*68 to accomplish the huge transformation the planet that needs to be accomplished in order to match the environmental transformation that comes with the onset of another 90,000-year cycle of major glaciation.

By developing the human genius, mankind had developed ever more advanced forms of civilization. Here is where the real progress is unfolding. It becomes obvious in Christian Science that scaling back the development of man's infinite potential cannot advance civilization, but causes its collapse and the human presence with it. According to historic experience, the natural environment supports roughly five million people worldwide in an Ice Age environment. We may stretch this limit a bit with advanced forms of agriculture, but for as long as we depend on the limits imposed by the natural environment, we find ourselves subjected to those limits. The world-population may thereby become reduced to 100 million people, maybe to far fewer than that. Five million people was the total world population that came out of the last Ice Age after 2.5 million years of mankind's development. With modern agricultural methods that may be raised to 25 million or maybe 100 million, which still leaves us 99% short of the estimated 10 billion world-population that may exist in 100 years time, unless we take the steps to create a technological environment that supercedes the natural environment that is of extremely poor quality in Ice Age times.

This means that if we fail to develop our full capacity as human beings, and begin the task now, 99% of mankind will likely perish with the onset of the next glaciation cycle of the Pleistocene Ice Age that has determined the climate of the Earth for the last two million years, with a few cyclical interruptions for short periods. The coming Ice Age thus poses a huge moral question. The question is, can we afford as human beings to set back and allow our humanity to go to sleep on the assumption that future generations are not our concern? Or do we find ourselves morally and spiritually

inspired to begin the needed preparations now to shift agriculture into indoor facilities that will take a 100 years to accomplish, in order to give future generations a chance to live? If we were to allow ourselves to fail, we would thereby force the extinction of (future) generation yet unborn. Can anyone justify such an immoral stand? Unfortunately, that kind of immorality is the general position of mankind today.

It has been said that God won't allow the Ice Age to resume so that we'll be spared the trouble. Haven't we heard similar statements being made before World War I and II, and the Cold War, and again while we were building those tens of thousands of atomic bombs that we have now deployed around the world? But World War I and II did happen, and the Cold War happened, just as the Assured Mutual Destruction (the MAD doctrine that we call defense) is bound to play itself out as prepared for unless we defeat the doctrine. Indeed, how could God have prevented this mess that we have created for ourselves, who cannot be aware of anything that does not accord with divine principle? If we choose to live contrary to divine Principle, the Principle of Universal Love, and choose to live in 'darkness' then our living becomes empty, void, and highly precarious, or collapses altogether. God cannot be more than divine Principle, nor is there any need for it. Divine Principle is sufficient. Its reflection is sufficient for surviving the next Ice Age cycle. It had also been sufficient for upgrading the human environment to a level at which World War I and II would have been unthinkable. Unfortunately, there was not sufficient interest in utilizing what God had already provided in terms of an answer for this particular human need. Consequently the tragedies happened.

In real terms there is no need to be alarmed about the coming return of the Ice Age deep freeze, since we have that capacity and the resources as human beings to make our living independent from that natural world. The only hurdles that we face are our small-minded attitude and the imperial demands which altogether disable our inherent divine capacities. Except those limits rest entirely in our court, not in God's court. As far as one can tell, the only tool that is available to mankind at the present time to deal with the complexities of our human problems, is Mary Baker Eddy pedagogical structure for scientific and spiritual development. It deals with our small-minded attitude, our fascination with limitation and finity, and it also deals with the imperial insanity that is fast shutting down civilization and is preventing its redevelopment. The imperial insanity unfolds on the lowest level of the matrix where only Christian Science has any hope of rescuing mankind. Christian Science, as an element of Divine Science, is the only platform that lifts the human dimension out of its self-created hell, to a higher level.

All other approaches stage their fight on the same low-level ground on which the problem are created. By pursuing this insane approach mankind has become beggars begging each other, where no one comes our richer. It has become a process of the blind leading the blind in which likely both will fall.

Christian Science, as an element of Divine Science, provides the scientific impetus that takes us across the boundary of depravity to a higher level of thinking, to the moral level where we begin to touch the hem of Christ Science. That is how all Christian Science healing is accomplished. Cultural warfare, which has become a big presence on the political scene, has been raging for some decades already in an intentional effort to prevent the cross-boundary escape of society from its hell of imperial domination by stepping to a higher and more scientific level of thinking. Christian Science healing is thereby likewise prevented.

The general reaction here is to protest. One argument is that mankind has nothing to worry about. People insist that contrary to scientific evidence the coming Ice Age transition won't happen for another thousand years, or even ten thousand years. But what would happen if those arguments are wrong, which most likely they are, and mankind enters the Ice Age transition unprepared based on those hyper-optimistic arguments? The end of civilization would result and the demise of most of mankind with it. Can anyone justifiably gamble with the future near extinction of mankind for such frivolous reasons? Only extremely small-minded thinking can keep us locked in the imperial hell that demands those infinite risks to be taken in the name of the god of monetary profit, which keeps mankind's vision confined to the meaningless and irrelevant!

The internal dynamics of Mary Baker Eddy's pedagogical structure are such that an immediate exit must be found from the level of hell, and that the Christian Science process, as an element of Divine Science alone can accomplish that exit. The dynamics at the bottom level of depravity are such that if we don't get out of this level quickly, our life and our humanity becomes drained out of us all.

Christian Science healing isn't so much a process of healing disease. Disease is a secondary symptom. The focus in Christian Science healing is primarily on getting the patient out of that hell in which disease becomes manifest, and is raised up to a minimal level of the recognition of divine Principle at which human life and civilization can be maintained. And even at this higher level, the level of morality and Christianity, society will continue to exist in a precarious state, which we should get away from as fast as possible to the next higher ground on the level of Christ-Science where human

existence is secure, where the link is established to the absolute, the divine.

With the above consideration the focus becomes effectively shifted from hell to the level of Christianity and morality where the Christ becomes accessible in Divine Science.

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## **The significance of the third row: Christianity, the moral domain.**

The moral domain is defined by the achievements of humanity (which is the outcome of the Christ idea in Christian history). The moral domain pertains to such things as honesty, humanity, affection, and compassion, which may be translated into civil structures that enable the advance of society through scientific technological progress. Scientific progress, for instance, requires a moral basis as a prerequisite. Scientific progress needs to have a starting ground that is substantially higher than the sewer of fascist greed. That kind of starting ground does not exist in hell where everything is turned upside down, where science is perverted with cultural warfare, where scientific progression becomes prevented by hierarchical domination. It should be obvious that the development of the Principle of Universal Love cannot unfold in an atmosphere of chaos, rage, and destruction. A minimal platform is required where scientific progress can begin. This exists only at the moral level, the level of Christianity, portending to the Christ-level above it.

One of the great moral structures pioneered during the Golden Renaissance that uplifted the humanity of mankind out of the hell-hole of imperial domination was the idea of the sovereign nation-state that was perceived as a protection for the individual and society, and as a necessity in order to promote the development of the intellectual and spiritual resources of society. Moral structures are not spiritual structures, however, but they do point us in the right direction. Mary Baker Eddy defined them as "evil beliefs disappearing" in the light of the reality of divine Principle appearing.

An education system is a moral system that opens the mind of a student to the process of discovery, to the discovery of Truth and its underlying principles that manifest divine Truth. From there the transition to Christ-Science is just a step away in a natural form of

progression. Great human advances were made on this type of platform, the moral platform, until this platform was abandoned by society. Whenever this progression was allowed, however, geniuses were born and periods of renaissance unfolded. The level of Christ-Science in Mary Baker Eddy's pedagogical structure, existing above the moral, is the domain of mankind's renaissance-experiences. It is the level of "the Christ, the spiritual idea of God."

The pedagogical structure has been set up in such a manner that at whatever level we find ourselves, the spiritual and scientific focus is always on the next higher level. Once we are at the moral level, the level of Christianity defined as "the outcome of the divine Principle of the Christ idea in Christian history," we find that we want to reach out for something more, like for the Science of the Christ, the spiritual idea of God. And so work our way upwards. We grow in grace.

Sovereignty is another moral platform. Alexander Hamilton structured his famous American System of Economy on the platform of sovereignty that was developed during the second renaissance in Europe in the 17th Century. He reached up to this renaissance idea and made it practical in the immediate financial realm. He enriched the moral platform of society with a higher idea.

In Hamilton's case, the necessity for such a move was imperative. The privately-run London-based financial system had been looting the nation. The system hadn't been designed to develop the potential of a people or a nation, to fuel its commerce, to build industries, to create infrastructures and technologies for human living. Rather, it was designed for looting profit out people's living and to drain the nation. A system that has such an aim has no moral basis. Alexander Hamilton had reached up to a higher level, and from that resource had created the missing moral foundation in the form of a federal financial system that was designed to enable the nation to create its own financial credits for its self-development rather than having to borrow if financial life-blood from the money bags. Such a system is a moral system, because its central focus is the self-development of the human being and society as a whole.

This moral platform stands in complete contrast with the private platform that exists for the central purpose of generating private profit rather than developing the potential of society. In the private world-financial system society exists as a resource for looting. Money itself becomes an instrument for looting. In the moral system wealth is not located in money, but in a rich civilization. In the moral system, money becomes a development resource for the advancement of society. In the private system money is kept artificially reserved

and targeted for the purposes of efficient looting. At the present time, in the so-called richest country on Earth, 80% of the population exists in a state of virtual slavery existing on a mere 20% of the total national income, while 80% of the national income goes to the so-called wealthy that have found clever ways of stealing from the poor. It is self-evident that the looting of society hinders the self-development of mankind. Such a system is founded on an immoral platform is unfit for creating the needed Ice Age Renaissance with vast technological infrastructures on which the future existence of mankind depends. In other words, the moral platform provides the minimal standard on which the future existence of civilization and 99% of mankind can be maintained.

When the sovereignty of a nation or society can be achieved, sovereignty stands the moral platform for the protection of society from abuse. The idea of sovereignty doesn't imply unrestrained freedom to do what one pleases, such as looting one another, or entire nations through outright extortion. The idea of sovereignty implies moral freedom, the freedom to build and enrich society and civilization.

In today's world sovereignty means the total opposite. Take the institution of the IMF (International Monetary Fund) for example. It is operating as an elitist financial institution operating under the UN umbrella for the benefit of essentially private financial interests. It has acquired by clever means enormous extortionist powers through the intentional development of international debt. It is using this power for extortion by force, demanding increased poverty through restructuring demands that enable the more efficient looting of the world, often inflicting great damage on the life of the people on the planet by way of brutal austerity measures. The recent book **Confessions of an Economic Hit Man**\*69 illustrates the deeply immoral basis of this entire private looting system.

Of course, the destruction of the sovereign nation-state is necessarily an implied imperial goal for any imperial world-dictatorship organization, like the IMF has become. Its practice and demands prove its nature. The numerous privatization demands by the IMF, for example, of vital public enterprises and economic infrastructures for increased private looting, erode the sovereignty of nations by making them increasingly vulnerable to private control and ever-greater private profit demands. Thus, both by their design and operation, the IMF and the UN are fundamentally immoral structures at the present time and thereby destructive to the sovereignty of nations, human development, the protection of civilization, and human life itself.

It has been said by those who support the immoral structures for global financial looting that the stronger players in game have every right to squeeze out a profit wherever they can. That's like saying that any person who owns a sledgehammer has "every right" to break down his neighbor's door and steal his belongings, because he has the physical capacity to do this. Exercising this physical capacity is totally immoral in BOTH cases. The moral right doesn't come with might. The moral platform has a higher objective than stealing. It appears that this objective is far from being recognized, and much less from being acknowledged in deeds.

Moral structures are such structures that increase the scientific and technological development of a nation, such as those which President John Fitzgerald Kennedy had proposed for the United States, focusing on universal economic development based of scientific and technological progress, such as the Space Program and global assistance for the industrialization of mankind. Moral structures are also the tariff structures by which a nation's industries are protected from free-trade looting that destroys employment and industries with slave-labor type competition from abroad. It is a moral process to protect a nation from free-trade structures that impose slave-labor-based competition from abroad that prevent the normal development of the industrial base of the nations. Tariff protection is a moral process that blocks the looting processes that destroy the industries in developed nation and thereby prevent the labor pool of the exporting cheap-labor nations from developing their own economy.

Free trade is essentially immoral by intent. Trade between nations and people has happened for as long as civilization existed. Trade flourished when the platform was one of fairness. Fair trade has benefited society on all levels for countless ages on the principle of fairness. Free trade as a political project forces an open door to trade that is free of the principle of fairness. Fair trade requires no political enforcement, because the principle of fairness makes such trade self-enforcing and has done so for countless ages. Free trade is intentionally a departure from this moral platform. Free trade literally means, trade free of fairness, the kind of trade that maximizes the private looting of a nation. Moral structures are required to protect a nation from this abuse.

In fact, fair pricing is also a moral platform. The pricing of a product in a nation must be such that all the necessary infrastructures of a nation can be maintained, including transportation, health care, education, culture, housing, clothing, energy production and distribution, and whatever else is required for a society to exist and to develop itself. The pricing of the

economic product must provide for all these costs. This does not necessarily result in the cheapest pricing, but it results in a pricing by which society can afford to exist. The cheap pricing that undercuts this fair pricing is immoral, because it destroys the platform for society's existence. The price gouging that undercuts the moral platform must therefore be considered as immoral as the worst kind of theft.

This, altogether, creates a highly immoral setup in the present world as it prevents the development of civilization on the whole front and makes the world a noticeably darker place to live in, and for some an impossible place to live in. That is why 50,000 children die each single day from poverty related causes. The moral foundation of mankind is far from being upgraded. In fact it is rapidly being destroyed. How can we even hope to meet the future demands of an Ice Age World with indoor agriculture to supply ten billion people when the global platform becomes evermore deduced to stealing? For as long as the free-trade platform, and other similar immoral platforms are upheld, 99% of mankind will follow the course of those 50,000 children that society has become too cheap to allow to live. That's unavoidable.

The current policy of politically forced free trade is essentially a lie by intent from its very inception. It was initially developed by Adam Smith as a weapon that had been commissioned by Lord Shelburne of the British East India Company, the first private world-empire, to break the economy of a targeted nation. It was commissioned during the infamous carriage ride of Lord Shelburne with Adam Smith from Edinburgh to London in 1763 and was applied years later, by means of the Paris Peace Treaty with America as a Trojan Horse to break the back of the newly formed USA that had dared to defeat the British Empire. The free-trade weapons was discovered in America by Alexander Hamilton, who shut it down to save the USA. It became reapplied many years later in modern times for the same effect, but on a near global scale. The lie involved isn't that it is not what it is advertised to be. The major lie is its denial of the principle of fairness on which economic development depends. This denial of the principle of fairness undercuts the moral foundation. It drags society into the hell-hole of imperial poverty.

Politically forced free trade is a lie, because there has always been free flowing trade between the nations, trade that is fair, that involves fair pricing for all concerned, the kind of pricing that enables society as a whole to develop and prosper. Smith's idea was that politically forced free-trade can be used to eliminate the principle of fairness and open the door to the imperial advantage. That is what Adam Smith is honored for. Thus, the hailed inventor of modern economics for

a doctrine of trade that he established by intent to be 'free' of fairness. Since fairness is an element of the Principle of Universal Love, any process that intentionally forces society to step away from its moral platform established by a higher principle, is doomed to collapse society. That is how the free-trade weapon is designed to work, and does work.

The second antisocial weapon that Adam Smith is hailed for is greed-based economics. It should be called greed-based fascism, because its platform simply put, is might equals right. This second weapon of Adam Smith, who has gained countless disciples in every imperial camp, is even more effectively destructive than the first weapon as the rising rate of crime, poverty, unemployment, collapse of industries, homelessness, and general hopelessness illustrate. There exists an urgent need in the world to reverse the Adam-Smith doctrines of immorality and to rebuild the moral platform. Unfortunately this is far from being recognized as a goal. And even if it were so recognized, and a moral platform be established, we would only be stepping up to the starting gate.

Moral structures cannot accomplish anything profound by themselves. They merely open the door to the higher realm where scientific and technological progress is possible. That is how fairness-protected trade benefits society. As I said, fair pricing is not always the cheapest pricing, because fair pricing must also incorporate the cost of society's developmental infrastructures that are required for an advanced and constantly developing society to function. If slave-wage pricing undercuts this functioning equilibrium, the whole structure becomes destroyed. Nor is the slave-wage economy benefited, because it too, lacks thereby the needed development resources that a progressive society requires. Consequently, it remains forever in a state of slavery. In this manner the whole world is put on a track that is structurally collapsing it in a death-spiral of economic devolution. Of course the economic collapse doesn't pose a problem for the imperial world where profit is the object of the game, rather than human living and human development, where to process is to use people up and to throw them away, where the imposed ideal for society is depopulation.

The trashing of the principle of fairness in trade under the free-trade doctrine is happening on the level that Christian Science is designed to address. The beginning of the solution unfolds when society is raised to the level of Christianity where society begins to reach up to the next higher level and steps across its own barrier to that level, to the Christ-Science level. That puts us onto the next higher row on the matrix, which represents the domain of "the Christ, the spiritual idea of God."

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## The significance of the second row: The Christ.

The cardinal point for this row is an interesting one. Mary Baker Eddy defined it as "The Christ, the spiritual idea of God." What does this mean? Does the reference to "idea" indicate scientific understanding? If so, then it has to do with understanding God, with understanding reality, with coming to terms with the absolute, with coming face to face with the reality of God and man side by side without any distance between them. In other words, "The Christ" is the scientific component operating in consciousness that unfolds to human thought and comprehension the reality of being, of man's oneness with God. Thus, the Christ is a component of discovery, of spiritual being, of scientific understanding, and consequently of technological progress and its manifestation in civilization. The level of the Christ is the level where every renaissance in history has been rooted in.

Christ Jesus was not the Christ. Logically, there can be no such thing as a Christ-person, nor did Jesus make such a claim. Scientifically speaking, according to all that he had said and done, Christ Jesus was without doubt the highest representative of the Christ, manifesting the spiritual idea God to humanity to such a degree as no one has been able to equal. Mary Baker Eddy referred to Christ Jesus as the most scientific man that ever trod the globe.\*70 In real terms, the development of the Christ in Jesus' consciousness took a span of thirty years. After that his public career began that gave the world his great demonstrations of the infinite capabilities of man's spiritual sense, the power of the human intellect, the capacity of intelligence to discover and apply fundamental principles of reality.

The Christ, thus, is deeply linked to Science, and Science is fundamental to human existence. Science is literally the backbone for human living. That is what the Christ is. It is our interface to the infinite, without which we cannot exist as we do today. What sets us apart, today, from the hunter/gatherer type existence at the very early stages of man's development, is the power of our modern technology to create new resources for living that are derived from the application of scientific discoveries. The power of our technology has enabled man to support a population on this planet that is 5000 times larger than the world population that was able to exist during the most primitive ages. In other

words, the so-called 'natural carrying capacity' of the earth has already been superseded thousands of times through the application of intelligence to human living. And even then, we have barely begun to develop.

Rather than being limited by the primitive resources for living as the hunter and gatherer was, or as we still are by being depended on the present warm climate of the Holocene interglacial Epoch, science has enabled mankind to develop technologies with which to create resources for living that do not exist naturally, and which don't require natural climatic conditions, and are not subject to primitive limitations. By these processes of science man's resources for living literally become unlimited. With efficient indoor agriculture, created and powered with nuclear fusion energy for which infinite resources exist, no physical limit stands in the way that would hinder mankind's development and expansion throughout the universe, enriching the universe with evermore life and living processes.

The simple fact is that mankind needs to move forward progressively. There is no backwards moving possible on the technological front, especially in energy technology. In the early hunter/gatherer society mankind had mastered the technology of creating wood fires for warmth, protection, and for food processing. Wood became the chosen fuel from the most distant ages on. But as science and technologies developed, new fuels became accessible for mankind, such as coal, and later on oil, to be followed by nuclear energy. The technology of modern agriculture is so highly energy-intensive that it could not be maintained with wood-fired energy production, to say nothing about modern industrial and transportation systems. The fact is, mankind is so deeply dependent on its science and technology for its very existence, that if these were withdrawn from the face of the earth, human civilization would collapse back to a very primitive stage of existence and to numbers much smaller than those in the prehistoric ages and the last few Ice Age cycles that gave us a 5-million world-population.

This does not mean that mankind's present existence and further development is threatened by the finite nature of the planet's coal and oil, which may be quite limited in quantities. Mankind's scientific advances have opened new doors beyond oil and coal. The development of the nuclear Fast Breeder reactor has opened the door to nuclear energy production that is clean, safe, produces virtually no waste, and is literally unlimited. Its fuel is so plentiful in rocks and seawater that this technology is able to provide affordable energy for man's use not just for a few hundred years that oil and coal appears to be limited to, but for tens of thousands of years. Beyond that, nuclear fusion energy technology provides for energy resources that will last

us several times longer than the Earth itself will remain inhabitable, which is expected to last for another two to three billion years. In very real terms, mankind's horizon is open to infinity by the use of intelligence, whereas the horizon of an animal will forever be limited by the environmental constraints of the primitive world, or depends on being nurtured by mankind.

Christ Jesus was a scientist of an advanced kind. He raised the concept of science to a totally new level, into an area of discovery and application that bordered on the miraculous. He healed with a word. Modern psychosomatic medicine is a feeble attempt in this direction. He fed multitudes in desert places with virtually nothing on hand, and when the fragments were gathered up, there remained more than there was at the beginning. In a very faint sense, the effect of modern agriculture is similar. There is a greater abundance of food resources in the world today than there was at the early stages when the world population was 1000 times smaller. It is further reported that at one point Christ Jesus produced a coin of money for tax payment from a fish's mouth. Indeed, we are not far from matching this by finding unlimited energy resources in seawater.

That Christ Jesus' work was not some religious extravaganza, but the result of scientific processes, is demonstrated by the scientific Christ healing that Mary Baker Eddy's discoveries in Christian Science had made practical again in modern times at the turn of the century. Christian Science healing is largely rejected today as an impossibility, because the potential of mankind's scientific consciousness is once again universally denied as a real factor in human existence, even though it is the most fundamental factor there is. The Christian Science healing, which is still going on today to some degree, illustrates the infinite possibilities of spiritualized consciousness. The Christ is synonymous with the scientific discovery and the application of absolute Truth. It represents a spiritual quality of consciousness that is similar to intelligence, operating through discovery of fundamental principles and their application, but on a higher-level plain than mere intelligence. The ultimate concept of "The Christ" may in fact signify the absolute of Science.

It has been said in modern times that the Christ is irrelevant to global living. Nothing could be further from the truth. As the Christ is denied, so is man's nature denied, including the development potential of man's science and technology and its power for the continuing development of man. Indeed, the power for a large civilization to survive through the next Ice Age cold cycle brings to light the human capacity to create gargantuan resources for living on a totally intelligent platform that nothing on any lower platform can equal. Without the Christ coming to light profoundly on the

human horizon, mankind is doomed. In a very real sense, Christ Jesus presented to mankind the inner resources that it requires, and has within its grasp, to meet the coming Ice Age challenge. He presented the answer to mankind's greatest challenge 2000 years before the challenge was even recognized. While the existence of the Ice Age cycles were but faintly recognized in Mary Baker Eddy's time, and there exists no indication that she was aware of it, she provided nevertheless the mental technological resources for meeting that challenge, probably without even realizing that she did do. In other words, God, infinite Mind, has provided the solution for the greatest challenge mankind has ever faced, long before the challenge was even discovered. In real terms, infinite Mind provided the needed answer for this age long before question could even be asked.

Also be let us be clear about the reality that no lesser platform is sufficient for meeting that challenge before us, imposed by the future Ice Age. Nothing short of the two-stage platform will suffice, of Christ Jesus' pedagogical work as the greatest scientist that ever trod the globe, and Mary Baker Eddy pedagogical structure for the scientific and spiritual development of the Christ Science on the platform of Divine Science. The physical dimension of the Ice Age challenge is so immense that mankind has no hope of succeeding in a world wrecked with wars, imperialism, oligarchism, greed-based fascism, slavery, poverty, division, isolation, genocide, mass-destruction, and hate. Nothing short of the Principle of Universal Love that comes to light in Divine Science and becomes an active principle through Christ Science, can eradicate these evils that have been ravishing the human scene for at least seven thousand years, possibly for far longer.

In other words the very survival of our children and their children on a global scale will depend on our willingness in this age to develop and utilize the resources that have been given and achieve what has never been achieved on the human scene before, especially socially and civilly, but also scientifically, technologically, and economically. With the potential of the physical resources that we literally tread on beneath our feet, we are given the capacity to create the brightest and richest world that has ever been created or even been imagined, with brand new cities, brand new industries and new forms of indoor food production; rich with brand new transportation systems, and even brand new cultures that rival the best of the past. On such a platform, when the Ice Age transition begins, it promises to be a non-event. This transition in mankind to the real human dimension cannot be achieved, however, while remain stuck in the sewers of hell. It can only be achieved through the twin platform of Christ Science and Divine Science, in the process of which Christian Science bears the torch.

Am I dreaming when I speak of brand new cities, industries, agriculture, and massive indoor-farming infrastructures that support a ten-billion-people civilization that would be needed to create these minimal platforms? No, I am certainly not dreaming. The most far-reaching transformation of the human world will be required to reach this level of development, while anything less amounts to suicide.

During the last Ice Age cycle vast, several miles-deep ice sheets covered all of Canada and much the US Northeast till past Washington DC. On the Eurasian continent the ice sheets extended from France all the way to the Bearing Sea, reaching as far into the South as past Kiev. While these vast ice sheets that grew several miles high, accumulated over long periods, the countries in the ice-belt regions will likely become uninhabitable relatively quickly with additional large areas becoming disabled for agriculture by tundra conditions or plain cold climatic conditions in which large scale agriculture is not possible. When these vast climatic changes come upon us with the next Ice Age transition we will see the largest migrations of human beings in world history, and those will be beginning, necessarily, long before the massive glaciation begins. In order to facilitate this mass-movement of people harmoniously the notion of property rights and religious, cultural, ethnic, and political division and isolation needs to be relegated to the trash can. And we may only have a hundred years to accomplish that, together with the technological, scientific, and economic challenge that unfolds at the same time. Whoever says that this cannot be done suggest that 99% of mankind should lay itself down to die.

But it can be done. The Earth is certainly big enough to accommodate the relocation of the populations of Canada, Norway, Sweden, Finland, Poland, Russia, Ireland, England, Greenland, Iceland, Latvia, Lithuania, and possibly Mongolia and major portions of the USA.

The second row of Mary Baker Eddy's pedagogical structure, with the cardinal point "The Christ, the spiritual idea of God," is the arena where the life (and be default the death of mankind) will be decided.

Christ Jesus' trial in Garden of Gethsemane foreshadowed our trial. His resurrection from the grave foreshadowed our needed universal resurrection as a human species meeting the divine demands. His ascension foreshadowed our ascension into a truly 'human' world. The Christian Science healing of disease is but a minuscule aspect of what Divine Science includes. In Mary Baker Eddy's design it pertains only to the lowest row of the pedagogical structure. The full

dimension of Divine Science includes vastly more. It includes also the resource that Christ Jesus claimed and utilized throughout his career in Christ Science. This resources is divine, and is represented in pedagogical structure on the next higher level, the highest level.

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## **The significance of the first row: The Word of Life, Truth, and Love.**

The cardinal point for this row, "The Word of Life, Truth, and Love," comes to light as an infinite resource, an absolute, which mankind may approach or reach towards, but which it may never be able to fully manifest for there exists no inherent limit to man's development. Creation is not a finite thing that we work towards. It is a boundless thing with an infinite base, a base that is forever expanded by the creative process itself. All the synonyms for God; Mind, Spirit, Soul, Principle, Life, Truth, and Love; include this boundless dimension and that is expressed in man. Today, mankind is brining a new dimension of life to this planet. We enrich the planet with life beyond what the natural sphere is capable of. Soon mankind will extend life across the solar system, and soon thereafter to other solar systems, and other galaxies. When the Earth eventually burns out a couple of billion years from now by the movements of the astrophysical dynamics of the sun, then this event too, will be a non-event.

This perception is understood as scientific and technological optimism, though it includes infinitely more than that. It is optimism based on realism and the active implementation of universal divine Principle. Mere optimism is often blindness, based on faith in mythological fairy tales. In real terms, however, scientific optimism signifies to some degree mankind's wealth as a divine species that is yet to be realized. In real terms, the wealth of a nation is not measured in land and mineral resources, which are not fundamental contributors to the status of man. The real wealth of a nation is found in Life, in Truth, and in Love, the core resources of mankind and the highest resources that we have for the continuity and boundless advance of civilization.

Life is reflected in creativity, in productivity, in the beauty of art, culture, music. Withdraw these and existence becomes dead and meaningless and comes to



a grinding halt.

**Truth** is reflected in discovery of reality, in Science, in technology, in Christ healing, in economics, and in the development of man and nations, and infrastructures for living. Withdraw these, and you have a nation wallowing in poverty, even though its streets be paved in gold. And thereby too, existence too comes to a grinding halt.

**Love** is the wealth of mankind. Love is rarely recognized as such. Christ Jesus' parable of the good Samaritan is centered around a traveler who was robbed, injured, and left by the wayside. Then the parable presents the reactions of three individuals, two of which made a detour around the injured man and walked by. The third one, however, brought oil and wine and poured them into the injured man's wounds, and brought him to an inn and cared for him. Protection, support, and care, in public terms, through public policies, are essential for the economic, scientific, technological, and cultural development of a nation. Withdraw the universal protection afforded by the Principle of Universal Love (as in the case of free trade), and withdraw mutual support (as in the case of worldwide looting under the globalized extension of greed-based fascism), and withdraw care (as is the case of imperial oligarchism and depopulation demands and wars and terrorism), and society dies from within or through war, which is essentially the same thing, and human existence here too, grinds to a stop.

Of the compound cardinal point, "The Word of Life, Truth, and Love," not a single element is redundant. It's like a tripod that photographers use. It requires all three legs to stand. If you withdraw one, the whole thing falls down. Each is of equal value standing side by side. The same is true with Life, Truth, and Love. The moment that mankind neglects one of these, the whole structure falls to the ground. This top-level cardinal point is presently under attack. If the attack is allowed to succeed, human existence may end, indeed. However, the great divine quality of GOOD comes into play here at the top level as a rallying point for our self-defense in the name of God, or good. It is the quality of good as being "omnipotent."\*71

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## Chapter 7 - Transitions between the rows

The four rows of the matrix with the cardinal points of "The Word", "The Christ", "Christianity", and "Christian Science" are not isolated domains. They are a part of unifying matrix. Consequently there exists an interrelationship between them with a natural linkage that promotes a transition of thought between the rows. There is a linkage, for instance, between the lowest row, the fourth labeled "Christian Science" where we deal with gross errors in human perception relative to the truth about God and man, and the next higher row labeled "Christianity" which is the domain of moral law and moral structures, such a sovereignty, liberty, and justice, that provide the necessary environment for the scientific development of man. In this case it is the function of Christian Science to allow the normal processes of Christianity to be established with the truth, by reversing false perceptions that would block the moral processes.

Another natural transition occurs between the third row labeled "Christianity," the "moral" foundation, and the second row labeled "The Christ" the domain of man's inner strength, man's spiritual Science, and also technological science that unfolds mankind's capacity to create ever expanding resources for human living. Without the moral foundation established in the lower domain of Christianity, the higher scientific and technological potential of mankind cannot be realized and becomes lost through denial, banality, and fear. Of course, when the scientific and technological development of a nation proceeds, the unfolding strength that comes to light has an uplifting effect on the moral function of "Christianity" and its status of civilization. We have a highly productive linkage here.

Another natural linkage exists between the first and second row, because the absolute of "The Word of Life, Truth, and Love," is the object of scientific discovery. That is what divine Science becomes a portal to. The domain of the Christ, represented by the second row, is not a steady state resting-place. It is a dynamic state of scientific spiritual discoveries, a constantly progressive state, an active state of spiritual revolution. Christ Jesus was a revolutionary man. He achieved what no one had achieved before him. He pushed the frontier of Science deep into the divine realm and demonstrated Heaven of Earth. And so did Mary Baker Eddy and others

with her. The first row presents, the infinite horizon for infinite development, without which the second row of scientific spiritual development has no meaning, which it is the portal to.

And there exists one more linkage between the rows that also occurs naturally. It is that which closes the loop from the first row, which represents the absolute of reality, to the fourth row labeled "Christian Science" where we deal with misperceptions about Truth.

No other linkages than those appear to exist. This division of the broad scope of human existence into four cardinal points with natural transitions between them provides a fundamental order or scientific platform for human existence.

The natural transition between the rows, of course, can be impaired, and is often artificially impaired, and strongly, both on an individual level and on the level of global political policy. Let us explore the impact at the individual level first.

A famous play by one of Germany's great poets, Johann Wolfgang von Goethe, illustrates this blocking process, somewhat. The title of the play is "Faust" (translated as, fist). The play describes a man who became dissatisfied with life and was driven with a rage, urged by fear, to experience life to the full in terms of all its supposed pleasures, so that nothing be missed. In this blind zeal he makes a pact with the devil who promises to fulfill all his fancied desires in exchange for his Soul. He agreed. It was easy to agree since he hadn't bothered to experience the dimension of Soul, his divine soul, his human soul. It meant nothing to him. It was easy to promise it to the devil. However, as he found out there was no joy in living without Soul. All the fancied pleasures that the devil dutifully fulfilled turned out to be empty. The devil certainly fulfilled his bargain and gave him a life without Soul to the full. Naturally, Dr. Faust found all his fancied joys never satisfied. One after another he found them a void and stepped away from them and searched for higher ground.

Eventually, he did find fulfillment in his life when he became involved with quite a different pursuit that the devil couldn't supply, the building of a large-scale public-works project that is designed to serve great masses of people. As the story goes, he finds great satisfaction in this pursuit. Ah, but here the devils shows up to collect what he had been promised, his Soul. The terms of the pact were that the devil would have a right to his Soul when he found at last such deep satisfaction in life that he wished the moment would ever end.

Alas, as the story goes, heaven intervenes on the

strength of the divine Principle that links the moral domain, which he had finally discovered, directly with the scientific and technological domain of the Christ unfolding in divine Science in which man's satisfaction is invariably rooted. Thereby his pact with the devil is vacated, as his fulfillment in life hadn't been the devil's doing, but his own. The pact is vacated, as the play explains on stage, on the basis that a good man has the right spark always within him, which forever exists to be discovered.

I have written the word Soul in capital letters as pertaining also to man. In its capital form it is a synonym of God, because in divine Science that is the only form that exists, which is reflected in man. As Mary Baker Eddy points out, the terms "spirits" and "souls," meaning a personal spirit or personal soul, singular or plural, are as improper as the term "gods." She points out that "Sprit and Soul signify Deity and nothing else."<sup>72</sup> However, this doesn't leave us empty-handed. She points out that the divine Being is reflected in man. In this reflection we are exceedingly rich.

The play Dr. Faust was written a hundred years prior to Mary Baker Eddy's discovery of Christian Science. Still, it illustrates to some degree, even then, the fundamental principle of the relationship between God and man that comes to light through divine Science. Dr. Faust's insistence on experiencing a personal soul blocked in his experience the unfolding of 'his' divine Soul, even though it was an element of the nature of his being, and all being universally. The man's insistence on something that doesn't exist, the joy of Soul-less being, which is a contradiction of terms, resulted in emptiness that finally gave way when Soul-filled being was discovered at last.

The transition in life that the man experienced in the play was a Christian Science type healing. It illustrated the emptiness of hell. The play also illustrated a process of resurrection that would later be given a complete scientific definition and become universally applicable for the transition from morality to Christ Science that unfolds the dimension of Heaven. The initial steps in the play were focused on the healing of the man's 'disease.' Sickness, even in physical form, is an un-divine state of living that can be scientifically left behind in the transition to God-crowned moral living that opens the human scene through Christ (Science) to the reality of being, which is really divine Science, a portal to the reality of God and man existing as One in being.

Christian Science healing is merely a process of removing the blockage that inhibits the natural process of mankind's Christ-powered awakening to the divine reality, the reality in which our being unfolds.

Disease, of course, is not the only symptom of the blockage that results in an un-divine state of living, an empty kind of living. That is evidently the reason for Mary Baker Eddy's counsel to enrich the human scene with "food-tides of Love,"<sup>73</sup> to fill the emptiness of Hell with the Principle of Universal Love in daily living. She points out: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine."<sup>74</sup>

The un-divine state of living can also be the result of an empty civilization. For example, Christian Science wasn't discovered during the dark ages, but at the height of the greatest period of renaissance in world history. The blockage that prevents 'divine living', reflects a sick civilization. This kind of blockage is typically imposed by imperialism, which by its very nature retards or reverses the natural flow of the unfolding of the humanity of mankind. It is an adversary to the Principle of Universal Love that needs also to be healed.

The imperial blockage of the Principle of Universal Love is based on fear, even justifiable fear. The imperial oligarchy, maintained by fascist greed, recognizes itself quite correctly as not fitting into the structure of an intelligently advancing society. Its entire history is therefore built on the premise that the spiritual and scientific advance of society must be prevented. It is therefore determined that the very spark of unfolding new renaissance be extinguished. Every period of renaissance has been a death-threat to the imperial world, which came many times close to being eradicated in periods of renaissance.

Out of the inhuman 'rage' in protecting empires at all cost, preventing the very notion of a humanist renaissance, the divine image of man becomes ground into the dirt. Mankind is defined as is basically nothing more than an impotent worm to be controlled and to be exploited. Aristotle's theory of natural slavery perverted virtually the entire world on that premise of man as a born, or natural, slave. This ideological trashing of the divine image of man became a rotten culture out of which the dark ages unfolded, a culture of oligarchic imperial rule that pursued every imaginable avenue to retard the advance of mankind, and to shut it down once it happened, to destroy the institutions on which mankind's advance is founded, even to the point of destroying humanity itself through instigating processes of poverty and depopulation.

No, Christ Jesus was not crucified in a clash of religious rivalry, but for the threat that the Christ (Science) presented to the imperial world. Thus 'Rome'

killed the one man who could have delivered the Roman society from its scourge that eventually collapsed the entire Roman arena from within by a process that nearly destroyed civilization itself. The persecution of the Christians, the shredding of their bodies alive in huge gory public spectacles, was evidently in the attempt to discredit and eradicate the Christ idea that the empire feared, which indeed it would not have survived as the Christ idea would have elevated society far above oligarchism and imperialism. Christ Science dooms every society that is empty within, a society that closed itself off from its Soul, and thereby saves society by raising its platform to become a human society.

What 'Rome' didn't survive, mankind is presently determined to experience anew on a global scale.

Society is presently more deeply trapped than ever before, in the sewer of imperialism and its greed-based fascism and inhuman insanity, with the goal still being pursued to prevent at all cost the natural breakout of society from its trap at the bottom level on the human scale, at the fourth level down, synonymous with Hell and Night. The breakout potential is furnished by Christian Science that is represented at this bottom level in the pedagogical structure. Thereby Mary Baker Eddy has rendered the human world as never hopelessly entrapped, even at its most desperate level, where Christian Science enables the breakout to occur. After all, Christ Jesus never required his patients to be healthy in order that they could be healed. That would be a contradiction to the process of healing. The healing unfolded where was needed to bring to light the divine reality. That still holds true.

Christian Science represents what 'Rome' couldn't extinguish with its murdering of Christ Jesus and his followers of a budding Christianity. Christian Science represents that which endured against all odds, which changed the world against every opposition. It represents the Christ healing, unfolding divine Love, which became the center of every renaissance in history and eventually reinstated the lost element of the power of Christ healing on a scientific platform. The unfolding renaissance of divine Love caused the discovery of Christian Science. Mary Baker Eddy rendered Christian Science as that "which to-day and forever interprets this great example and the great Exemplar."\*75

Christian Science facilitates the transition out of mankind's trap into un-divine living, to the dawning recognition of the divine reality as the moral level of living. Mary Baker Eddy also defined the moral state, represented by the third row, as "transitional," evil beliefs disappearing, identified as "Christianity, which is the outcome of the Christ idea in Christian history." The moral state is transitional, because it is an actively

developing state towards Christ (Science) in the flow of divine Science. Only this higher state in Christ Science is mankind's native domain, represented by the second row, labeled "The Christ, the spiritual idea of God." Here divine Science becomes mankind's gateway to God, to the infinite domain where man's divinity is anchored.

This natural upwards development of mankind is presently countered and impeded at every stage, thereby blocking the natural transition from the third row to the second, as well as that from the fourth row to the third.

In their quest to block the transition between the third and second row, which is vital for human existence and development, the imperial world acts strongly to destroy the moral structures of society, its culture, education, economics, the sciences and technologies, beauty, honesty, humanity, compassion, even hope, while it slanders mankind as a loathsome villain, and punishes society in shock-therapies of disinvestment and spending cuts for human support, while it praises the good of fascist looting and the 'purity' of poverty, and spends heavily on controlling the public's consciousness to accept its mythologies of deindustrialization and depopulation. Rome was run like an amateur outfit compared to what we have running in the world today. The modern Rome has become far more powerful in its effects on squashing the spiritual idea of God than the imperials of ancient Rome may have had ever hoped for.

The deep reaching blockage needs to be invalidated. The people who are trapped into this system must find a way out. And this includes the imperial oligarchy as well. Oligarchism produces a strangling confinement. It starves its victims of their innermost human value and dignity, and true sovereignty, while it engages them into a persistent fascination with Earth-bound limits that drive the victims into self-denial by their own denial of the infinite base of man as divine image. In very real terms, the mental system that is inherent in oligarchism and imperialism never allows its victims that become trapped therein to make the transition to the moral platform, and less so to the next higher state, to Christ Science, the rich state of living in divine Science that reflects the qualities or attributes of God on Earth in man. Oligarchism and imperialism, which are materially centered with the kind of empty promises that Dr. Faust experienced in Goethe's play, holds its victims confined to a myth, and with it the whole of humanity. But even there, the kind of exit from the myth that Goethe illustrated during the renaissance period in which the play was written, is disallowed in today's world.

What has this got to do with Christian Science

healing? Plenty, I would say. It is a fact of history that the discovery of Christian Science occurred at a time when oligarchism and imperialism were at a historic low point and the development of the humanist renaissance had reached a crest, including the still unfolding trend of the scientific revolution in America. Much of that supporting background has now been lost, together with a loss in the effectiveness in Christian Science healing. However, Mary Baker Eddy's pedagogical structure for scientific and spiritual development, which had remained in obscurity, had remained protected from this loss under the new cultural warfare objectives.

The value of this hidden element of her work, her pedagogical structure that had been protected, is metaphorically illustrated in Christ and Christmas in the painting "Seeking and Finding" where we find a clock with its hands at 5 after 12. Revelation 12:5 reads, "and she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Historically that text refers to Herod's rage in fear of his empire, who had decreed the execution of every male child to prevent the birth of him who would become the representative of the Christ idea, the rumored Savior, that every empire feared and still does. But Herod failed. The unfolding of the divine idea of the Christ consciousness was beyond Herod's reach, and so it will forever be. The woman in the painting "Seeking and Finding" gives a new birth to the ancient divine idea of the Christ consciousness, and with it comes the promise that this 'birth' too, would be protected at the throne of God.

The oligarchy's reaction to the moral platforms of mankind is a rage of destruction against them. However, in Mary Baker Eddy's time much of that had subsided. The imperial oligarchy had suffered the first major defeat when it lost the American War of Independence. The revolution for moral freedom had created many a profound moral structure for developing the human potential, both in Europe and in America. The British Empire's free-trade war against America, to wreck it from within, was likewise lost in short order. In a rage of fury the humanist elite of Europe that stood behind the American freedom from the Empire, was crushed under the mantle of Jacobin Terror and Napoleon's wars. Soon thereafter, the Empire's recolonization-attempt in the form of the American Civil War, likewise failed. As the result the imperial's cherished slavery-model was abolished. This was the background in which Christian Science was discovered, in which the divine face of the human being had been upheld on many front with ever greater clarity. The discovery of Christian Science began a high moral platform, the kind that may have never existed before, which had enabled Mary Baker Eddy to reach higher still, into the domain of Christ Science. It must have seemed as if the only major hurdle left to

cross at this point was disease and death, and even this hurdle had been routinely crossed by her, and to a high degree by many others.

However, the imperial oligarchy never gave up its fight to reassert itself. Today, this fight seems to have been largely won by the imperial oligarchy. All the great moral structures that were set up are gone - including those that Alexander Hamilton, George Washington, and Abraham Lincoln had set up in America - while the old feudal usury is back, debts are back, the free-trade weapon is back in use. The only difference is that the previous colonial ownership of America has been replaced with the private imperial ownership of the nation's currency and credit. The same platform is back that had once bankrupted the United States as the price for peace. In those early days the free-trade weapon had been attached to the Paris Peace Treaty in the form of a Trojan Horse that America took in until it was discovered and shut down. Now America has become the champion of the weapon that once destroyed it. Consequently things have become much worse. The imperial assault on society has been broadened and widened, and intensified. Economics has been turned into greed-based fascism, humanity into slavery, compassion into exploitation, temperance into war, poverty into homelessness. The very idea of scientific, technological, and humanist cultural progress has become slandered as antihuman. Mankind's industries have been labeled a villain. Devolution is now being hailed as the New Morality. Under this New Morality (by Adam Smith's bid) all impediments against fascist greed and the coveting of "property" (one's neighbors property) have been removed, whereby the entire value-system that once supported civilization is rapidly disintegrating.

The same disintegration of civilization, or worse in some cases, is happening all over the world, especially in Africa. National sovereignty and economic development are dead issues now. The mere poverty of bygone is now regarded a panacea in the face of the large-scale starvation and the terror of wars that has become rampant. The big issues that are pushed in Africa in the modern world are not human development and food production, not to mention water and power development projects and transportation and healthcare infrastructures, but nature parks that straddle the borders of many nations as staging areas for terrorism, genocide, and the instigation of civil wars for the destabilization and destruction of the human populations. Africa has become the playground of the 'children' of the imperial world, especially the resource-rich areas. Terrorism and civil wars are ideal weapons for human devolution and destruction. It appears that Africa had been their proving ground.

Devolution and destruction, and the huge displays of conspicuous wealth, wherever found, are sure calling cards of imperial, oligarchic involvement on a grand scale. The pile of financial resources on which today's private world-empire sits exceeds the cross domestic product of the world's richest nations combined, a small fraction of which would be sufficient to turn the whole continent of Africa into a garden of Eden, while not a penny of this appears to be spent to improve the human condition. To the contrary, large sums are spent on projects of destruction and devolution, while even larger sums are still being looted out of the impoverished and destroyed African continent day after day, month after month, in the form of debt service payments. Debt has become death. This is the New Morality, which has sunk to low that it doesn't even seem to qualify for the terms HELL and NIGHT. Those terms are too soft to describe the modern sewer called morality. Even Mary Baker Eddy's definition for the term ZION as "emptiness" and "desolation" is too soft to describe this sewer.

Of the highly developed moral platform that Mary Baker Eddy had built on, apparently nothing remains left standing. It all needs to be rebuilt for effective Christian Science healing to uplift the human scene again. By all accounts, modern society is facing the present Ice Age challenge, the greatest challenge in its history, with a moral deficit of unprecedented proportions, and with closed eyes and closed ears, and with minds so narrowed that trivia becomes the reality at the center of the stage and love a joke.

A strong moral platform is required, and not just for effective Christian Science healing, but also for the rebuilding of civilization, and beyond that for creating the Ice Age Renaissance to assure the future existence of mankind. But who will build it? Who will even build it for the functioning of Christian Science as a healing institution?

Christian Science furnishes the process for the transition from the Hell of depravity in materially bound existence, on the fourth level, to the next higher platform, the moral platform represented on the third row of the pedagogical structure, under the label "Christianity." Mary Baker Eddy suggests the moral platform is a vital resource in Christian Science healing as a stepping-stone towards the Christ. She stated that "intellectual proficiency" isn't required, but "sound morals" are (most desirable).<sup>\*76</sup>

But what is our position today in a world in which a highly developed moral platform no longer exist? Are we without hope? No, we are never without hope. For the moral level in pedagogical structure Mary Baker Eddy defined the quality of GOOD as "omnipresence," the omnipresence of God. She defined the cardinal point of

morality as "Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history." Thus, building the moral ground as the outcome of divine Principle, starting with the Principle of Universal Love, is the scientific starting point for Christian Science healing. Since Christian Science is designed to pull us out of hell to the moral ground, where the Christ can it take us from there to higher ground, the process becomes blocked when the moral ground no longer exist? Mary Baker Eddy pointed out in many ways that what is most needed in Christian Science is a strong moral platform as a stepping stone that Mary Baker Eddy described as "evil beliefs disappearing."<sup>\*77</sup>

Without the stepping-stone connection on the moral ground being fully functioning, the entire human development platform is disabled. With the third row being shut down, the Christ and divine Science have been put out reach. I am not kidding! The pedagogical structure makes this quite clear. Indeed the current evidence seems to verify what we should scientifically expect to be experiencing with a disabled moral platform. As a consequence the world is moving further and further away from the needed new renaissance, whereby the required infrastructures and industries cannot be built on which the well-being of individuals and nations depend, as well as mankind's future existence in the coming Ice Age world that we must now begin to prepare for.

Should one be surprised then that the population of Africa languishes in famine and disease, that terrorism and war ravish the human society, that looting collapses nations, and insanity opens the gateway to fascism, and that a dying child in her mother's arms asks, "mamma, is the food in heaven?" Can anyone honestly belief that this is a fit platform for so uplifting the world that we can build the infrastructures for indoor agriculture with which to feed a ten-billion world population when the Ice Age resumes, as we may have to in 100 years time? Likewise, can anyone honestly belief that this sewer of the New Morality that makes the most necessary achievements impossible, is an ideal background for the process of Christian Science healing? We come in prayer with bent knees before God, the great heart of divine Love, while our own heart is so far from it that the concept of divine Love has no meaning? Shouldn't we heed Christ Jesus' counsel to be first reconciled with our brother, building a strong moral foundation, and then face God with honest hearts?<sup>\*78</sup>

This demand will never go away. The present global crisis will likely continue to rage until society chooses to pull itself out from under the controlling system of imperialism and oligarchism and the ideological 'baggage' that it has placed on society and rebuild its moral platform.

This short detour into the civil arena was necessary to illustrate a point that is highly important in the pursuit of divine metaphysics, the process of Christian Science healing. It illustrates, that without a strong moral foundation in our own lives, the metaphysical process that achieves a healthy state for humanity as well as for bodily healing, it totally out of reach. The non-existence of a strong moral platform breaks the vital linkage in the chain to the scientific self-recognition of man, and thus prevents mankind from acknowledging the infinite basis of man as divine image.

Without the naturally functioning linkage, we cannot proceed upwards. We cannot proceed from a platform that does not exist in thought. What Mary Baker Eddy said in her textbook in the opening Preface that no intellectual proficiency is required in the learner for understanding divine metaphysics, "but sound morals are most desirable,"\*79 stands as a bugle call for our age. While the moral platform by its position in the pedagogical structure is essentially zero-scientific, it is a significant foundation for development, because at its root is divine Principle, the root of all Science. Mary Baker Eddy defined the cardinal point for the second row, as "Christianity, which is the outcome of the divine Principle in Christian history."

The moral foundation was the platform that Saul of Tarsus found himself uplifted to when his life became changed and his name became transformed to Paul. He had witnessed something of a presence and power that had made everything that he had stood for appear hollow and empty in comparison. Saul had been a Pharisee of the political elite. His transformation from Saul to Paul probably began with the trial of a man named Steven.

The trial of Steven occurred in the after-days when the imperial execution of Jesus had failed to kill the Christ idea. Jesus of Nazareth had been nailed to the cross, and with his victory over the cross, but with his resurrection and ascension the Christ remained alive evermore. The Spirit that he had embodied became to some degree embodied by many of the Christ-pioneers of the time, who carried forward the healing work that Jesus of Nazareth had started. Steven was one of them. The promised Savior had not died. It had become reflected in many people. More and more there was talk about salvation. It filled the 'air'. People laid their worldly possessions and their sick at the disciple's feet.

This was a time when Steven had come to Jerusalem to debate in the synagogues. He spoke of Jesus as the Messiah. He himself, a man of grace and reason, performed many acts of spiritual power. Thus, he was seen as a dangerous man, a Jew who had the capacity to be just the kind of towering figure that could upset the

delicate political balance and alarm the rulers in Rome. Steven was ceased in the night without warning and was convicted without reason. He was hopelessly outgunned. Who can mount a defense against that charge of blasphemy that can be interpreted to mean anything? Nevertheless, Steven's accusers were miles out of his league in intellectual and spiritual power. They were little men. Still, Steven lacked the aura that precariously protected the disciples at the time. Nevertheless, Steven was a big man with the people. Consequently he was secretly dragged out to the edge of town in the darkness of the night, in a rage, to the edge of a cliff to be put to death there. The first witness against him put him over the cliff. This person was Saul.

As it was customary when a man didn't die from the fall off the cliff, the community bore the burden the finish the execution. While the final execution was in progress Steven's last words rang through the night air while he was stoned to death, saying, "Lord, lay not this sin their account."\*80

It appears it was at this point that Saul learned, perhaps for the first time in his life, the dimension of a moral platform that is anchored in divine Principle. All the might of imperial law and the 'power' of Rome stood 'defeated' by this single man. Since it had been Saul personally who had toppled the man over the cliff, those who had finished the execution took off their clothes and laid them at Saul's feet.

His transformation from Saul to Paul occurred later in the quiet air on a ride to Damascus. He was on an errand to inflict massive imprisonment of the Nazarenes who had escaped to Damascus after the killing of Steven, who had also escaped the mass-prosecution that followed out of fear of the ever-growing talk of salvation by the Nazarenes. In the quiet air on this ride to Damascus, probably crossing meadows and wheat fields and orchards, on his mission for more killing, the words of Steven may have rang out again and again in his mind; "Lord, lay not this sin to their charge." What no amount of reasoning had uplifted in his consciousness to higher ground, a simple light did. Soul became blinded by it. His blindness was felt physically. He stood overpowered by it. In time he became transformed by this 'light.' Paul became a New Man. He had touched the hem of Divine Science. He became the founder of the movement of Christianity, a man transformed on a moral platform and from there uplifted to higher ground in the natural, spiritual transition to Christ Science.

Is it any wonder that Christian Science heals when it raises mankind to that moral platform of the type on which Saul was transformed? What happens from this point on supercedes Christian Science. The next transition unfolds between the individual and God in

Christ-Science, unfolding in Divine Science. Christian Science merely gets the ball rolling.

In a metaphoric sense, Christian Science speaks the still small voice that echoes Steven's words in the quite air of earnest longing for Truth. It speaks the words one needs to hear to match the requirements for a specific situation, the words that raise up a simple light in the night of sickness, a light that is blinding in the night of hell. There is no magic involved in Christian Science healing.

The moral arena that pertains to the cardinal point "Christianity" has only been casually explored. In real terms it goes deep. It embraces such things as beauty, even the beauty of the human soul reflecting divine Soul, manifest in moral sovereignty, value, integrity, fidelity, honor, compassion, intelligence. It also demands one to come face to face with one's own oligarchism. That demand of Science literally requires one that one explore the fundamental platforms on which oligarchism operates, by which to avoid it's entrapping immorality that opens the door to a type of mental self-denial that is destroying one's identity as a human being. Evidently Saul had to go though a 'resurrection' from this 'cross' of moral and spiritual blindness.

The active platform of morality and spirituality opens the gateway to the mental platforms that are essential for a human being, for developing the higher capacities of genius that elevate man and civilization in which is reflected the substance of life. The question needs to be asked if Saul's resurrection as a man was a natural process. All evidence suggests that it was. It was a natural combination of a Christian Science process opening the door to the Christ in Divine Science. This compound process has been well documented by Mary Baker Eddy in her pedagogical structure.

Often moral living requires a great sensitivity. Also, it brings to light astonishing problems. Let me explain what I mean with a simple example from my own experience.

One afternoon I had an urgent requirement for a padlock. So I went to a store and picked one off the rack. As I looked at the price, I couldn't believe what I saw. In an age of increasing costs everywhere, this lock was selling at less than a third of the normal price. The lock was beautifully made. There was nothing cheap about it. The shank was chromed. The body was made of solid brass. The keys were neatly tied onto a ring. But the lock soled for a pittance. I looked at the box. It was made in a far away country. I knew that of this tiny price, a large portion was added by store and more still by the importers, and a good portion of it represented transportation costs, and materials costs, and

manufacturing profits. That's when I realized how dreadfully little the man or woman must have received who constructed the lock. So I put the lock back and looked for another one, locally made. But there was none to be found.

That's when I remembered another man on a street who had been begging for a few dollars to buy food for his family. He hadn't worked for twenty months. His savings were gone. I saw tears in his eyes that he tried to suppress. I gave the man twice what he had asked for, although, even this seemed pitifully inadequate to meet his real needs.

As I picked up the lock again out of necessity, I began to cry inside. I had just forced myself to become a part of an immoral process that is destroying humanity, and I couldn't help it. The efforts of the man who had made this lock that I held in my hand should have been spent to develop his own country, and fulfill the needs of his own society which I knew were enormously large.

I had an occasion to operate this lock from time to time. Every time I handled it, it rekindled the need to deal with this issue. The lock stood as a reminder of an aspect of a lack in morality, an emptiness that I hadn't found the strength and the resources at the time to address. I needed to search deeper for the resources that are always imbedded within the genius of the human mind, the Christ, and man's infinite base that has supported mankind throughout the ages.

The sad part about the above episode is that even my ultimately pitiful handout to the man in need is considered foolishness in the eyes of most people. Most people who see the homeless and the needy simply walk by with closed-fisted resolve not to see the immoral deprivation, which when acknowledged becomes an accusation against their human soul. I would probably be accused by those, as it happens so often, of being "soft-hearted" or "weak," or of not having the "stomach" to face human misery like a "real" man, and walk away from it unaffected as "real men" so. It is being said that it takes a "real man" to make the "tough choices," the "tough decisions" - even to create the wars in which countless millions are murdered, by which humanity is deemed to be "saved" from itself. One can only hope that one never falls into the trap of this kind of thinking. In real terms, the so-called "tough decisions" are nothing more than cowardly excuses to avoid facing the underlying issue in terms of moral demands, demands for the moral sovereignty of the nations under which they may develop their inner strength. The "tough decisions" are tough, because they violate the moral principles reflecting divine Principle that no one can really get away from, even when forced to do so by imperial code.



Now Hitler was a 'real' man that today's society should be proud off. He had the 'stomach,' the 'resolve!' One would rather be a **Real Man** in terms of Truth and in appreciation of the nature of man defined as divine image.

By becoming sensitive to the underlying nature and the worth of man, the platform of the moral structures is raised up, on which mankind's advance into metaphysical healing depends.

With the application of the function of the rows to the civil arena, an overview is obtained that illustrates to some degree the various transitions that are furnished between the rows of Mary Baker Eddy pedagogical structure according to certain fundamental principles.

Now, at last, we are set to explore the rows in more detail in respect to healing. It is my hope that the above illustration will aid in clarifying the complex function of the rows working together as a complete scientific structure of Divine Science.

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## The lowest row - Christian Science - in respect to healing.

While God cannot possibly be conscious of erroneous perceptions, mortals do have a need to come to terms with their errors in order that they may pull themselves out of the hell of their own creation. In other words, mortals must become aware of their errors by discerning the truth. This requires a scientific foundation. The erroneous perceptions must be unmasked before they can be corrected. In human thought errors of perception are regarded as the truth until they are unmasked as being simply errors. In the dark ages the Earth was deemed to be flat and the center of the universe. The belief was so strong that a whole theological superstructure was built on this false foundation and was defended with the death penalty.

The term Night, and Hell, set up the stage for that kind of mental blindness. These stark terms, Night and Hell, are needed to shock mortal thought out of its sleep, because errors in concept, if left unrecognized and unchallenged, have tragic consequences, as history illustrates to some degree. The errors in perception must be corrected if the consequences are to be forestalled or to be reversed. Metaphysical healing cannot take place

without this reversal. Divine metaphysics can only unfold if it isn't blocked. Christ Jesus never suggested that his personal mental manipulation, in the form of a mind-force, healed the sick. He said instead: "Ye shall know the truth, and the truth shall make you free."\*81

Without the scientific processes to uncover whatever conflicts with divine Principle, Spirit, Life, and Love, and their reflection in man, the illusion induced by erroneous perceptions will continue to manifest itself in full force to shape human experience until the perception is corrected. The tragedy will go on until the illusion is recognized for what it is. Not even the slightest erroneous concept should be allowed to linger in the background of thought. It is insufficient that the divine nature of mankind is **vaguely** understood for metaphysical healing to happen.

The reality of life is spiritual being. Consequently the material concepts that support what is termed sickness have no foundation in Truth. The spiritual fact must be **deeply** understood. It must be **scientifically** understood. Scientific reasoning drives the nail home! It enables one to deal with the deepest concept of mortal existence and correct the hidden errors. This process has raised the dying to life, performed mental surgery, established order, overcame lack. Whatever aspect of divine Truth is accepted as true in detail is shining through in consciousness and will be experienced in some tangible way according to the level of detail to which the hidden error in thought is routed out.

The scientific fact must be established about all that which is unreal, about everything that is NOT founded in Truth. The scientific process should always guide consciousness in order that the effects of human error can be ended. Christian Science presents the scientific contrast between Truth and the nature of erroneous perceptions held in belief, and the human necessity of correlating the two, one to acknowledge, the other to let go.

This process is a much more difficult than it appears on the surface. In this context, the concepts of NIGHT and HELL become naturally associated with Christian Science "which to-day and forever interprets the great example and the great Exemplar."

The scientific resources for getting out of hell, are Truth and divine Principle. These resources are located at the top level of pedagogical structure where the cardinal point is: "The Word of Life, Truth, and Love," the domain of "HEAVEN," the domain of the infinite "DAY."

The term "NIGHT" in contrast refers to "darkness, doubt, fear," and "HELL" to "lust, self-imposed agony,

and self-destruction." Do these concepts sound familiar in reference to the preceding high level overview? This is what the Christian Science is designed to overcome by invalidating their perceived reality, by focusing scientifically on the truth, thereby uplifting mankind onto the moral platform.

Do I hear any protests here? Shouldn't the scientific impetus in Christian Science healing uplift the patient directly into the light of Christ-Science? That would mean stepping right across the moral foundation. While the evidence suggests that this has happened in some cases almost spontaneously, the scientific reality remains that the gateway to Christ-Science is an understanding of divine Principle and its unfolding manifest in the moral domain. Christian Science healing is a moral process that opens up the gateway to the Christ in Divine Science. Healing is a moral process. Building the foundations for it, however, is a spiritual and scientific process. The Gospels tell us about many a healing in Christ Jesus' work, but in no case has the person healed become a healer in turn, because of that experience. Some became so later on, as this happened frequently as the result of profound experiences in Christian Science healing.

The process of understanding the essential unreality of erroneous concepts requires a Science that is related to the needs of humanity at its most desperate hour, a Science that enables one to work scientifically right in the sewer where humanity is at when chaos strikes and healing is urgently required. This sets up the stage for considering the next higher cardinal point, Christianity, for the third row, for Jesus did not push men into the heaven of reality as he healed them. He healed them where they were, and at whatever stage of development they were at. He did nothing more for them than to address those specific crisis situations, and left the rest of the scene to God and the Christ within each one of humanity. He dealt with the people with their "hell" and their "night," but not with their individual responsibilities to establish themselves on the moral level from where they are fit to intelligently shape their lives spiritually in Divine Science. His parables were frequently statements of Divine Science when he spoke of the Kingdom of Heaven.

The world's universal 'Christian' Science must relate itself downward to the grass roots level of human belief and guide thought in detecting and addressing all that which is wrong about a given situation, in terms of the divine expression in man, even the 'wrong' that became manifest as sickness or a threat of death. Also, it must recognize the specific spiritual resources that are needed to overturn the errors involved. Unlike the scientific process in Divine Science which is focused on what God knows, Christian Science concerns itself with

what human perception erroneously 'knows,' and what it must deal with in order to deal with spiritual facts that God knows, versus mortal illusions. Christian Science is a type of Science that puts the signet of error on sin, disease, and death, even the mark of an utter falsity, including in this all which does not exist according to Truth, such as 'matter' and its conditions and derivatives. But Christian Science does presume to fulfill the function of the Christ. Nor does it reach into a patient's consciousness as a mind force to alter thought, like so many brainwashing methods would that influence the course of individuals almost hypnotically and would 'guide' humanity.

Christian Science is a specific tool to overcome error and leave the scene to God and the natural divine reflection in man. Consciousness must make its own move heavenward. Christian Science is the only scientific process that fulfills the dual function of healing and uplifting mankind to the moral domain, which are in essence the same.

HELL, and NIGHT, are highly descriptive terms to identify what is operating on the imaginary level outside of divine law where the raping of an individual's identity is fully condoned and supported, especially within the sphere of suffering and debilitation by disease.

The more I looked at the apparently illogical sequence that puts Christian Science at the lowest level on the pedagogical structure for the Key of David, coincident with NIGHT (darkness; doubt; fear) and HELL (effects of sin), the more beautiful the structure appeared. I saw the natural and the eternal represented on the top row of the matrix, and its diametrically opposite, the unnatural and temporal concepts at the very bottom, which Christian Science destroys. In this context Christian Science came to light not as a science opposed to matter or material sense testimonies, but as a Science that explains and explores the unnatural and unreal concepts that the false sense testimonies are derived from. As revealed in Christian Science, the mental perception is always primary to experience and determines the testimony in life. Thus, Christian Science is set at work to heal the contrast between the unnatural that is erroneously perceived, and the natural that is real. It heals the contrast between the narrowly imagined and the divinely real. It aids us to let go of the temporal dream and acknowledge and embrace the eternal, replacing in the process the counterfeit with the original manifest of God's reflection in man and the universe.

Once I realized that, I felt like I was walking on air as I contemplated the operation of Christian Science. So beautiful was the unfolding view of the nature of Truth, a view that cannot forever be held back. I saw its reflection everywhere. I saw it coming to light in a

Christian Science Bible lesson, especially the textbook portion of it. I had never read the textbook with this simple contrast in mind that separates error from truth. There was no magic involved in what Christian Science represented from this moment on. No miracles were required for its operation. No forms of matter needed to be destroyed or be overcome, or altered, for a healing to occur, since matter wasn't a factor. There was only that simple contrast of the natural and eternal that reflects Truth, and Christian Science unmasking the unnatural and temporal at the extreme opposite, in the human dimension that has become dim and dark, overshadowed by errors in belief rather than by real factors of existence.

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Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, ...I conferred not with flesh and blood."\*85

Here are some of the passages that had such an impact that day. Perhaps they mean nothing outside of that experience, but here they are. Also note to which cardinal point and which development stream these passages refer to, as indicated.

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--- Excerpts from a Bible lesson.\*82 ---

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The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose ought that is real, when God is all and eternally his. The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of matter, are real, is a mortal belief; and this belief is all that will ever be lost.\*86

Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence. The world of error is ignorant of the world of Truth, - blind to the reality of man's existence, - for the world of sensation is not cognizant of life in Soul, not in body.\*83

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We should consecrate existence, not "to the unknown God" whom we "ignorantly worship," but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material.\*87

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.\*84

--- End of excerpts. ---

The arena of the unnatural where Christian Science is at work is the darkest place in the human-dream universe where Night and Hell meet, where God and man appear to be separated. Isn't that also the 'place' where the Master's great works were performed? He

deprived Hell of its victims. He ended the long Night of suffering that many had endured, especially in regard to how mankind perceived itself. No other system beside Christian Science is able to address the momentous questions that the Master had once addressed; asking: Is there no sin? Christian Science, alone, is able to answer the questions with logical reassurance and practical demonstration, such as saying about sin: "The only reality of sin, sickness, or death is the awfully fact that unrealities seem real to human erring belief, until God strips off their disguise."\*88

Mary Baker Eddy defines Christian Science as a cardinal point of the city foursquare, and she describes it in these words: "Christian Science, which to-day and forever interprets the great example and the great Exemplar."

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## The third row - Christianity - in respect to healing.

An entirely different domain unfolds on the next higher level, to which the terms EARTH and EVENING pertain. This is the domain of Christianity. Here is where the individual must come face to face with the needs of establishing his identity as a divine being, a spiritual idea of Mind powered by divine Principle. This divine identity, established in consciousness by an individual's own resources unfolding in moral development, sets the stage at this level.

The domain of Christianity is also the domain where the great decisions are made. Here the question is dealt with as to what ones direction shall be in life, unfolding as regression to Hell, or unfolding as humanist progress towards a fuller and more satisfied life as the moral platform opens the portal to Christ-Science. No one can impose the right decision on society, but Divine Science can aid.

The domain, Christianity, is identified on the pedagogical matrix as the cardinal point (the row) labeled: "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history?" Since this is so, one may expect to see nobler terms associated with the domain, Christianity, than EARTH and EVENING. It is tempting to believe that the association doesn't fit. Christian history, however, with a few exceptions put aside, has rarely been an arena of

exceptionally noble accomplishments. It has been an arena of struggles; of explorations into spirituality, of tragedies and victories, an arena of great achievements though laced with failures; of visions and faith, with noble aims perhaps, though deeply marred by rivers of blood.

The hallmark of Christianity, however, has never been one of inactivity, of standing still. It has been a vibrant one of conflicts, of taking exceptional stands, of great decisions being made based on perceiving, to some degree, the divine idea, and, then, boldly moving with it to wherever it would lead - often blindly, driven by faith rather than by understanding, - and, yes, it shows altogether a movement Heaven-ward. The key separator between the two directions is the moral platform powered by spiritual sense bringing to light fundamental aspects of divine Principle.

The level of Christianity is where the choices are made that open the door to freedom, health, and peace, or lead to sickness and death. The great question remains however, which has plagued mankind since time began. The question is: Which are the right choices? How does one choose correctly when the vision is unclear?

Mary Baker Eddy defines the level of Christianity as the moral level, but also as a transitional level. From here we reach up to the Christ. But the environment is unclear. As this level is also associated with the Glossary term, EVENING, let's look at what she says about it. She defines it as "Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest." The "peace and rest," of course is drawn from above, from the level of the Christ. Without it the entire scene is practically asleep. In human terms, this means that the scene is open to the perpetration of countless lies. And so it is indeed.

The merely moral domain is essentially non-scientific. In the absence of an active, universal scientific perception society is vulnerable to be spoon-fed with a thick diet of carefully orchestrated lies. When mere faith governs society, be it faith in a mythological deity, or priesthood, or scientific elite, or charismatic leadership, then society puts itself into an extremely vulnerable position. On this vulnerable platform any lie, or opinion, or philosophy, or theory, can be construed as the truth. Adolf Hitler had effectively changed a once highly moral nation into an immoral beast on this vulnerable non-scientific platform. The same process can also pervert religion, culture, even science itself. One example of the perversion with lies comes to light in the concerted effort that are being made by certain powers around the world to hide the impending recurrence of the Ice Age deep freeze cycle. The world is taught to fear the warm climate instead under the umbrella of the mythology of

global warming. Oh, it would be wonderful if the myth were even remotely true. Our food production infrastructure depends on the warm climate, which the recurring Ice Age threatens to disable. Unfortunately the global warming myth isn't true. The Ice Age challenge won't go away. Some day mankind may learn how to defeat the Ice Age cycles, but we are far from that today. However, the myth that has been spread across the world like a dark blanket will prevent mankind from rousing itself to meet the immense challenge that the recurring Ice Age imposes. Thereby the myth puts 99% of mankind in danger of extinction.

My point is that the moral domain is not something that should be shrugged off as outdated and irrelevant. Huge consequences ensue for mankind from what happens here. There is a need to reach up from the moral platform to Christ-Science for whatever what one can glean from there with which to strengthen the moral domain. For example, the "global warming versus the Ice Age" issue is not a technological issue, or a climatological scientific issue, but is a deeply moral issue. It is an issue of lies that threaten the near extinction of mankind.

You will likely be annoyed with me for brining the Ice Age up again, but it serves as a perfect example of the moral domain that unfolds at the level of Christianity. It is an example of an issue that has become deeply saturated with lies in a far-flung effort to hide the reality that would otherwise inspire the greatest renaissance in human history and the end of every empire on the face of the earth. The lies are conjured up to protect empires. That's a moral issue of the highest order, because the failure to meet the demands of this moral issue involves the possible near extinction of mankind. The moral issue is: Do we today as a society of human beings, extend our love to future generations and their needs by starting the processes that are necessary to meet those future needs, without which they are doomed? Is our love that extensive, that universal, or do we only care what happens to us? The best scientific projection is that the Ice Age cycle won't likely resume for another hundred years, which leaves us in the clear. However, it will also take a 100 years to build the infrastructures for indoor agriculture, without which the future generations might be condemned to death by us. Do we say: So what? Who cares? That's the moral issue.

Nor is this the only moral issue of this type. There are many issues of far-flung lies that are built on carefully crafted voids of truth, voids of science, voids of reason, voids of humanity, voids of affection, voids of compassion, voids of temperance, and voids of honesty and so forth.\*89 One of the global warming activists pointed out rather arrogantly as a faint example of the immoral attitude involved, saying that "Each of us has

to decide what is the right balance between being effective and being honest."(21st Century Science and Technology, Washington DC, 1997 special report, The Coming Ice Age, Why Global Warming is a Scientific Fraud p.84)

Aren't we in a global warming trend? Isn't the evidence irrefutable?

Indeed we are in a global warming trend. However, it is carefully omitted that this trend began in the 1700s, before the industrial era, when the Earth began recovering from its last Little Ice Age. It is also omitted that the Earth has experienced a 'Little Ice Age' before, some 2000 years ago, followed by a tremendous warming trend coming out of it, that culminated into the Medieval Optimum. It is likewise being omitted in the cacophony of global warming catastrophe-predictions that the Earth is presently only half way back to reaching the Medieval Optimum climate that made the world an idyllic place before the last Little Ice Age began. That was the time when Norse navigation in primitive ships across the northern Atlantic was a regular occurrence (long before the days of Columbus), when vineyards were thriving in Greenland and Scotland. It is also being omitted that we are only a quarter the way back to the Holocene Optimum that was much warmer even than the Medieval Optimum, when most of the Sahara dessert was green and had rivers running in it with cities and civilizations thriving there.

The omission of the truth in support of the lies has become morally acceptable, and tragically so, just as the virtual stealing by society from one-another in the name of the god of profit and greed is no longer deemed immoral, or the building of ever more atomic bombs and their preemptive use is deemed morally justified to obtain imperial objectives. The moral platform has drifted so far out of sight that it appears like a utopian ideal when seen from the depth of the sewer.

The perversion of morality has become so subtle that mankind itself has become redefined as villain that is trashing the planet, and mankind bows to that perception and acknowledges the lies. The tiny bit of global warming that we experience as the result of coming out of the last Little Ice Age is suddenly blamed on human activity, especially mankind's energy production from fossil fuels that added a minuscule amount to the global CO<sub>2</sub> greenhouse effect. While this physical effect is insignificant, and may be too small to be even measurable, the intentional trashing of the nature of man under the label of a villain has a far-reaching demoralizing effect (as is evidently intended).

Again, the truth is carefully hidden under the cover

of the lie. In the globally orchestrated global-warming hubbub for the trashing of the image of mankind, it is carefully omitted that only 3% of the global greenhouse effect is generated by the CO<sub>2</sub> gases in the atmosphere, and that mankind's contribution to date amounts to a mere 3% of the natural global CO<sub>2</sub> budget. Consequently mankind's addition to the total greenhouse effect amounts to a mere 3% of 3%. This absolutely minuscule amount is hardly an Earth-shaking imposition, is it? But for that, mankind is vilified. Most likely the amount is too minuscule to be even measurable, since 97% of the global greenhouse effect comes from water vapor which is hugely influenced by variances in cosmic radiation that affects the ionization of the atmosphere and thereby cloud formation, and with it the climate. Mankind has nothing to do with that, while the phenomenon is used to vilify mankind to achieve the desired objective, while the astrophysical influences that cause the climatic variances are carefully ignored. The trashing of the image of man with orchestrated lies to achieve policy objectives, strangely appears to be totally moral. The concept of morality appears to have been dragged down into the sewer together with mankind.

It is likewise carefully omitted that this effect is intentional. It is never mentioned, for example, that the entire global warming hysteria was started in the mid 1970s as a politically imposed project that was immediately preceded with the official declaration from the imperial circles by the infamous "Mankind at the Turning Point" declaration that makes the banner statement that "The Earth has Cancer, and the Cancer is Man!" On the basis of this cultural regression into the sewer that has been swallowed in big gulps by society, it has suddenly become moral to drive the image of the human being into the ground. From this background far reaching depopulation demands were projected in short order, including the trashing of Africa that began in earnest under the infamous NSSM200\*90 policy doctrine, which defined third world population growth a security threat for the West as these growing populations would use up resources that the West would require for itself in future years. AIDS emerged five years after that policy to trash Africa was accepted. The 1970s also became the scene of the takedown of universal healthcare in the USA under the HMO-system, and later the scene of the takedown of the physical economy under the post-industrial-society dogma. Even the takedown of the world-financial system was started in the 1970s when the USA scrapped the fixed-exchange-rate world-monetary system that had been the backbone of international trade and commerce, and turned the world's currencies into gambling chips to be 'traded' on the roulette tables of the floating exchange rate gambling casinos. Many a prosperous nation was economically destroyed by this dehumanizing process of the globalization of fascist greed.

Mary Baker Eddy was evidently aware of the profound importance of a strong moral platform, built fundamentally on divine Principle, which she gave a prominent and pivotable position in her pedagogical structure. She established the moral ground in a central position almost as a warning, even though the moral ground was much more firmly established in her days, and much broader in its dimension than what morality is regarded in our modern days. The horrific violence that is dished out to society, especially children, in video games and entertainment, not to mention sex-exploitation, leaves very little left standing that remains defined as immoral. In this narrowed down world the most horrific assaults on humanity become 'normalized.'

The global warming dogma, that is useful as an example once again for its extreme nature, had been set up and been imposed onto the scientific community right in the middle of the dehumanizing trend of the 1970s. It seemed to have shocked the scientific community into impotence, because it didn't wake up until the global warming chorus was singing tunes that demanded the shutting down the world's energy use on which mankind's very existence largely depends. With this awakening the appeals for sanity began rather profusely from the honest scientific community. However, this unfolding worldwide opposition that existed in the honest scientific community was smothered into none-existence. Have you ever heard a single word in the global warming hubbub about the Heidelberg Appeal in 1992 that pulled together 4000 scientists and intellectual from 69 countries, including 63 Nobel Laureates, in protest of the global warming assumptions and the demands based thereon that have become demands to destroy the economies of mankind? Or have you ever heard a word about the 1996 Leipzig Declaration that pulled together protest signatures against the unscientific global warming assumptions from over 100 climate specialists from around the world? Or have you ever heard a word spoken about the huge Oregon Petition Project that was launched in 1998, which pulled together 17,000 protest signatures from scientists from around the world, most of them with high standing and high degrees, in opposition to the unscientific assumptions?\*91 The 1998 petition project was designed to petition the governments of the world not to respond to the Kyoto Accord, which the Russian Academy of Science officially declared to have no scientific basis at all. All of that is kept carefully hidden while the global warming song continues. So what has become of morality then when the truth no longer amounts to anything, together with love and humanity?

The subject of the coming Ice Age that was evidently hidden under the global warming blanket since it threatened to become one of the great moral subjects

of our age. The entire global warming doctrine had evidently been 'invented' against the background at this time of an increasing scientific concern about the necessary transformation of the planet to meet the coming Ice Age challenge. It was well recognized in the imperial world that a renaissance-transformation of mankind on that scale, like creating an Ice Age Renaissance, would have to be so deep reaching and be so uplifting that no form of imperial structure, or power, or looting process, would be able to continue to exist in this resulting renaissance world. The imperials' "Mankind at the Turning Point" declaration was really a declaration of their recognition of this fact. The imperials' declaration that a cancer was developing across the world was most certainly true from their standpoint. The development of a renaissance on the required scale on the face of the Earth has always been regarded as a 'cancer,' which the imperials recognized that their system would not survive. Consequently every renaissance in history had been trashed as fast as this could be accomplished. And the Turning Point declaration was also correct about another aspect. The root-cause of the 'cancer' that kills any imperial system, is man, the human being created in the image of God. The 'cancer' for any lie is the Truth. It eats away at the fabric of lies. As John the Revelator predicts, the Truth will prevail, omnipotent and supreme. He saw the spiritual idea as woman, bringing forth a man-child and her child was caught up unto God, and to His throne.

The potential exist for the divine idea of man to prevail, even in the face of the greatest challenge in history, against the greatest opposition. And it is a moral challenge. The moral challenge is to respond to the imperative, even though the whole world stands against such a response (except the leading elements of the honest scientific community). To risk the future destruction of over nine-tenth of humanity by our inaction today, even if this won't be felt until a 100 or even 200 years from now, or however long it may be delayed, should be deemed to be the greatest crime against mankind ever committed. And it would be so regarded if the moral platform had not been dragged down into the gutter of utter untruthfulness.

With political honesty and even scientific honesty becoming almost a novelty in the world, access to truth is becoming shifted further and further out of reach. Some say that the return to the Ice Age won't be happening for another 10,000 years or even 20,000 years, with fossil evidence supposedly existing that some interglacial periods have been lasting 30,000 years or longer. On the other hand the world renowned atmospheric scientist Zbigniew Jaworowski, who over his 50 year career excavated ice out of 17 glaciers a 6 continents suggests, that according to the average duration of the evidence he sees the present warm period

is drawing to an end has already exceeded that average by five centuries (a 5% variance). Since exact predictions are evidently impossible, since we are dealing with huge time frames in the 100,000-year range of cycles that are largely determined by astrophysical phenomena, Zbigniew Jaworowski points out that once the transition begins, the transition periods have typically been extremely short in the range of 2 to 50 years. He also cites other scientists who suggest that the transition may not happen for another 100 years or even 150 years, based on the observed diminishing trends in solar flaring that affects cosmic radiation, which affects our weather and climate.\*92

Another Ice Age factor is that of the Milutin Milankovitch discovered cycles of 21,000, 43,000, and 94,000-year in periodicity in variances in the orbital characteristics of the Earth relative to the Sun. According to these cycles we are presently in a timeframe in which the transition to an Ice Age is most likely to occur. Since the 94,000-year cycle is a cyclical variation in the eccentricity of the Earth orbit around the Sun (a three million mile variance), the shifting pattern may reflect cyclical changes internal to the sun. The internal solar cycles in turn may effect the intensity of solar flaring, solar winds, and magnetic storms that tend to deflect cosmic radiation away from the earth to give us the present warmer climates, and when these subside, respectively give us colder climates.

Nevertheless there far too little known about these astrophysical phenomena. It is only known that the major long terms cycles coincide with temperature cycles inferred from ice volume and that according to these a major Ice Age cooling transition will likely occur in the not-so-distant future. It is also known that technologically and economically it will take at least 100 years to build the needed infrastructures to protect the world food-supply in the coming Ice Age deep freeze. So, why don't we see huge movements in this direction happening? Why are we racing headlong towards the destruction of humanity on many fronts, rather than being engaged in global development?

The answer is located in Mary Baker Eddy's pedagogical structure, at the level of Christianity, the moral level. The moral domain is defined by Mary Baker Eddy as transitional, meaning that the moral qualities serve as a gateway to Christ-Science, the Science that takes us into the realm of truth. For example, if honesty is strongly established at the moral level, it becomes a gateway into the spiritual realm of truthfulness, even scientific truthfulness. In the same manner our humanity becomes uplifted to Christliness, our affection to universal love, and our compassion to becoming a healing embrace. In other words, if this moral platform doesn't exist, no basis exists for this upwards moving

spiritualization to be facilitated. Then the door remains closed to the realm of Christ-Science, the spiritual realm, the realm of spiritual understanding and spiritual power, the realm that unfolds as a platform for renaissance developments.

The key element towards this development appears to be located in the nature of what morality basically is. Mary Baker Eddy defines the moral platform as the outcome of divine Principle. That is a revolutionary definition. Morality as a matter of principle is far from the current perception. In the present world the "little white lie" uttered for the sake of convenience, is deemed quite all right. However, the little white lie denies morality as a matter of principle and thereby opens the gates to the huge lies that now endanger civilization and possibly 99% of mankind.

Let's assume that morality was today an established platform built on universal humanist principles. How would this be reflected in respect to the Ice Age challenge?

It would certainly put the human dimension first and foremost. It would cause society to acknowledge that mankind came out of the last Ice Age with barely a 5-million world-population, because the climatic conditions are typically too harsh for the world to support more than that in an Ice Age environment. We might be able to extend this limit 20-fold with modern agricultural methods, to possibly 100-million, but that would cover only 1% of the 10-billion world-population that will likely exist in a hundred years time. So the question becomes a moral one, whether or not we take up the challenge to create new food-resources while we still can. It will take a hundred years to do it, so we should start now, and we would, if the moral platform was built on universal humanist principles that puts the human being on top on the scale of values. Society would determine that it is too great a risk to hope that the return of the Ice Age may be delayed by a few hundred years, or a few thousand years, contrary to scientific evidence. It would make the effort to create a New World even if there was the slightest chance that the Ice Age would begin in a hundred years time, because the consequences of otherwise gambling with the future existence of mankind would simply be too horrendous and too painful to contemplate. A moral platform built on principle wouldn't all this gambling. Society would start the preparations now, regardless of the effort that is required, and rather take the chance that the upgrading of its world into the brightest ever perceived, might be a bit premature in terms of its absolute needs.

In contrast with that stands the present determination where the moral platform is not a matter of principle, so that mankind appears willing to gamble

to gamble it future away, even if this means potentially gambling away its very existence. It is called risk-taking. Mankind is gambling on the chance that the best predictions of today are wrong. Society is gambling on the remote possibility that the Ice Age won't be back for a long while so that it can merrily carry on in its pathetic smallness for another thousand years. In this unprincipled smallness society may indeed be overcome by the returning Ice Age and become largely extinct, like seven previous human species already have become extinct, probably during the many previous ice ages. Mankind has already demonstrated its utter willingness to gamble its life away by not upgrading its 'world' to prevent World War I and World War II and the Cold War, and also the economic wars against its foundation for living. As a result we sit in the horrendous deficit-hole of deeply damaged cultures, societies, even continents in terms of lost development opportunities, and a pile of atomic bombs and 'created' diseases like AIDS, that we lack the humanist resources within, to eradicate. Now society stands prepared to extend its gambling for even greater deficits to include its future existence, and if the moral platform isn't rebuild on the foundation of divine Principle, we may reap the deficits we are gambling with and loose whatever we presently have.

The kind or moral question that we face here is similar to that which Christ Jesus had touched on with his parable of the talents.\*93 The moral platform reflects our talents in life and our achievements in coming to terms with ourselves as divine image. He wasn't really talking about financial usury in terms of creating profit, but the utilization of the human resources given to mankind to enrich the world in which all mankind lives as a matter of principle. He suggested that whoever lives outside the frame of this principle has nothing to look forward to.

Christ Jesus' projection is well reflected in our present world, which has become a giant gambling casino. We first gamble with pennies, then with trillions, and finally with the very existence of mankind. The denial of principle is the same in each case. Every purchase of a lottery ticket is a denial of the same principle. The very ticket certifies the denial of it. Gambling, in 'principle,' is a case of unutilized resources, of burying our talents into the 'ground' that should be utilized for enriching the world. We have the resources today at hand to create the Ice Age Renaissance that can provide food for ten billion people in a cold world from indoor agriculture, but we won't do it unless there are big piles of profit in it. We sooner remain stuck in our poverty-ridden war-torn world and gamble that we will magically win a richer world without taking the footsteps to create it.



The above consideration makes the moral domain, built on divine Principle, possibly the most important component of Mary Baker Eddy's pedagogical structure at the present time. While the moral platform by its position in the pedagogical matrix is essentially zero-scientific in nature, it nevertheless reflects the scientific achievements of mankind. The moral platform doesn't simply appear out of nowhere. It is the end product of the scientific development in the next higher domain, the domain of Christ-Science or divine Science, the domain of the spiritual idea of God. The universal principles that we discover there become the moral platform at the lower level of universal living, the level of Christianity. The moral platform is the spiritual 'fallout' of our scientific achievements wrought in vast sphere of Divine Science. The moral platform should be so strong, that the principles become their own impetus (as a matter of principle).

For example, the Mosaic Commandment "Thou shalt not kill" should not spark a scientific debate within us of whether this directive should be obeyed. The active principle of honoring life as a reflection of divine Life should make the entire debate unthinkable, and thereby the murdering in any form impossible. Our mental focus shouldn't dwell on this ground. The established principles should be self-enforcing by society's simple acknowledgement of their validity. Our focus should be on higher ground whereby the moral platform becomes constantly uplifted by the scientific fallout.

The process is comparable to building airplanes. Every new aircraft design is founded on the principles of aerodynamics established in the past. The engineers don't start with contemplating whether it is possible for an object to fly that is heavier than air. They understand that it is possible and understand the principles that make the process of flying possible. Whatever scientific work is involved in new aircraft design is focused on extending the discovered principles to increase the deficiency of the design. Our moral principles are similar to those well-understood principles that are utilized as a foundation for further advances. Our moral principles are our acknowledged recognition of discovered aspects of divine Principle, a kind of spiritual constitution that we constantly enrich with our scientific development in the domain of Christ-Science.

The essential utility of the moral process has been long understood. We find it reflected in the book of Malachi where we are told by the preacher to bring our 'riches' into the 'storehouse,' that there may be 'meat' in the 'house,' "and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."\*94

The continued future existence of mankind hangs in the balance with functioning of this moral process. Mary Baker Eddy appears to have been fully aware of the importance of the moral domain as a gateway to the Christ, and of the Christ-Science as the builder of the moral foundation. She said that intellectual development isn't a prerequisite in terms of aiding the learner in Divine Science, since the Christ-Science creates its own movement in thought. She said that strong moral attainments, however, are most desirable. Strong moral developments open the gateway to the Christ in every respect of human development. If that moral platform that is essential for spiritual development doesn't exist, Christian Science healing must be about, because without it mankind dwells in the sewer and is vulnerable to dying there.

So, where does this development leave us in regard to the Ice Age Renaissance? It leaves us presently sliding backwards into hell. Every moral platform that is essential for an Ice Age Renaissance to be even contemplated is being broken, and nobody appears to be really concerned about it. The world has been coerced to be living in a dream world of global warming, nicely feathered with lies by omission, in which no demands are made for human development. Nor will this situation likely change until Mary Baker Eddy's pedagogical structure is fully utilized. As our present situation illustrates, without that utilization society doesn't have the moral strength to even get started to do what has never been done before, to build a moral renaissance platform that leaves all the imperial and oligarchic structures behind in the sewer to expire there, while it creates for itself a New World. This makes the development of Mary Baker Eddy's most fundamental work, her pedagogical structure that all of her works were made a part of, the most moral project ever undertaken in the history of mankind.

Without an understanding commitment to building a strong moral platform out of the riches of Divine Science nothing exists on the horizon today that has the potential to open the gateway to the Christ-Science scene for mankind in preparation for the greatest renaissance of all times.

The big part of the Ice Age challenge, therefore, is not found in the physical and technological dimension of it, even though dimension is huge and requires a hundred-year development cycle to achieve it. The big part lies in the spiritual realm where a big boost in Divine Science is needed to create the needed inner renaissance that enables mankind to get started. I am certain that we will see progress on this front when the determination is made that we really should get started.

It has been said that strong morality should guide

men. But what is it. There is much talk about ethics these days. What is the difference? The distinction may be unclear, but the effects of the diversity are profound, because the greatest atrocities committed against mankind were all committed in the name of 'good' in some form but in total violation of moral principles. Hitler's ethical goal was to build a model society of a super-race. All builders of empires had ethical goals of some sort, but none had a moral foundation. The issue of ethics doesn't enter the moral platform of Mary Baker Eddy's pedagogical structure at all, defined by the cardinal point, "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history."

It is not the purpose of Christian Science to push mankind into heaven, but to bring the resources of heaven to bear on Earth in order to get mankind out of its hell and night that God can have no knowledge of. This process is metaphorically illustrated in Christ and Christmas in the painting **Christian Science Healing** that pertains to highest row of the pedagogical structure representing the divine domain. (See Appendix F1) Christian Science starts there, but its effect is felt in the sewer at the bottom row, uplifting individuals and society to the moral ground.

As a brief preview for the next book let me point out that all of Mary Baker Eddy's progressive structures, of the type that are created in multiples of 16 parts, are made up of elements that by their progressive nature can be progressively mapped into the pedagogical structure from the bottom up in each column in the manner shown in Appendix A2 figure 4. Since Mary Baker Eddy's illustrated poem **Christ and Christmas** contains 16 verses of this type, the corresponding scene from the painting **Christian Science Healing** (which has two verses associated with it,) is split across Elements 8 and 9 (see appendix F1). In the first part of the painting we see the woman 'clothed with sun' as it were, standing at the top row in Element 8 at the level of heaven, pointing to the star overhead with her right hand, while with her left hand she is reaching down to the patient in bed represented on the bottom row, lying in hell, in Element 9. She is literally bringing the resources of heaven to bear on Earth. The end result is healing.

The moral position of the human being at the level of Christianity is thereby reestablished. Christian Science healing is a moral process. Sickness is an 'immoral' condition, an unnatural or un-divine condition for the human being. Sickness is like dirt that soils the face of God the in the face of the divine image. The natural response will have to be to heal it, to restore the truthful image.

The above is exactly the kind of process that is

illustrated in Christ Jesus' parable of the 'Good Samaritan.' The Samaritan found an injured man by the wayside. He stops his journey, goes to him, and cleanses his wounds with 'oil' and 'wine' and takes him to an inn where he provides the resources needed for his full recovery. This needs to be the general, scientifically sound, moral response to every situation in which the face of mankind is soiled with injuries, lies, accusations, treacheries, war, greed, violence, untruthfulness, inhumanity, depravity, and so forth. The process of reaching down into hell to restore the human being to its moral place in Christianity is a moral process. It puts the human being back into the channels of the Christ-Science where the human thought is free to move heavenward. Christian Science does not fulfill the function of the Christ, the self-discovery of mankind in divine Science, but Christ Jesus did fulfill the function of Christian Science as a Christ Scientist and he encouraged others to do the same.

This Christian Science process applies universally to all healing, whether the human need is to deal with an earache or to rescue society from the depravities that destroy civilization and endanger the future existence of mankind. The Ice Age challenge, though it may be the greatest challenge that mankind has ever faced, is nothing more than the challenge of a moral process that results in healing. If honesty is restored, even scientific honesty, then the unfolding truthfulness will guide mankind in pursuing the right actions, which they will become powered by Christ-Science, reflected in social, scientific, and technological progress and so forth. The healing process that gets the ball rolling, however, has to be a moral process. Imperialism, which is devoid of humanity and devoid of a moral foundation needs to yield to the divine Principle of the Christ idea unfolding in human history where the great advances have always been humanist advances.

No culture, no civilization, no economy, would exist today without advancing humanist values. In this flow, powered by divine Principle, fascism yields to humanity, greed to industry, theft and looting to honesty and supportiveness, lying to honoring, and so forth. Once this flow is happening, the portal is open for creating a Christ-renaissance on Earth, like a world built on the Principle of Universal Love, manifest as the General Welfare Principle and in general mutual respect between the nations and individuals, with mutually supported universal development across the world for a rich future for every child. The more the moral qualities become focused on, the more their divine qualities come into view in the natural unfolding of Christ Science, which thereby becomes the gateway to all Truth. At this point the moral development becomes elevated with profound active principle unfolding a new renaissance in the world of universal principles such as the Principle of universal

Love.

The moral platform therefore is highly important, because it is not an arbitrary platform. It is the stage for divine principle coming to light. No qualities can be found in life, or values in society, that are not rooted in divine Principle. The moral good is not arbitrary and open to abuse, as in the case of Adolf Hitler who decreed what is good for the nation, who then set himself up as dictator with a small mind and the horrible goal to purify the German race of all the human elements that were not his liking. His criteria for good weren't divine qualities. These criteria reveal themselves in the desire to destroy rather than to elevate the face of civilization by developing the human qualities that exist universally. The desire to destroy is fascism and results in the destruction of civilization.

Let's take the case of Adolf Hitler as a kind of glaring example of this unprincipled type. He was hired by the imperials of the West to destroy Russia. He was financed by the West into power on the platform of his promise to destroy universal humanist values, which is the fascist ideology. And that is what he did. But the process didn't elevate his country to a higher level of civilization. It destroyed his country and much of the world with it. When the dust settled Germany lay in ruin, many millions of its most able people lay dead, its legendary industries that were once deemed the most advanced in the world, lay in shambles. Nothing was achieved on the destructive premise. Death always rides on the wings of destruction, which is itself founded on the denial of the human being as divine image.

Now let us look at the opposite, to what nearly happened instead of Hitler gaining power. There was a moral process afoot that was designed to elevate the human being to ever-brighter expressions of its innate identity as divine idea, inherent with divine qualities. Before Hitler came to power the humanist development platform that Franklin Delanor Roosevelt had come to represent in America was also being promoted in Germany. Had this moral development process not been interrupted in Germany with the promotion of Hitler, Germany would have aligned itself with the far-reaching humanist and industrial renaissance in America and joined that renaissance, and projected it across all of Eurasia and into Africa. In this case Germany would have become the universal development hub of the European part of the world and would have brought a golden age to it and to the hole world altogether. It would have raised the image of man beyond anything we can probably imagine. Instead of this happening, however, since the moral foundation hadn't been built tall enough on a platform of principles, the Hitler experiment was allowed and the world got dragged into the sewer of fascism, and from there ever deeper into imperialism,

greed, poverty, inhumanity, and endless seeming cycles of destruction. That is how much rode on the wings of the moral development of mankind in this bygone age in which mankind had tragically failed itself.

In more modern times, with the infamous "Mankind at the Turning-Point," declaration the course of the world has been set once again away from moral development and scientific and technological progress towards fascist destruction, imperialism, greed, lies, inhumanity, murder, poverty, violence, war, terror, and so on, with the same inherent result that is exemplified by the destruction of Europe in World War II that resulted from a similar kind of turning point to hell. Only this time the destructive assault on the humanity of man is carried out on a global scale with the resulting outcome being globally destructive. Nor is anyone NOT involved in this process.

The moral process is an active process. It is always development oriented, focused on enriching the image of man and its reflection in civilization. That is why the moral process has to be transitional. It is never passive, but is always Christ-Science oriented. Nor is it ever destructive. Passive or destructive morality is a contradiction in terms. The destructive consequence results from moving away from the platform of mankind's active manifestation of divine Principle in the form of moral principles. The destruction happens by intent, which is obviously immoral. However, the passive approach to morally, like sidestepping the moral principles, is equally devastating in its effect. In fact, it is immoral, since the moral platform is a platform of active development.

Christ Jesus illustrated the process of what may be deemed 'passive morality' with his parable of the Good Samaritan. Before the Samaritan came onto the scene a priest came by. He noticed the injured man by the wayside and went out his way not to become involved in uplifting the human scene. The happened again when a Levite came by, one of the wealthy elite. Sidestepping the moral principles is an immoral response in which people deny their divinity as human beings. We find a lot of that happening again in today's world of massive homelessness, unemployment, and poverty. We also find it reflected in society's determination to sidestep the Ice Age challenge for the same reason. The lack of response to universal principle is the same in every case.

The immorality involved is rarely recognized, especially today in the world of homelessness, unemployment, and poverty. Christ Jesus boldly brought this moral dimension into view in his parable of the 'Good Samaritan' by illustrating both sides of the coin. The good in this parable was the response to an active

universal principle, an active quality, an acknowledgement of good that is defined by Mary Baker Eddy as "... omnipotence, omniscience, omnipresence, and omni-action" reflecting the active qualities of "God, Spirit."\*95

In the parable the Samaritan represents those active qualities fully, but the Priest and the Levite, who were confronted with the same situation, responded passively, meaning, they walked by on the other side. They convinced themselves that the fate of mankind wasn't their concern, or even that of a single man. And so, they simply walked on in their dreaming about a mythological world without a platform of principles. Their passive response was an immoral response. It was immoral, because it didn't elevate the people themselves or the wounded man. It didn't brighten the Earth. The priest and Levite were poor people in their dreaming and walked away from a golden opportunity to create a New World, both for society and for themselves as human beings in their self-regard as the image of God and of humanity as being of great value. Only the Samaritan responded morally, and therefore actively, and created that New Human World. Indeed, ask yourself, in whose world you would love to live, the empty world of the priest's passive 'morality,' or the richly human world that the Samaritan in the parable had created with his actions?

That's not a trick question. That's a profound question. Let's look once more at Nazi Germany as an example. While being in jail for his attempted putsch against the German government, Hitler wrote a book, **Mein Kampf** (My Fight) in which he outlined in full scope his intended attack on humanity. The book was published. It was in full public view. He may well have been 'hired' by the imperial West on the basis of that book. The whole nation saw this book, or should have looked at it. But that is not how the people responded. They responded passively like the priest and walked by on the other side.

That response was a grossly immoral act. It was also the people's turning point declaration to themselves that gave fascism a free reign. The passive response was evidently based on the assumption that the welfare of the nation and mankind wasn't the people's personal business. Consequently they responded immorally by responding passively. They were mistaken, because the welfare of the nation and mankind was their business, and many millions of people paid with their life for that mistake. If the German society had been actively moral in the Samaritan's terms, that society would have made it its business to read Hitler's book and defend its general welfare against the destructive processes that the book promised.

The same is happening again in today's world. Society responds passively to greatest evils and the greatest challenge that threaten the very survival of mankind in a world of globalized looting, economic destruction, industrial devolution, scientific lies, political violence, and ever grosser military inanities in a theatre saturated with app. 40,000 nuclear bombs. And all that is being overshadowed with the resumption of the Ice Age looming on the horizon, to which the response is equally passive. In very real terms, society is looking at its own injuries and its own demise, and is walking by passively on the other side. Society responds to itself like the priest had in the parable, passively, and walks by on the other side as it probably finds itself impotent for the lack of scientific and spiritual development to respond actively in a Christian scientific manner as the Samaritan did.

Even most of those who do respond in some fashion, typically respond immorally. The world-political scene has become a scene of conflicting forces. The scene has become a battleground of fights against this and to destroy that, to eliminate rulers, to eradicate ideologies, to topple regimes, to force nations to bend to financial demand, economic concessions, and political allegiance. The entire active battle scene that erupts from this sewer mentality unfolds exclusively on the lowest level, way below the moral ground, where mankind appears to have become trapped. But all actions there are immoral. Nothing is ever achieved by mankind fighting it out at this level, except destruction and the collapse of civilization. Only the action of Christian Science healing can restore mankind to its dignity on the moral ground, by acting from a higher platform with the resources of heaven, rebuilding for mankind the principled starting ground, which activates society. Christian Science healing does that. It is omni-active. It is bringing light the resources of heaven. What else can elevate mankind out of the sewer of lies, fascism, greed, violence, terror, and so forth, and establish active morality?

Active morality that reflects divine Principle is key to the survival of civilization. The reflection of divine Principle separates destructive action from moral action. Unfortunately, committing atrocities in the name of good is still very much on the agenda. Countless atrocities are being committed in the name of good, like the imperial project for "saving the earth from the human cancer," the human development that leaves no room for empires. This trashing of the image of man has produced horrible results, but it is all passively accepted by society, even supported for the 'noble' goal to cleanse the world of overpopulation. One of the leading advocates for this genocidal drive writes about the growing evil of human population: "War, so far, has had no very great effect on this increase, which continued

through each of the world wars. (War) has been disappointing in this respect... but perhaps bacteriological war may prove more effective. If a Black Death could spread through the world once in every generation, survivors could procreate freely without making the world too full... The state of affairs may be somewhat unpleasant, but what of it? Really high-minded people are indifferent to happiness, especially other people's."\*96

What determines the right choices on the level of Christianity, the moral choices, is "the outcome of divine Principle," unfolding the riches of Life, Truth, and Love being actively focused on humanly. This active morality takes us miles away from imperial objectives that are focused on death and society's passive acquiescence.

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## The foundation for morality.

In order for morality to be an active force, to be the outcome of divine Principle, it must be based on spiritual truth. Consciousness is spiritual. It allows man to escape from the control of what is falsely deemed natural, such as the self-imposed material limitations that the mortal/material theory of man and the universe has set up in thought.

Morality is a manifest of the functions of Mind unfolding in human consciousness the spiritual facts of being. Subjecting oneself to a lower self-perception, such as that based on the mortal/material theory of life, amounts to nothing less than an abuse of the human mind and is therefore immoral. Disease is immoral by this definition. It is un-divine. We heal disease not because it is a nuisance to living effectively, but because it is un-divine. Of course, living effectively, wholly and beautifully, is divine.

It is actually a trap to believe that humanity is free to choose contrasting directions, such as tolerating and harboring disease, or to heal it for the sake of convenience. Harboring or tolerating what is un-divine is never un-harmful to human existence. It is at best deceptive and unproductive, though it is usually destructive. Christian Science healing is therefore not something that is lightly brushed aside without a great loss.

While medical healing is becoming increasingly effective in restoring healthy bodily conditions, it proceeds from a basis that is essentially un-divine. By

this 'abuse,' or regression into immoral processes, people rob themselves of the potential to live satisfied and productive lives which are the inevitable end result of the functions of divine, infinite Mind reflected in the spiritual nature of man. Material living is a default state of living, a state of 'laziness' of thought, a state of 'unconsciousness,' a state immorality. Mary Baker Eddy described her discovery of Christian Science as an active process, "the final revelation of the absolute divine Principle of scientific mental healing;" the very opposite of 'un-conscious' action. Shouldn't this process be the model for all right actions?

Those are strong words, especially when the practice of Christian Science healing has regressed to a state of being far from effective so that medical healing affords in many cases the only alternative, which itself, as has been proven in countless cases, isn't effective either and likely never will be. The tragedy in resorting to lesser platforms for healing is that the active focus on the lower platform is no longer on the divine reality. Of course, the process of healing, by whatever means, is a moral process. Of course, some day it will be recognized that divine metaphysics provide the most efficient healing of a person as Mary Baker Eddy had illustrated in her life, as have many others in countless cases.

The difference between divine metaphysics in Christian Science healing and physical processes for healing, reflect different levels of morality in intent. The physical process is focused on healing a body, while the process of divine metaphysics is focused on healing the whole person, the human being, the individual as a compound spiritual idea, including all right ideas. Physical healing has a narrow focus, while Christian Science healing has the widest possible focus centered on restoring the correct image of man, the perfect reflection of God as beheld in infinite Mind. Christian Science healing doesn't actually treat a disease, it treats the human being to health. And what a treat it is to be so treated!

The following two verses are from Mary Baker Eddy's illustrated poem **Christ and Christmas**. They are associated with the painting, **Christian Science Healing**. The two verses are split between the top and the bottom row. The top verse represents the power of the process, and the bottom verse, the effect.

Christ was not crucified--that doom  
Was Jesus' part;  
For Sharon's rose must bud and bloom  
In human heart. ]

Forever present, bounteous, free,

Christ comes in gloom;  
And aye, with grace towards you and me,  
For health makes room.

Christian Science healing isn't centered on restoring material conditions, but the divine condition of man. Christ Jesus apparently tried to break this deadlock of material conditionally by frequently suggesting that those healed show themselves unto the priests as a testament of their healing, testifying that a divine process had been unfolding. Christ Jesus didn't cause the healing divine process. He merely utilized the divine Principle that causes this process. It's like universal gravity. No one causes it, but we can all learn to utilize it.

The scientifically active moral aim, of course, would be to show oneself to God, or to acknowledge oneself as God sees one, perfect in divine reflection. While this divine condition has never waned, our motive in healing must be to manifest what is divinely real. Can there be anything 'more' moral than that? This goal itself literally opens the door to the Christ. It is the goal of Christian Science healing to establish that condition.

So what about Christ-healing? What happens when we step through the moral gateway to the higher level of the domain of Christ Science?

Does the healing process continue there? In real terms, it is actually beginning there. Divine metaphysics is a divinely scientific process. It is infinitely far above the supposed psychosomatic mind-force over matter mythology and its countless variations in 'suggestive' therapy. The profound healing efficacy that Christ Jesus has demonstrated as being possible on the Christ-platform, and which Mary Baker Eddy and countless others have repeatedly demonstrated as well, is not possible on any lesser platform.

Indeed, why should the healing efficacy not become 'explosive' on the higher-level Christ-platform where the human mind yields to the divine Mind, where the active moral thought becomes evermore empowered by the omniscient dimension in Christ-illuminated consciousness? The more advanced the moral thought becomes towards the divine and absolute real, the broader does its focus become to uplift the whole human being, and beyond that the whole of human society.

This wider focus is illustrated in Christ and Christmas in the painting, "Treating the Sick." This painting is located at the level of "the Christ, the spiritual idea of God," the second highest level in pedagogical structure. Here the title refers to a universal process. The sick is no longer an individual specifically,

but mankind universally, including all forms of sickness. Of course, the process is still divine, uplifting mankind into its native air as the reflection of God. This universal process of facing the Truth at the heavenly portal is a process of Divine Science healing. The bed in this painting is as wide as the world and the patient is asleep as is most of mankind in respect of its divine image.

The healer in this case is a scientist. Her right hand is at her head and her left hand rests on a book that resembles the Christian Science textbook which contains the major part of Mary Baker Eddy pedagogical structure, both its outlines and its supportive elements, which is itself a part of it. The science at this level doesn't unfold from human development processes, but divine development processes. The healing unfolds from divine Mind in a process by which it is recognized as complete before it takes form.

This scene is still a moral scene of spiritual action, but it is a high-powered scene of moral action, powered by Christ Science, the omniscience of good as a quality of God, Spirit. And the promise in the poem is:

The Way, the Truth, the Life--His word--  
Are here, and now  
Christ's silent healing, heaven heard,  
Crowns the pale brow.

Un-conscious thought is not productive, but the higher-level scientific thought is. The Christ-consciousness is the highest and richest form of consciousness in the human realm, patterning the divine. The un-conscious thought under such terms is immoral, a sub-moral state of emptiness which causes devastating consequences rather than healing.

Those who live in the 'unconscious' mode see only emptiness. If this is the state of society, then the focus is not on enriching and healing the human scene but to steal the substance others have created for their existence, bleeding whatever is of value from them in immoral processes, such as by schemes of looting on the level of numerous mysticism with which they control society, such as in the financial market designed for profits, of free-trade market forces unleashed for profit, etc. These represent un-conscious processes, un-divine processes, which are inherently immoral and the mark of a sick society. Of course, looting provides no basis for happiness. It never has, but makes a people's life meaningless as well as destructive. The platform of conscious living, in contrast, is exciting and meaningful, and productive in real terms, both for the individual and society. It is the light of the world.

The two platforms of scientifically conscious and

un-conscious living, will never meet or overlap, for they lead into opposite directions. One seeks value in matter, the other in spiritual development and spiritual strength. The unconscious mode of living is animal in nature, providing few options for mankind to raise its head above the level of the sod of the earth or above the sewer of greed, fascism, and imperialism. Conscious living, in contrast, integrates the individual into the sphere of spiritual existence that Christ Jesus labeled: the Truth. "Ye shall know the truth, and the truth shall make you free," he promised. The simple fact remains, if mankind fails to pull itself out of the sewer of greed, it will remain tied to the sod and vanish with it when the sod withers in the cold climate of the coming Ice Age. Only when mankind lifts itself above the sod and greed in a Christ-healing process will it be able to create the technological infrastructures for a higher-level living by which its existence becomes secure.

The distinction between moral processes which advance towards Christ healing, and sub-moral processes which decay towards dissolution is often cleverly disguised as something intrinsically good. In films and stories, especially in cartoon features, animals become portrayed with intrinsically moral qualities, and humanity with base animal characteristics, whereby the line of demarcation between various spiritual ideas become blurred. Whereas all life reflects the divine Principle, Life, engender a responsibility to protect the lower. Mankind as the highest star in the heavens of Life has that capacity. The correct relationship of mankind to the animal world is that of a love-bound stewardship, rather than that of a rapist that makes the animals appear indeed more intelligent than man. The overall effect of this lack of stewardship is to lower the self-perception of mankind almost to the level of an animal. In this low-class entertainment, the problem-solving element is not portrayed as arising from creative intelligent reasoning and application of knowledge, for this does not fit the animal profile. Thus the fairy tale problems are solved with magic or royal power, or mythical status, rather than with human benevolence based on the Principle of Universal Love. The point is, that the environmental tragedies that affect to animal world reflects a lack of Christ-healing in the human world. This lack will never be overcome by trashing the human dimension and villainizing mankind, instead of uplifting and healing mankind.

The divinely scientific foundation of Christ Science places tall demands on mankind to become fully self-conscious as divine idea, the reflected image of infinite Mind, forever developing itself. Whatever tears this image to the ground, be it entertainment, vice, war, and plain mistaken perception has tragic consequences.

Degrading entertainment appears totally ethical in

today's world as measured by box office profits, but is fundamentally immoral and deeply destructive to society. The idea of the atomic bomb was first idealized in entertainment as a super-weapon so horrific that it would force the nations of the world into compliance with an imperial world-dictatorship. The horrors entertained in thought soon spread into the real world in the form of the mass-destruction of people, often for no good reason at all. An example of this type was the dual bombing of Nagasaki and Hiroshima, or the fire bombing of the city of Tokyo or Dresden in Germany when the end of the War was already close at hand. These cities were destroyed almost like objects for entertainment. Japan was defeated when the atomic bombing began. It had made an offer of surrender months before, through the Vatican. Some historians suggest that the war was artificially prolonged until the bombs were ready to be used to demonstrate their power for the imperial psychological effect that had first been idealized in entertainment.

The super-escalation of this process into the kind of nuclear arming with the potential to cause the elimination of all of mankind in the space of a coffee break is sheer insanity, but it is unfortunately precisely this kind of insanity that is promoted in entertainment. The catastrophic collapse of civilization is further idealized in religious apocalyptic dreaming. And the list goes on.

At the same time the spiritual qualities of reason and respect, unfolding the Principle of Universal Love, are suspended, while fairy-tale solutions are sought which are physically unattainable as they are far from the divine standard and trample mankind under foot. For example, we are treated to science fiction spectacles of warring worlds in the hostile environment of space with huge technological marvels on a gargantuan scale. The very notion of such a thing happening is a contradiction in itself. Any society that develops the technological and economic resources that we find displayed in science fiction extravaganzas would have had to step out of the sewer of imperial wars and fascist greed eons before in order to create the technological wonders. Moral development and scientific, technological, and economic development go hand in hand.

History proves this interdependence. During the Franklin Roosevelt year when the American ideal was defined by Roosevelt's Four Freedoms and the General Welfare Principle raised to new heights of expression on many fronts, the American nation became the scientific and economic power-house of the world. When World War II broke out in Europe it had developed the economic power to stop it. America had eighteen million men overseas to shut down the advance

of fascism, richly supported by a logistical infrastructure which at the same time also supplied China in its self-defense against Japan, and Russia in its life and death struggle against Hitler's Nazi empire. And in spite of the huge waste that this war demanded in terms of economic resources, America came out of the war as the richest country and most powerful economy on the planet.

The turning point came when America trashed its humanist moral platform and became re-imperialized. Today, America is the biggest debtor in the world under its banner as the world's foremost promoter of fascism, greed, violence, terror, including nuclear terror, and poverty in the name of private riches. It has become the most feared and despised empire on the planet with a deeply wrecked economy. It seems hardly possible, considering how tall America once stood, that the same nation that once supported eighteen million men overseas and supplied half the world logistically, lacks the resources today to properly support its tiny force of one-tenth of a million as an occupation force in Iraq. Instead of supplying the world logistically as it once did almost as a gift, America has become the logistical welfare recipient of the world in free-trade imports that it cannot afford to pay for anymore, but is pressuring the world to pay for at the tune of many billions a day in the form of 'investments' in its collapsing economy.

The economic difference between America's moral epoch and its present deeply sub-moral imperial epoch, is as stark as the difference between while and black or day and night. It illustrates the inherent difference between the riches of a highly developed moral platform, and the poverty that comes with living in the sewer of imperialism and the fascism of greed.

Morality and immorality can be defined by the two opposite modes of living, one of which elevates the status of man and civilization, and the one which degrades it and eradicates civilization. Without the Christ in human thought upholding a reasonable platform of divine being at the moral level of Christianity, the human scene is literally empty. Scientific spiritual development in Divine Science alone seems to be able to significantly raise the status of man, placing the goalpost into the infinite realm of reality. Sub-moral living, deep in the sewer, defines the opposite direction and involves an abuse of mind and its capability. It involves the large-scale acceptance of limitations, even a growing sense of worthlessness and hopelessness in individual existence. Sub-moral existence is a state of spiritual blindness, like the Adam dream of life in matter, a counter-intelligent state that inspires no higher goal than manipulating others for various types of personal gain, demanding obedience, imposing duties, and above all shrieking for sacrifices.

The Christ-Science-active consciousness supplants the counter-intelligent Adam dream, whether that be of the Adam mythology starting in Genesis 2, or the more modern Adam mythology of Adam Smith.

The call for sacrifices that we encounter in every Adam-type mythology, is a part of the Adam dream that blinds society towards the real resources of mankind, man's divine resources, the resources of infinite Mind. The call for sacrifices has become especially loud in modern times in which the very ghost of Adam Smith is hailed as a savior. The call for sacrifices goes out under the cover of such altruistic purposes as cracking the field open to private looting through economic shock therapy that literally forces entire nations to respond from a position of poverty instead of reason and human strength.

Of course the shock therapy is never intended to solve a nation's economic problem through increased economic development and advanced technological industrialization. The very word, development, is a bad word in the imperial vocabulary, which the shock therapy is trying to prevent. Whenever the slightest economic development begins to happen, the imperial controllers call the human scene "overheated" and choke it back into impotence with interest rate hikes. That is how a sub-moral system, misnamed an economic system, basically operates. It keeps society as slaves in the sewer of empty promises and a hopeless future.

The much hailed and intentionally failed method of shock therapy, never cured anything, even for the imperials. It was designed to shock society into impotence and decay to prevent any possible new renaissance from unfolding, but it thereby also destroys the imperial's own playground that it depends on for evermore looting-opportunities. One should be aware of the degrading mysticism that stands behind the sacrifices that are demanded to prevent a new renaissance in the world, which requires a Christ-powered moral platform (that of Christ-Science on second level enriching human living on the third level, Christianity).

Sacrifices are a prelude to death, not a prelude to raising the status of man to divine heights of dignity, which is our native 'air' in which also one's own individual identity should be founded. The 'king' of all demanded sacrifices, of course, is depopulation, the intentional destruction of society by means of poverty and new diseases. If this train is not stopped we may soon find ourselves in situations in which entire villages or cities may be 'sacrificed,' as ordered by an elite, officially to prevent the spread of a virus. Once this door is opened it can be easily exploited for imperial goals. The precedent is already established in which entire



herds of animals are wiped out under elitist orders whether there exists any proven need for such action or not. It seems also already predetermined that mankind shall not have the chance to create itself the needed Ice Age Renaissance that would enable its collective survival in the coming Ice Age deep freeze, since the imperial world would not survive this renaissance. Everything that can be done therefore, to prevent the needed, vast scientific and technological renaissance from unfolding, or even getting started, is already being done, by which 90-99% of mankind is intended to be sacrificed in the name of the imperial world that aims to maintain itself at all cost.

The call for imposing sacrifices, of course, makes sense in the theatre of bowing to notions of finity and limitation, the kind of theatre were the rules are established that one individual must be robed in order that another may be benefited. That is the theatre in which today's speculative imperial world-financial system operates, that is fast collapsing the economies. This is also the theatre in which dramatic cuts in the world's population are demanded in order to create the poverty that protects empires from a new renaissance.

In total contrast with the demanded sacrificing of the living of mankind, the only 'sacrifice' that is demanded in Christ-Science is the 'sacrificing' of a too narrow vision of reality. This process however, of laying down the chains of the sense of finity for the infinite freedom of Soul, can hardly be called a sacrifice. The sacrificing of our sense of finity for moral freedom is the process that reflects Jesus' saying: "And ye shall know the truth and the truth shall make you free."

Sacrifices to limits and finity, including imposing death on society by imperial means for depopulation, do not create progress. They are destructive to all that has value and do indeed lead to death on a vast scale, morally and physically.

For example, the slandering of a person falls into this category. The slander becomes an invitation for self-sacrifice, which is usually carried out. The Adam mythology portrays this self-sacrifice beautifully when Adam and Eve fell for the degrading ruse of slithering deception by which they suddenly 'discovered' that they were naked.

The intelligent exercise of the functions of the mind is an active process based on active principles in our life, like the Principle of Universal Love, which always create progress, which defeat the sacrificial mentality. Christian Science healing doesn't require sacrifices, but requires moral, spiritual, and scientific growth,- growth in grace. Scientific Christ-healing across the whole 'sea' of mankind is the natural product of the

intelligent exercise of man's mental capacities. Of course the healing has to be universal in principle, because the principle of man is universal. The spiritual capacities of mankind, and their demands on man, are not altruistic, but are motivated by the nature of divine Truth which applies universally for all times and for all mankind.

There is an amazing amount of profound scientific interrelationship coming to light in the way that Mary Baker Eddy placed the moral domain, the domain of Christianity, in the center between the lowest level, representing the emptiness of depravity, and the second highest level, representing the rich Christ-resources for human living on the level of the Christ, the spiritual idea of God. No other presentation of morality attributes to the moral position such a pivotal role as does Mary Baker Eddy's pedagogical structure. Here, the moral platform almost fulfills a dual role: that of an insulator from depravity, and that of a stepping stone to the Christ-domain. Below this insulator is increasing emptiness, hopelessness, and violence, while above it the world is progressively 'rich' and filled with 'sunshine.'

Mary Baker Eddy writes, "God gives the lesser idea of Himself for a link to the greater... The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality-infinite Life, Truth, and Love."\*97

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## The second highest row: The Christ.

The spiritual direction, above the moral, is the Christ-directed self-development of spiritual unfolding. It is the outcome of the scientific direction in Divine Science. The moral domain isn't an end in itself, but is merely the end of the beginning of an unfolding process of discovering the reality that is imbedded in one's innermost being. While the moral platform is essential as a starting point, we really don't want to dwell there. We want to move away from the beginning to higher ground. We want to see the end of the beginning and get deeply into the Christ-arena in our development of divine Science. The moral direction is towards this ever-progressive arena of scientific discoveries, creating a

higher sense of life and its strength as the spiritual reality, that has been hidden for so long my limits-bound material sense, comes to light.

This sounds dry, right? But it is profound. The morally directed self-development of an individual begins in Christianity and culminates in Christ-directed scientific development that opens the resources of heaven for mankind. The woman in the painting "Treating the Sick" represents this Christ-directed scientific self-development of thought. The book in her lap is closed. She understands the book, and has discovered that it contains the outline and the substance of the pedagogical structure of Divine Science. She has her hand on this resource.

In the previous painting, which corresponds with the moral level of Christianity where the woman is but a little girl, the same book is open in her hands and the whole scene is a scene of profound new discoveries of a world of Spirit, a scene of inspiration that enables discoveries, the discovery of an exit from the material cave. The scene of inspired discovery is illumined by the light of the star overhead. But in the painting, "Treating the Sick" the scientific process of universal Christ-healing, the scene is not primarily powered by sparks of inspiration, but by the smooth flowing scientific Christ-process of divine revelation. The woman has her hand not on a specific page, but on the whole book, and thus the whole scene is bright with light. The scientific process is as wide as humanity itself, which is infinite in scope.

It has been suggested by small-minded philosophers that the concept of a universal God is actually immoral in that it ties an individual to irrational servitude to a deity. This is true about any manlike God concept, such as the concept of a mighty ruler over humanity who demands obedience. But it is not true for the concept of an infinite God that is reflected in man, the All-in-all, or divine Principle, the foundation of existence that provides more than what mankind dares to accept. It is a concept of a God that is the object of all discovery and self-discovery. This kind of concept of God provides liberating values, unlike the imposed rules by which men rob others of values in the name of their finite concept of God, or their little deities that impose heavy burdens on humanity rather than boundless spiritual freedoms.

The moral development of mankind that results from an awareness of the God-supported foundation of mankind reflects itself in forms of government policies that open the horizon of humanity above its limited self, to vast moral freedoms reflected in the internal development of nations in terms of physical infrastructure, productive environments, promotion of

science, education, and culture. This miles-higher platform for civilization is totally isolated by the moral platform from the sub-moral sewers, the sewers of gaining wealth by stealing from one another, or by war, or by plundering other nations as in the case of free-trade slavery by the which the whole world is loosing. The moral direction unfolds the availability of spiritual resources, until at the leading edge of Christ Science a new dimension unfolds in spiritual development that becomes the portal of the infinite. At this leading edge the focus is no longer on creating a productive environment, but on creating a renaissance environment, on creating the sublime dimension in thought where man is acknowledged as the 'supreme' being.

It interesting to note in this context the scene of the next painting in Christ and Christmas that pertains to the level above the Christ-domain and its scene of "Treating the Sick." In this top-level painting we see Christ Jesus once more, portrayed as the same figure that we have seen two columns earlier at the level of Christianity in the painting "Christ Healing" where we find him raising the dead. Now we find him portrayed as sitting down with his mantle taken off, as if to say, the work is done. Indeed, the first verse gives us the reason:

For Christian Science brings to view  
The great I Am,-  
Omniscient power,- gleaming through  
Mind, mother, man.

If Christ Jesus makes that acknowledgement of omniscient power, gleaming through, why shouldn't we? It is interesting to note that all of this specific development that was covered in the previous paragraphs as an example for what is happening in the rows of the pedagogical matrix, pertained to the flow that is happening in the river Hiddekel, "Divine Science understood and acknowledged."

What happens there is not unnatural, but supremely natural. The moral direction always demands honesty with oneself about spiritual reality, and this to an ever greater degree. Naturally, the textbook chapter that deals with the top-level element in this particular river of unfolding is called "Christian Science Practice." The scene in the painting appears to be a scene of Christ Jesus handing over the reign, as it were, to Christian Science.

The woman next him has her right hand placed in Christ Jesus' hand. She bears a scroll with the title, "Christian Science," clearly visible. It is a scroll that no one gave and no institution awarded. It is a title self-assumed. It represents a degree taken by her with the full acknowledgement that the work was done. This

process of taking the degree, the full self-acknowledgment of herself, was what Christ Jesus saw and what he could accept as proof, because it represents the highest moral act. It represents the full acknowledgment of the divine image reflected in man as being supreme, - not supreme over another, but supreme in the divine sense, above all limits.

It appears that what Mary Baker Eddy bids us all to acknowledge, what Christ Jesus saw profoundly and acknowledged as no one ever had, is true about ourselves and needs to be acknowledged when the recognition dawns that the work in Divine Science has been done for the title to be true.

Mary Baker Eddy refers to the process of taking a degree in the marginal instruction to an applicant for Mother Church membership, on her application forms. She puts the onus on the applicant to determine if the countersigner for the membership application has taken the degree of (doctor) in "Christian Science" (CSD), and is therefore morally and scientifically qualified as a guide. The alternative that she offers is to accept someone with a bachelor's degree as guide, who has passed an examination.

Christ Jesus, in the painting, sitting down, in full acknowledgement that the woman had taken the degree, might have seen this evidence probably as proof of his own supreme achievement in Christian Science practice. What he had begun, shown in the second element of the pedagogical structure, with him raising the dead, had come to full fruition with a new manifest of conscious scientific living now unfolding in the world.

The progression, of course, would end there, were it not for the boundless development of divine Science.

Getting back to the level of the Christ it is also interesting to note the additional identifiers that pertain to this level, the terms, MORNING and KINGDOM OF HEAVEN. Both of them must now be brought into conjunction with the fundamental cardinal point for the row, identified as: "Christ, the spiritual idea of God."

Does the drawing together make sense? And if so, what does it tell us?

Chronologically, the state of the morning tells us that the night is over, that the day is at hand. The morning of scientific revelation heralds the full light of day. The term MORNING is defined in the Glossary as: "Light; symbol of Truth; revelation and progress." Its has been said earlier that the demand of divine law is that heaven be reflected on earth. It can be said that the Christ, the spiritual idea of God, opens the scientific door to mankind's actual acceptance of this forever fact.

The concept of 'morning' represents a consciousness shaped by the Christ revealed in the flow of divine Science, reflecting the highest spiritual understanding attainable in human terms, an understanding that is not of personal origin but reflects the divine. It reflects the same perception that Christ Jesus brought to bear on humanity, which to an ever-greater degree Divine Science enables society to accept for itself and to fully acknowledge.

Christ Jesus said that he had yet many things to say to mankind, adding that the people weren't prepared to hear them.\*98 The moral foundation for the scientific journey to take the heavenward hadn't been built tall enough. Likewise Mary Baker Eddy said of herself that regardless of her great achievements "she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."\*99 The progressive development of the Christ in human consciousness, in Divine Science, acts on human thought and takes us ever deeper into the realm of the infinite reality of spiritual being, towards the divine dimension of being.

The concept of 'morning' suggests the rising of a New Day following the night of material perceptions wrought with countless limitations trailing out to death. This New Day is the Christ-Day rising in consciousness in Divine Science. There is no dawn indicated in the pedagogical structure for the transition to the Christ-Day. The transition is directly from EVENING to MORNING. There no NIGHT interposed in this process from 'evening' to 'day.' The transition is 'night-free.' The concept of NIGHT had already been dealt with in Christian Science before the natural transition from 'evening' to 'day' begins. (Please see Appendix B)

Indeed, could there really be a dawn in the unfolding of the divine reality if there is no night there? The biblical text about the city foursquare in Revelation 21 reflects this question as it speaks about a reality in which there is no night there. Likewise the concept of dawn doesn't exist in the spiritual narrative of creation, presented in Genesis 1, where the command (the Principle) was (and still is) "let there be light." We are told in this rendering of the principle of creation that "the evening and the morning were the first day." This concept of 'seamless' transition is carried forward throughout the creation-narrative and is repeated at every stage of unfoldment.

A similar seamless flow can be detected between the concepts of HEAVEN, KINGDOM OF HEAVEN, and EARTH. The flow is that 'heaven' is ever more fully established on 'earth' by the dimension of the 'Kingdom of Heaven' that Christ in the global sphere of Divine Science sets up in consciousness. Without the Christ, the scientific divine Comforter that Christ Jesus foresaw

unfolding in the human world, there would be no Divine Science. Mary Baker Eddy assures us that this Comforter IS Divine Science, unfolding in human thought in the divine Science as a development process.

The cardinal point corresponding to this 'Kingdom of Heaven' concept that is not a place but a state in consciousness, the Christ-scientific state, is the second highest on the pedagogical matrix with the description: "The Christ, the spiritual idea of God." This scientific concept becomes coincident with the concept of 'KINGDOM OF HEAVEN' defined in the Glossary, as: "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

Jesus spoke about the Kingdom of Heaven, because an interface needed to be established between heaven and earth. We all need this interface to be profoundly active. The Kingdom of Heaven may be regarded as the highest 'Earth' related concept of spiritual reality. But that doesn't tell us much, does it?

The Kingdom of Heaven concept may also be regarded as a scientific development domain where the material corporeal sense of existence yields to a higher sense of man, that of a divine idea where man unfolds as the image of God, and unfolds so evermore profoundly; where the spiritual idea, man, has no taint of 'Earth' in terms of its primitive limits, but unfolds as a compound idea exiting not apart from, but as a part of, the divine sphere. Of course, this too, seems to be a bit too esoteric to be practical.

Sure, in the Kingdom of Heaven as a Christ-centered development domain in consciousness, the limited Earth-sense gives way to the full unfolding of the human world as existing exclusively in the compound form of compound spiritual ideas bearing countless divine qualities. It is the kind of 'sphere' of perception that Christ Jesus apparently wanted to have understood, which he illustrated with parables and highlighted with demonstrations of metaphysical healing. His mission apparently was to establish a higher and purer reality than what the limited material sense could perceive. This is the kind of sphere of perception that Gauss had referred to in algebraic terms as the "complex domain" that only the eye of the mind can see. For this reason Christ Jesus had to speak in parables to open up the mind's view, reflecting infinite Mind, to get people to 'see' what the physical senses could never convey.

Notwithstanding all that, Mary Baker Eddy had been able to give the Kingdom of Heaven a still more profound dimension with a beautiful and powerful practical application. For this we need to look at a painting in Christ and Christmas once more, specifically

the painting, "Treating the Sick." The painting pertains to the second row in the third column. The painting shows a man in a huge bed that is as wide as the world. The face is identical to that of Adam in the "Christmas Eve" scene. The object of the treatment is not to raise a single person to health. The term "the sick" has a universal focus. Adam is represents not a person, but a false concept that is universally accepted. It is the false universal perception that is treated here, and the process of the treatment is scientific, powered by the Christ in the sphere of divine Science.

With this painting Mary Baker Eddy defines a different type of treatment than Christian Science treatment. Christian Science treatment, which takes place in the fourth row in the sewers of hell, is a specific treatment for a specific situation, dealing with a specific error that God cannot recognize. This Christ-Science treatment, however, takes place in the Kingdom of Heaven. Nor is this universal treatment focused on getting people out of hell, as is the case in Christian Science treatment. It is designed to eradicate the very concept of Hell, the 'institution' of Hell so to speak. The universal treatment on the second row is a Divine Science treatment that deals with universal issues that reflect the absolute domain of God. All issues in the Kingdom of Heaven are universal issues of divine reality, the issues of infinite Mind reflecting omniscience as a divine manifestation.

It has to be that way, because divine Science is our portal to Truth, to the absolute God, the infinite and divine. The scientific flow has to be from the top down through scientific divine revelation. The focus has to be universal at this level, because Truth is universal, divine Principle is universal, divine Love is universal, so that everything that pertains to God and man is universal. At the level of the Kingdom of Heaven we treat the sick universally, we treat the Adam dream universally. All treatment at this level has of necessity a universal focus, because Truth applies universally to all and in all times.

And now comes a shock. The universal Divine Science treatment in the Kingdom of Heaven is fundamental to every Christian Science treatment. Christian Science treatment brings the resources of heaven to bear on earth. Divine Science treatment in the Kingdom of Heaven develops those resources in consciousness. The universal focus then becomes a resource for the specific focus in Christian Science treatment, like focusing on the needs of a specific person in a specific situation. If the universal Divine-Science-treatment is neglected, the Christian Science treatment has no Divine Science foundation and thereby becomes psychosomatic or psychological in nature and generally impotent.

Each of the four development streams has therefore a unique universal Divine Science treatment identified at the level of the "Christ, the spiritual idea of God." The specific Divine Science treatment in a specific development stream or column, of course pertains to a specific focus in Christian Science treatment. The details for all those specifics will be covered more fully in the next book. The only thing that I might add here, is that the definitions of the rivers that are specifically related to the second level, are central to, and define the focus of the universal treatment in Divine Science for a specific development stream. This makes the definition for Euphrates, that pertains to the fourth development stream, a rather interesting one.

The definition for the river Euphrates is presented as a compound idea made up of two parts. The first part deals with divine metaphysics and the true idea of God. The second wraps up the infinite with the cloth of human belief encumbered with finity and limitation. In the universal sense, that is the great challenge that all mankind is facing. We tend to face the infinite with a sense of finity, and labor to find our identity in the infinite in spite of our encumberment in finity. Yes, divine metaphysics is possible on the human scene even before the mortal sense of finity and limitation is overcome.

The challenge of facing the mortal sense of finity and limitation is a unique universal challenge that all mankind is confronted with, and which Christ Jesus acknowledged. When multitudes gathered around him in desert places he gave them bread to eat instead of platitudes. We all have a variety of similar needs. Mary Baker Eddy also assured us that those needs are respected. She points out that "Divine Love always has met and always will meet every human need."<sup>100</sup> The promise of divine Love to meet the human need is imbedded in Genesis 1, specifically in verses 29, 30. The entire biblical chapter of Genesis 1 is a universal treatment, and so is the textbook chapter "Genesis." Naturally the chapter pertains to the level of the Kingdom of Heaven, unfolding in the last column as the development of divine Science itself, coincident with Euphrates.

The concept of Euphrates as a compound idea, related to universal treatment, is also reflected in the painting from Christ and Christmas that pertains to the universal level in the last column, the painting "The Way." Here we find the compound idea reflected in the crown. The crown is made up of three parts, reflecting the dimension of 5, 9, and 16, all drawn together into one design. The frontal dimension reveals 9 jewels, the top-down view of the same crown reveals 16 jewels,

the two dimensions added together and extended universally adds up to 144 ( $9 \times 16 = 144$ ). The universal metaphor is 144. It is echoed in Revelation 21:17. The recognition of five different types of dual definitions, some of which are compound definitions that cannot be separated, renders the textbook Glossary as 144 element resource for the 144 element positions in Mary Baker Eddy's pedagogical structure. Please see Postscript: "Part 144." The finer details will be presented in the third book on divine Science.

The concept of a compound idea was evidently incorporated into Mary Baker Eddy's pedagogical structure since it is also reflected in her universal definition of man as the "compound idea of infinite Spirit." The concept of a compound idea that "includes all right ideas" was evidently important to Mary Baker Eddy, because that is how she described man in the chapter Recapitulation. It is obvious that the closer divine Science brings us to God, the more universal every aspect becomes, the more compound the reflected ideas will be. Man as a universal idea, is a compound idea, but much more so is God, defined in the Glossary as, "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Mary Baker Eddy puts quite a challenge before us in the last column at the level of the Kingdom of Heaven. She challenges us to begin the universal treatment of mankind in Christ-inspired Divine Science. In a sense, the entire pedagogical structure is designed that way, to deal with the dimension of mortal finity and limitation in a universal fashion.

This process of becoming engaged in universal treatment at the Christ level in the Kingdom of Heaven has had a more profound effect on mankind than is generally acknowledged. In humanist terms the Kingdom of Heaven comes to light in the world as a renaissance. We are presently far from such an unfolding, even the very notion of a renaissance. The very idea of a renaissance is despised as if it were some form of treason in the world of the legalized raping of humanity by fascist profiteering, universal looting, the wholesale creation of poverty, wars, hate, violence, terror, torture, genocide, and universal lying, including political and scientific lying. We have entered an arena in which the human being is treated as a worthless piece of trash, compared to the god of wealth and property. In the name of this god, mankind is presently committing 50,000 human beings to death every single day, most of them children, and most of them under the age of five. Much of that is by intent, by policy, by 'resolve,' made in 'tough' decisions. The universal Christ is dead indeed, in our world. We have an ever growing wave of homelessness and sickness around the world to prove it.

We have tens of thousands of atomic bombs to prove it, with bomb-making and gambling fast becoming the only growing 'industry' that is left.

The Spanish painter Francisco Goya was keenly aware of the 'murdering' of the Christ that stands behind every collapsing renaissance. His famous painting *Tres de Mayo* (The Third of May) depicts the historic tragedy of Napoleon aiming to force Spain into submission. The painting shows a firing squad executing peasants that had been randomly selected in the streets of Madrid to be executed in a wave of terror. The painting shows only one single scene, a very human scene of a historic event, the killing on Pio Mountain. We see human beings, with their weapons raised, each one looking at their target, which is another human being. We don't see their faces. We only see their act. But we see what they see. And this act of seeing draws the viewer into the scene as a human being. What the executioners see is a human being, a Spanish peasant, standing among his fellow victims, some dead, some still alive. Goya shows the victim, whose turn has come, arrayed in spotlessly bright garments and painted in lighter colors. Goya also shows the victim with his hands raised identical to the pose of a man nailed to a cross. One can even see hints of a nail mark in the palm of one of his hands.

It appears that Goya suggested that the Christ is being executed in this scene. With this he has taken the scene out of its 1808 historic context and placed it into the universal context. As one looks at this scene one also finds oneself as the victim. The victimization of the Christ is a form of self-victimization, a universal self-victimization. Goya didn't have the scientific resources to overcome the universal self-victimization of society. Those resources wouldn't come to light until decades later in Divine Science at the second level of Mary Baker Eddy's pedagogical structure, the universal level, the level of the Christ, of universal treatment in the Kingdom of Heaven.

Without this universal treatment happening, which is really a treatment of oneself to resurrect the Christ in one's own consciousness as a universal factor of universal humanity, there won't be another renaissance happening. Thereby the universal resource for Christian Science healing will remain blocked. In a scientific sense, every historic renaissance has unfolded from some form of 'resurrection' of the Christ, the spiritual idea of God in the general thought of society.

Every renaissance in history has been the manifest of the Christ unfolding in universal perception in a form of divine Science, beginning with the Islamic Renaissance, followed by the Golden Renaissance, then repeated again in the great renaissance that came out of the 17th Century, and every other renaissance that

reverberated around the world from it.

It appears to be the purpose of the second row of Mary Baker Eddy's pedagogical structure to illustrate the utter necessity to resurrect the Christ dimension as the center of universal humanity in every form of universal recognition. Without Divine Science as a resource form mankind to create the greatest renaissance of all times, that renaissance, the needed Ice Age Renaissance, will remain an unrealizable dream. Mary Baker Eddy was evidently aware that without the universal treatment in the Kingdom of Heaven with the tools of Divine Science, represented by the crown in the last painting for the universal row, civilization would be in grave danger.

The founding of the Christian Science Monitor appears therefore almost like an emergency response in an effort to advance the universal treatment of mankind in divine Science, in the Kingdom of Heaven. She evidently saw already in her time the forces brewing in the background that gave us two world wars and a cold war, and pandemic diseases and evermore fascism, which are altogether rapidly collapsing civilization. Her gift to mankind of the Christian Science Monitor was her crowning contribution to the most critical aspect in her pedagogical structure.

Mary Baker Eddy was past her mid-eighties when she left her beloved country home to create the Monitor. It appears that the depth of this emergency gesture has not yet been fully recognized. And how could it have been recognized when the platform on which it stood has not yet been recognized? By this lack of recognition, she has become effectively exiled.

She became exiled when the platform on which she stood has not been recognized. In painting for the moral domain in the last column, "Truth versus Error," divine Science knocks at the door of universal humanity. For this scene the last line of the poem reads, "NO MASS FOR ME." The horrendous error that one sees glaringly represented by the "Christian Science movement" as Christ Scientists in the field regard themselves, is that they regard themselves as a mass-movement. The world is filled with mass-movements of all sorts, especially on the religious, political, and scientific fronts. Mary Baker Eddy set the stage for a higher movement, not for a mass-movement, but for a universal movement. Truth has no meaning outside its universal movement. "Just take me in," is its universal demand. That's a call to all of us. If we heed this call the gates are open to universal treatment in Divine Science on all fronts. A renaissance, which always uplifts civilization, is never the result of a mass-movement, but always reflects the universal movement of the Truth, of Christ coming to light in human thought. A renaissance is the outcome of the

universal movement of divine Science.

In getting back to the painting "Treating the Sick," allow me to shock you once more. The metaphor in the painting suggests that the woman representing Divine Science is asleep. The metaphor is the rocking chair. In every painting in Christ and Christmas in which the metaphor of the rocking chair is used, there is no light surrounding the scene. We see it first in "Christmas Eve." We see the same rocking chair there, with same knobs on top. In the scene the woman is old, representing old science. Nevertheless, out of the depth of old science and old religion the pedagogical structure was born. We see a fundamental outline of it in her lap. We see a division on a tablet, similar to Appendix A4. Nevertheless the scene remains dark. This scene pertains to the moral domain, the transitional domain, the domain of Christianity on the third level (see Appendix B).

We also see the same rocking chair again, with the same knobs on top, in the next column and at the same level. This time old theology sits in the rocking chair and the scene remains dark as well. The Bible next to 'him' is a closed book. There is light in the scene, however, which falls on a little girl in a high chair, who has that Christian Science textbook open in her hands. This small scene is filled with light. Then we see the same rocking chair once more on the next higher level in the same column in the scene "Treating the Sick." It is a bright scene, but no light is flooding in. This time the woman representing Divine Science occupies the chair. With each successive scene the rocking chair moved further into the foreground. The woman has the textbook in her lap. She even has her hand on it. But the book remains a closed book and the woman is asleep. Her right hand, resting on an arm rest, supports her head. Her eyes are closed. The poem speaks of healing: "Christ's silent healing, heaven heard, Crowns the pale brow." Who is being healed in this scene of universal healing? Is the woman being healed? Is the scientific consciousness of mankind being healed?

The beauty with metaphor is that it opens wide multilevel scene that can have many meanings. The use of metaphor leaves the scene open to a wide range of interpretations. The fact that the woman has her eyes closed could also mean that she is deeply in thought. We seem to have a compound definition here that could go both ways. The rocking chair suggests a state of sleep. Old science is partially asleep compared to man's potential, and so is old theology. Why shouldn't Divine Science be also asleep? It took 100 years for the pedagogical structure of Divine Science to be discovered, and even now that it has been discovered it remains in obscurity. In this sense the woman is asleep indeed. In this scene everybody is asleep. The patient representing universal humanity is asleep in its Adam mythologies,

and the healer is asleep also, with the most powerful tool for healing in her lap, but with her eyes closed, napping. And that is how mankind is heading towards the greatest challenge in its entire history to create the infrastructures for indoor food production to meet the needs of ten billion people? It seems so. Ah, but the rocking chair can also mean something else. It can signify a pivotal idea. Mankind and its potential healer may be fast asleep but the pivotal idea can cause movement by the slightest impetus and cause a general awakening. And this may happen in time with the return of the Ice Age standing ominous on the horizon.

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## The science of Divine Science

In Mary Baker Eddy's time, the return of the Ice Age wasn't on anybody's horizon. Little was known about the Ice Age in the mid-1800s. The metaphor of the sleeping giant, Divine Science, must have referred to something else. Nor could the metaphor reflect the fact that the pedagogical structure of Divine Science would not be discerned by society for a hundred years. This hadn't happened yet when the metaphor had been created that was first published in 1893. However, considering the potential for mankind of what she had discovered, the whole world was literally asleep. Even her followers were asleep. After 25 years of tireless work of promoting, teaching, and demonstrating her discovered Science that reintroduced to mankind the lost element of Christ healing, no church stood ready to carry forward the mission of Christ healing. The discovery of the scientific basis for Christ healing was rejected by all the established churches and sciences. Scientific Christ healing had been deemed impossible, regardless of the fact that it had been demonstrated to be not only possible but also practical.

All of that was about to change in the last decade of the 1800s. In 1892 Mary Baker Eddy purchased and donated a parcel of land in Boston Massachusetts for the building of the first church of Christ Scientists. With the deed of the land she also stipulated that not the church that is thereon erected, but the congregation of it, shall be termed "The First Church of Christ Scientist." The idea of the universal dimension of Christ healing was thereby coming slowly into view.

Once the edifice was erected in 1895, it soon was overflowing to the point that multiple services were required. On this model other churches were also being built, both in the area and in other cities, and later in

other lands. She also gave the church services a unique universal dimension. She provided a single universal pastor for all of them collectively in the form of the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures*. And she provided for a universal service for all churches, made up of texts chosen by an appointed committee, from the Bible and the textbook. The universal topics for the services, of course, were provided by her.

It is interesting to note that in the context of this consistent focus on the universal dimension that she has stipulated in the Church Manual that the prayers (treatment) in the churches shall be offered for the congregations collectively and exclusively, evidently as a stepping stone towards the universal treatment of mankind in terms of all that is sick in the human realm.\*101 Isn't that what it means to establish the Kingdom of Heaven, the domain of the Christ, the spiritual idea of God, in the foreground in consciousness through the operation within the larger sphere of Divine Science (the leaven which a woman took and hid in three measures of meal till the whole was leavened)?\*102

Today, this universal 'leavening' process that is in part carried by the Church service of Christ Scientists as a service for the universal treatment of mankind, is far from being recognized for what it is, much less become the focal point. That dimension hasn't been discovered yet. Without that focus the congregation is indeed asleep. The physical entertainment value of the Church service is low, maybe less than 1 on the scale of 1 to 10. Entertainment is evidently not what the service is intended for. It is indeed possible for one to fall asleep when the scientific dimension isn't the focal point. As a consequence the congregations have become dramatically smaller and the churches fewer. Nor is the platform of Divine Science, which the universal Church service is designed for, even recognized at the present time to exist. Mary Baker Eddy's vast pedagogical structure for scientific and spiritual development that all of her major works are an integrate part of, is deemed not to exist. It is being denied, just as Mary Baker Eddy's discovery had been denied to exist in the eyes of the churches of her time. Even the universal Bible lesson topics, which have been the foundation for the universal Church services around the world for over 100 years are not recognized at the present time to be an integrated feature of her universal pedagogical structure that all her works have been created to be a part of. In a very real sense, the entire process is still in a sleep mode as the paining "Treating the Sick" seems to indicate with the woman in the rocking chair having her eyes closed.

Obviously, that wasn't the design intent behind the metaphor. The design intent appears to be made clear in the fourth column and its contribution to the

Kingdom of Heaven. In the fourth column the river Euphrates defines the development stream that unfolds divine Science in consciousness as a universal science. What happens here determines in essence what happens in the third column (the column of divine Science understood and acknowledged) in terms of its contribution to the Kingdom of Heaven. If the river Euphrates fails, its practical manifestation also fails. However, the river Euphrates is not a thing of Heaven, it exists on Earth as a gateway to heaven. It is a part of the world of humanity. The definition for Euphrates speaks of divine metaphysics taking the place of physics. The near universal reaction of mankind is that this cannot be done. The reaction is that one would have to be super-human, the very Son of God, as Jesus is regarded. The notion is that one would have to BE IN Heaven before the gateway to reality opens up that enables metaphysics taking the place of physics. The notion is put up that humanity has its limits, its finity, by which it is bound to the physical universe. That notion becomes a blocking factor that essentially closes the gates of Heaven.

Such a notion was vehemently refuted by Christ Jesus. He said to the people in essence, you are human beings, and as such you have the capacity for divine metaphysics establishing the operation of divine Principle in a physical world. Health, perfection, and order, all manifest divine Principle. With that you have the authority to establish the divine reality. That is what healing is. You can do this in spite of your notions of human limits and finity that inspires impotence. Don't let those perceived limits close the door on you, but work you way out of them. You can do this, because it is a natural thing for a human being to do. You don't have to be a saint to establish God's claim, the claim of divine Principle. You may become a saint in the process. Go and do it. And the people really did this at Christ Jesus' bidding. The disciples did it. But not only the disciples did so. We are told that he sent seventy out to do this kind of universal work, and they all came back with rejoicing, proclaiming how well the process works.

The numeral, "seven," in the metaphor literally represents infinity, and the people of society were successful.\*103 Christ Jesus didn't create a mass movement by developing a cadre of saints. He took humanity as it was and opened the gates to a universal movement for which the potential always existed. Nobody came whining to him that divine metaphysics is impossible with the human sense of existence standing in the way. He may have said, never mind the human mortal limited sense, just do the work, and in doing the work universally you'll be working your way out of that human sense to a divine sense of being. The definition of Euphrates as a compound definition (not a dual definition), a definition that puts metaphysics and the



true idea of God profoundly into the human realm, has the potential to furnish the needed platform for universal treatment in the river of divine Science.

Getting back to the third column and its contribution to the Kingdom of Heaven, and the painting, "Treating the Sick," it cannot be assumed therefore that the woman in the rocking chair represents only a select few. She represents humanity, the spiritual idea of God whose native air is Divine Science. She may be presently asleep, but the potential exists for her awakening, and that awakening may well be linked to the compound definition for Euphrates, which is still controversial, to come to full fruition.

The world still says that mankind cannot rely on spiritual qualities. People insist that the Principle of Universal Love is totally impractical in the deeply divided world of today. This is certainly supported by society's limited perception of itself. The perceived limits won't allow us to even think about the Principle of Universal Love. After all, we live in a world of nuclear bombs and greed and fascism, crippled with division and isolation, dominated by insanity and imperial power. The excuse is that we simply don't have what it takes to create a new renaissance, much less the needed Ice Age Renaissance.

This blocking argument may continue until the compound river Euphrates flows in the human world full and free, defining that humanity has what it takes in spite of all that.

The Kingdom of Heaven was evidently not understood by Mary Baker Eddy to be a magical place, or a club of saints, but the native place of mankind where the profound Christ-Science building process is going on, on which the advance of civilization and the future existence of mankind will ultimately depend, building "the Church Universal and Triumphant."\*104

Note: Mary Baker Eddy did not suggest that The First Church of Christ, Scientist, In Boston, Mass., is that Church Universal and Triumphant, but that it "is designed to be built on the Rock, Christ," thus "to reflect to some degree the Church Universal and Triumphant." In other words, until the universal stage is reached in the building process in the Kingdom of Heaven, and divine Science is universally established in the flow of human development, reflected in the needed universal renaissance on earth, there is a lot of Christ-powered building yet required. Mary Baker Eddy's pedagogical structure, which she did not make officially a part of her church, which Christian Science is itself a part of, may be termed a structure of Divine Science, a structure designed for the scientific building process towards mankind's universal renaissance.

Christian Science is not Divine Science. It is a part of it and depends on its functioning, especially on the building process at the level of the Kingdom of Heaven. This building process is supported by the universal Church service, and the Church service in turn is supported by the universal Bible lesson that constitute the sermon. Naturally, the Bible lesson topics are a constituent part of Mary Baker Eddy's pedagogical structure of Divine Science.

The lessons themselves are made up of Biblical texts, and corresponding texts from the various chapters of the textbook of Divine Science, Science and Health with Key to the Scriptures. This textbook is generally referred to as the Christian Science textbook. It is interesting to note that Mary Baker Eddy herself, referred to her textbook as "the Christian Science textbook," but she never did so in the textbook itself. It is evidently designed for a dual function. As a constituent of her universal pedagogical structure it stands as a textbook of Divine Science, while it also serves as a textbook for Christian Science that is itself an element of Divine Science.

Since the textbook is made up of 16 chapters that are elements of the 16 element pedagogical structure, each individual step of the Bible lesson is thereby linked to the foursquare pedagogical structure and to what its elements represent. This process brings the definition for the cardinal points into view in the Bible lessons, and the definitions for the development-flows, or rivers, in which the respective chapter of the text is located. It also brings the Lord's Prayer into this context, together with the respective paintings and verses from Christ and Christmas. (See Appendix F and F1. Also see Appendix A9, which illustrates an individual case.)

The sequence of this integration has been arranged in the order of a continuously progressing development as shown in Appendix A2, figure 4. It is reasonable to assume that these complete structures, provided by Mary Baker Eddy, have been internally arranged by her in perfect order to seamlessly interface with her pedagogical structure as provided. After all, they are by their design an integral part of that pedagogical structure. By bringing these ready-made progressive (building) structures of Divine Science into the universal Bible lesson process, in their perfect design, the lesson become centered on a building process, whereby they become greatly enriched.

Naturally it is also possible to relate the various platform type structures to the foursquare structure, and thereby to the Bible lesson citation. Platform structures, or course, are differently interfaced. They begin with the highest position and progress down to the underlying

strata as shown in Appendix A2, figure 5.

A more detailed view of this process is shown in the Summary Appendix: The Christian Science Platform Group, which draws together with the platform the 16 elements of the Glossary definition for MORTAL MIND (which the platform statements invalidate), and the 16 elements of Mary Baker Eddy's **Church Manual...** (which the platform statements enrich).

Also refer to the Summary Appendix: The Recapitulation Group, which relates to the 24 questions and answers of the textbook chapter, Recapitulation, to the foursquare pedagogical structure. Since the entire chapter is arranged in the order of a platform its relationship to the pedagogical structure must be in a platform type fashion. Here too, we have secondary structures attached to this platform structure. One of these is the structure of the 26 elements of the first part of the definition for the name of ADAM in the Glossary (which the platform structure invalidates). The second associated structure is the 26-element structure of the Bible lesson topics.

Please note that the 26 Bible lesson topics are related to the pedagogical structure in a unique manner. There are 26 of them, one for each week in half a year. This number is fixed by the dimension of the year. The interface between the 26 elements of Adam and the corresponding 26 elements of the lesson topics, to 24 elements of the Recapitulation platform, has been accomplished by Mary Baker Eddy by providing two double questions in the Recapitulation platform (number 20 and 22). This interface makes the adaptation possible. In this manner the Bible lesson topics are not only related to the foursquare matrix, but also the 26 elements of ADAM and to the 24 Recapitulation questions, adding a great depth to the lesson process that is rarely ever explored.

Of course, by providing only a 24-element platform in the chapter Recapitulation, the last row of the pedagogical structure is not covered by this platform. This accords with John's statement in Revelation about the city foursquare, that there is no NIGHT there. Neither do we find NIGHT-and-HELL-related topics among the lesson topics, or among the Recapitulation questions.

In addition to all that, the Glossary of the textbook is similarly related to the foursquare matrix, and thereby to the lesson citations, but with one huge difference. All of the above structures are ready-made structures, perfectly arranged to form a foundation for building on. The same cannot be said about the Glossary structure. Here, nothing is ready-made. The Glossary is of course complete. All the needed building block are there to

create a 144 element structure, but nothing else is given. The building process is left wide open. We have a few high-level metaphors provided in Christ and Christmas that give us the general dimensions, such as the 9x16 dimension defined in the crown in Christ and Christmas (See Appendix G1), and the metaphor in Revelation that speaks of a dimension of 144, but how to get there is left open to be discovered in the building process, based on the discovery of universal principles and scientific and spiritual development in the exploration of Divine Science.

In addition the internal arrangement of the 9-part substructure is metaphorically indicated in the second-last painting in Christ and Christmas (Truth versus Error - element 0003) in the form of a woman standing in middle of two concentric squares. (Please refer to Appendix F1 for the alignment of the scenes in Christ and Christmas, and to the Summary Appendix {Textbook References 4000...0001} for the individual paintings.)

But how to utilize the metaphor is also left wide open to be developed in the building process.

In this manner Mary Baker Eddy provided us with an infinite building process, and I mean infinite for all practical considerations. The mathematically possible combinations of 144 terms standing in positional interrelationship with each other add up to a decimal number that is 250 digits long. That's an infinite dimension for all practical considerations. In other words, there are no limits imposed to the building process. It's all left open to be determined in the process of scientific development. An example of what may unfold in this type of building is found in Appendix S.

In practical terms that sets up an infinite foundation for development in Divine Science that the Bible lessons are a part of. So far this foundation has not even been recognized yet to exits, except by a very few. In other words, the Kingdom of Heaven has a great deal of room left for a lot of building yet to be achieved towards the universal renaissance for all mankind that is hinted at in the painting, "Treating the Sick."

So far, in that scene of the development in consciousness of the Christ-powered structures of Divine Science, almost everyone is asleep. The sick in the bed are asleep in the Adam dream and it countless derivatives that are presently destroying mankind and the world, while the scientific element of mankind is also asleep with its eyes closed and Mary Baker Eddy's pedagogical structure remains a closed book in lap of humanity, even though it is the greatest scientific resource that mankind has for its scientific and spiritual development. In general terms the book has remained

closed already for 100 years.

The metaphor for a scientifically active humanity would be for the woman to be standing erect, having stepped out of the rocking chair, and with her eyes open, and the book having given way to the self-acknowledgement of mankind taken in full, and the giant bed empty and nowhere to be seen. Of course this is precisely the scene that we find at the top level in this column.

When Divine Science comes to life there is no limit in sight to what can be accomplished. Then, even the Ice Age Renaissance will unfold as the most natural response to the coming situation, and it will be accomplished in stride as nothing out of the ordinary, like a 'non-event.'

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## The highest row: The Word.

There is only one dynamic state taller than a renaissance, and that is the sublime renaissance. It corresponds with the concept of DAY that pertains to the highest level of the pedagogical structure, coincident with the concept of HEAVEN.

The concept of DAY is defined the Glossary as, "The irradiance of Life; light, the spiritual idea of Truth and Love." And HEAVEN is defined as, "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

What makes this top row so different is its divine nature that requires a totally different structure to represent it. All the lower three rows are functionally vertical structures. Some represent progressive development, like the building process in the second row in the Kingdom of Heaven, and the upper half of the moral domain on the third row. Another vertical structure represents the dynamics of the collapse or disintegration process in the sub-moral domain and the domain of absolute depravity where physical perception and its emptiness, such as fascism, greed, poverty, violence, etc, have overshadowed divine Truth. On the lower half of the third row we face the sub-moral regression into this Hell and the gradual disintegration of the moral platform in an environment without divine Principle.

This vertical regression creates a hierarchical world of elitism; physical status; arrogance; wealth built on

poverty; fascist power; a HELL that in the fourth row becomes a NIGHT without truth; the collapse of humanity into the sewers of lies, greed, sickness, death, violence, theft, hopelessness, domination, and other hellish depravities.

All of these are vertical structure of progressing and regressing, towards or away, from divine reality. But in the first row we deal with reality. Hierarchical concepts have no place there. In the domain of the absolute, the divine domain of Truth, an entirely different structure unfolds that can only be understood as a horizontal structure where everything real exists side by side in a completely lateral relationship. Nothing is greater and nothing is less. Everything stands side by side with no distance separating anything, including God and man, or be isolating one from the other.

This lateral relationship is described by Mary Baker Eddy in what she called "the scientific translation of immortal Mind." She describes a compound unity in which GOD, MAN, and IDEA are one; GOD defined as "divine synonyms," MAN as "divine image," and IDEA as "divine reflection."

The concept of the zero-distance lateral divine universe has many expressions and manifestations. It supports every renaissance principle, such as the Principle of Universal Love. It supports the realization that God and man are one in being, in a universal oneness that comprises all mankind. In the zero-distance universe of Truth there exists only a single humanity that we all reflect, and one single universal Soul and Spirit that are truly our human soul and spirit. In the zero distance universe where the human and the divine meet, there is no such thing possible as a multiplicity of spirits and souls. The plural concept of soul or spirit becomes as invalid as the plural concept of God. And so does the concept of gender. God the infinite All that combines all 'names' and all qualities, cannot be understood as less than All, nor can man be understood in a lesser sense. Whatever cannot be recognized as true about God, cannot be recognized as true about man. If such a recognition is made, it is made erroneously, no matter how widely it is supported and evident.

Christ Jesus understood this. He said in essence (with the scientific sense added), "the Son (divine Reflection) can do nothing of himself, but what he seeth the Father (divine Principle, divine Idea) do: for whatsoever things he (the one Mind) doeth, these also doeth the Son (divine Reflection) likewise."<sup>105</sup> Mary Baker Eddy stood on the same type of platform. She wrote under subheading "the divine standard of perfection" the "the children of God have but one Mind."<sup>106</sup> Mankind has yet to demonstrate this fact. The 'distance' that separates mankind's experience in

healing from man's divinely natural ability demonstrated so profoundly by Christ Jesus, Mary Baker Eddy, and individually in many cases of similar occurrences, merely illustrates the reluctance of mortal thought to face the Truth and the power of divine Principle. However, having the rule of one Mind established, and the power of divine Principle proven, opens the horizon for the same for all times, the present and the future as illustrated in the past. To the degree that we can reach the standard of one Mind, we can change world, for then the world will feel the 'living' substance of that Mind and its 'forms' become manifest.

Mary Baker Eddy wrote about herself: "After my discovery of Christian Science, I healed consumption in its last stages, a case which the M.D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed. I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a cord. I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk.

"About the year 1869, I was wired to attend the patient of a distinguished M.D., the late Dr. Davis of Manchester, N. H. The patient was pronounced dying of pneumonia, and was breathing at intervals in agony. Her physician, who stood by her bedside, declared that she could not live. On seeing her immediately restored by me without material aid, he asked earnestly if I had a work describing my system of healing. When answered in the negative, he urged me immediately to write a book which should explain to the world my curative system of metaphysics. In the ranks of the M.D.'s are noble men and women, and I love them; but they must refrain from persecuting and misrepresenting a system of medicine which from personal experience I have proved to be more certain and curative in functional and organic diseases than any material method. I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless."\*107

I may stand accused here of speaking uncharitably when speaking of the evils inherent in imperialism, fascism, and terrorism, as these evils reflect themselves uncharitably onto those who embrace them. But am I really speaking uncharitably when I suggest that it is possible for wealth, fame, imperialism, fascism, and so forth, to be healed like any other disease is healed, and for the brotherhood of mankind to become thereby established?

This divine concept of zero distance between God

and man that the pedagogical structure deals with at the top row, is reflected in the first column by the applicable textbook chapter "Christian Science versus Spiritualism." The concept of spiritualism presents a strong denial of the zero-distance lateral divine universe. It conjures up the notion of a universe of a multiplicity of isolated spirits and souls that has a deep-reaching effect on the whole of human existence. In contrast, the applicable painting "Seeking and Finding" illustrates the zero-distance lateral universe. The scene is reminiscent of the little upper room with a small skylight in which Mary Baker Eddy wrote Science and Health with Key to the Scriptures that later became recognized the world over as the Christian Science textbook.

Here the scientist of mankind is not shown sitting in a rocking chair, and is shown with her eyes are open. The Bible before her is also open, which is the historic textbook of the unfolding perception of the zero-distance universe of God and man existing as one in being. Her gaze is fixed on the book. Of course the whole scene is flooded with light emanating from a star in the zero-distance divine universe and is reflected in her.

The zero-distance universe is also represented in the top-level painting in the second column, called, Christian Science Healing, that interfaces the reality of heaven with a sick person on earth. Here the zero-distance universe is projected by the scientist of humanity onto lowest reaches on earth, onto the very sickbed of mankind. The Truth is the Truth in Heaven as it is on Earth. No isolation is possible where Truth does not apply, or distance that would place mankind out of reach from it in concepts of time or space, or whatever.

A personal experience echoes this zero-distance reality, of the healing of morning back-pains that had stubbornly persisted. One morning it was said in a church meeting that Christian Science has never failed. A almost laughed. I was the living proof that it fails more often than not. But then I released that it wasn't Christian Science itself that heals, but divine Principle, the Truth that Christ Jesus had illustrated and demonstrated in healing. I realized that this Truth and divine Principle were forever at hand, now as then, and with equal effectiveness. I realized that the divine Truth, which Christ Jesus had illustrated so powerfully in healing, was still the absolute Truth, even at the very moment of my suffering. I realized that this Truth was also the same divine Truth that Mary Baker Eddy had built her healing works on. I realized at this moment that I had a perfect right to experience its reality in my 'time' since time was not a factor in the universe of divine Truth and divine Principle. I suddenly had to acknowledge that the saying was true that I had heard voiced aloud, that Christian Science had never failed. I could never have

failed, because divine Principle has never failed. With that realization I was healed in that very instant. The pain simply flowed away.

That happened decades ago. The morning pains never returned. Evidently, I had touched the fringes of the zero-distance lateral universe of the divine reality that day without realizing its vast dimension in terms of what it includes.

In the next column of the pedagogical structure, on the top position, the zero-distance divine Universe is reflected in a different, but equally as profound manner. Here, in the painting "Christian Unity" Christ Jesus and the scientific element of mankind acknowledge each other, each in its own way. Here Christ Jesus no longer stands erect as in the scene "Christ Healing." He no longer wears the mantle he wore in the earlier painting. He is now fully acknowledging what he already saw 2000 years ago and had promised would be more fully unfolding, namely mankind's fully self-acknowledged zero-distance relationship in the oneness of God and man. The woman, the divine idea of man being acknowledged in Divine Science, representing mankind, now wears the Christ-robe (clothed with the sun) and fulfills the office of the Christian Science healing practice.

The painting "Christian Unity" is split once again across from top-row position to the bottom-row position in the next column (please see Appendix F1). However, the painting, "Christian Unity" is circular (see Summary Appendix 0010). A circle is a line without beginning and end, meaning that this zero-distance relationship that engenders no distance between God and man, or the Christ and mankind, has always existed without beginning or end. The Christ-robe may have been worn in different ways in different situations, but the lateral zero-distance reality between God and man has never changed. It appears that therefore both scenes are really one and apply in practice to both the top row in conjunction with the textbook chapter, "Christian Science Practice," and the bottom row in conjunction with the textbook chapter, "Teaching Christian Science." Again, with the wrap-around to the lowest level, we have the zero-distance reality projected down to the darkest level on earth. (Please see Appendix F and F1)

There is also still another vital point apparent in the painting "Christian Unity." This point is likewise related to the zero-distance lateral universe of the divine reality. The point is reflected in the scroll that the woman holds. With her right hand she is reaching out for the Christ, and with her left hand she is holding a scroll labeled Christian Science. No one gave her that scroll. No one awarded her the degree that the scroll signifies. That degree has simply been taken. It has been

self-assumed to signify what has been achieved out of the depth of the discovered and demonstrated zero-distance relationship between human scientific consciousness and infinite divine Mind.

Mary Baker Eddy wrote, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science." And she added, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing."\*108

The scroll that the woman holds in the painting, Christian Unity, is mankind's highest public declaration that she achieved a significant step in divine Science, in the unfolding zero-distance unity of man and God. She represents the oneness of human consciousness with infinite Mind. Mary Baker Eddy's discovery of Christian Science illustrates to some degree the 'quantum jumps' in perception that are possible. Of course, in real terms time is not a factor in the divine reality of zero distance.

I set up an experiment many years ago to compare in metaphoric terms the slow accretion of human knowledge in contrast with the time-less zero-distance universe. The comparison was set up in the frame of a novel of a space flight to the nearest solar system.\*109 During the flight the zero-distance universe comes to light in physical terms, unfolding unprecedented freedoms, to be explored in parallel with the conventional flight. While mankind may never have the capacity or the need to move instantly in physical space, no such inherent limits exist to prevent similar movements in the mental space. Mary Baker Eddy's discovery of Christian Science comes close to this kind of mental movement without limits.

The woman in the painting "Christian Unity" is evidently not Mary Baker Eddy specifically, though Mary Baker Eddy pioneered the process. In the 1884 textbook Mary Baker Eddy hints at the metaphor of the woman that pervades the pages of Christ and Christmas. She states in the 1884 textbook under the heading: MAN, that he "The generic term for all that reflects God's image and likeness." Then she adds a metaphor that represents this universal truth. She attached this sentence to the definition of man: "Woman is the highest term for man."

The phrase, the "highest term," evidently represents not a hierarchical concept but defines the absolute, the only real man, the New Man unfolding in divine Science in the zero-distance reality. Thus the metaphor of 'woman' may be deemed to represent the CLEARER concept of man, which also accords with John's metaphor of a "woman clothed with the sun."\*110

Let me present to you in full Mary Baker Eddy's definition of MAN from the 1884 textbook,\*<sup>111</sup> a definition that is totally focused on the zero-distance relationship of man standing side by side with God, representing God in full, that becomes apparent in the painting "Christian Unity." The following is what she wrote in 1884:

"MAN. The infinite idea of infinite Spirit. The spiritual image and likeness of God. The full representation of Mind; hence the idea of Principle, not person. The compound idea of God including all other ideas. The generic term for all that reflects God's image and likeness; woman is the highest term for man. The conscious identity of being as found in science where man is the reflection of God, Mind, and therefore is eternal. Which hath no separate mind from God. That which hath not a single quality underived from Deity. That possesses no life, intelligence, or creative power of their own, but reflects all that belongs to their Maker. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth (Gen. i.26)." What is incapable of sin, sickness, or death, insomuch as it derives its esse from God, and possesses not a single original or underived power; hence cannot depart from holiness. Nor can God from out of Himself, whence man was involved, engender a capacity or freedom to sin. In divine science, God and man are inseparable, as Principle and its idea."

And of the divine concept of, Mind, she writes on the same page (in part.)

"MIND. The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love, -yea, the One God. Not that which is in man, but the divine Principle of him, of which man is the full and perfect expression. Deity which outlines, but is not outlined. That of which there is but One, because there is but one God, and if we claimed none other, sin would be unknown. The only exterminator of error is the great truth that good, God is the only Mind; that His opposite -called evil, devil- is not Mind, is not Truth, but error without Intelligence or Truth. We can have but one Mind if that one is **infinite**. We bury the sense of infinitude, when admitting that good, God, is infinite, but evil has a place in this infinite; for it could have no place, where all space is filled with God, except in Him. We loose the signification of Omnipotence when admitting that God, good, is omnipotent, has all power, yet there is another power named evil..."

What she wrote illustrates the profound, revolutionary perception that invalidates the distance

which has isolated God and man in human thinking for millennia.

The scroll that we see in the painting, "Christian Unity," represents the zero-distance reality understood and acknowledged. It acknowledges the profound zero-distance lateral universe that Christ Jesus had represented as a spiritual pioneer, that Mary Baker Eddy had boldly represented as a pioneer in her own right in modern times, and that mankind necessarily represents since in the absolute sense there exists none other than zero-distance lateral universe. Christ Jesus claimed his place in that zero-distance universe and so did Mary Baker Eddy.

She woman representing the zero-distance divine reality of God and man standing as one in being, stood tall and took the scroll of the corresponding degree. She could not have taken a lesser stand. Mary Baker Eddy opened the gateway for us to do so likewise. She placed a marginal note on her sample application forms for church membership in the Manual of the Mother Church. The note stipulates that the underwriter for the application (the applicant) should select the appropriate application form (one of three) according whether or not the applicant has been taught by someone who has either "passed an examination by the Board of Education" of the church (who has thereby been qualified to teach), or by one who has "taken a degree in the Massachusetts Metaphysical College" in which she had taught and remains the President of in perpetuity. Either criterion applies. But why did she set up the distinction in this particular manner?

She sets up a most interesting distinction here. We know that she chose her words with great care, sometimes pondering for long periods to choose the right term. The distinction that she presents in the application form therefore is not lightly made. But what is she saying with it?

The environment that she established is such that the Board of Education of the church can only award a 'Bachelors' degree (CSB), so that the higher degree (CSD) corresponding to a 'Doctors' degree cannot be awarded by any person, but can only be taken. Isn't that what the woman represents in the painting, "Christian Unity" in metaphor, holding a scroll in her hand of a degree that no one awarded, but which has consciously been taken in the zero-distance lateral universe. The church-membership application is really a question to oneself, of who am I, and in what universe do I live? By whom have I been 'taught?' It is an invitation to come face to face with the zero-distance reality. This invitation involves enormous challenges, both for the individual and the organization.

This consideration now takes us to the final column and its even more profound element in the zero-distance universe, because for this element no painting has been provided by Mary Baker Eddy, or could be provided by anyone, as it represents infinite Mind, defined as "Diety, which outlines but is not outlined."\*<sup>112</sup> Mary Baker Eddy only provided a verse for this topmost position in the last column of the pedagogical structure, the column identified as "divine Science." This final verse stands apart from the verses that she wrote. The final verse is attributed to Christ Jesus (nominally), but it is clearly a transparent verse of infinite Mind speaking:

And he that overcometh, and keepeth my  
works unto the end, to him will I give  
power over the nations:  
And I will give him the MORNING STAR.

Christ Jesus' example of the zero-distance lateral universe of one divine Mind did give him power over the nations. That power remained active across the centuries and continues to be so. It reflects what Mary Baker Eddy defined in the modern Glossary as: "MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined."

The same sense of the zero-distant reality in which God is All and is reflected in all pervades also the last stanza of the Lord's Prayer that pertains to this final element of her pedagogical structure. The stanza reads, "For God is infinite, all-power, all Life, Truth, Love, over all, and all."\*<sup>113</sup> (See Overview Appendix 0001)

Mary Baker Eddy's 'discoveries' and her achievements have been built on the zero-distance platform, and they have unfolded into a sublime renaissance. That renaissance, though barely apparent, has changed the face of mankind for all times to come. The woman who was healed of paralysis on the street of Concord in a single time-less, silent communion of love is one of a multitude of experiences that gave the whole of mankind a new and brighter face. Her revolutionary pedagogical structure for scientific and spiritual development, which all of her scientific achievements became a part of, is likewise an element of that sublime renaissance. In no other epoch in history, as far as can be determined, did the image of man stand as tall and supreme as it did during her epoch, both in concept and in deed.

The needed Ice Age Renaissance that mankind is challenged to create in the near future can only unfold to the required huge dimension that can meet the Ice

Age challenge, both in scope, intensity, and profundity in its uplifting of civilization, when this Renaissance is created as a sublime renaissance built on the foundation of Mary Baker Eddy sublime spiritual and scientific renaissance. Anything less will evidently not be sufficient to power the breakthrough that makes such a Renaissance possible. The sublimity that makes her achievements the opening fanfare for the Sublime Renaissance makes this renaissance not hierarchically superior in nature, but puts it onto the absolute standard. At the level of the absolute 'DAY' there is no hierarchical differentiation possible. Here everything exists laterally, instead of developmentally. Here thought IS expression. Here love IS divine Love, and principle IS divine Principle. Here God unfolds fully as "divine Principle, Life, Truth, Love, Soul, Spirit, Mind," and man as divine image, an image in Mind, the infinite idea manifest in divine reflection, the immediate object of understanding. That's the clearest and only fit foundation for building any renaissance on, and the result is thereby assured to be sublime.

The concept of HEAVEN that stands in unison with the concept of the full DAY, something which the Kingdom of Heaven only hints at, is an entirely New Divine Day that cannot be related to any so-called material reference in which corporeal existence unfolds. It goes beyond even the most daring concepts of today that still challenge even the mind's eye.

For instance, the point has been raised by those who have begun to question the reality of what mankind sees and believes in, by asking: "If a tree falls in the forest, does it make a sound if there is no one there to hear it?"

This kind of questioning involves a faint acknowledgement that there is such a thing as subjective manifestation, but this kind of 'mind' expanded view is still fully material in nature. Of course, the tree makes the same patterns of air pressure fluctuations that the human ear translates into a recognition of sound, which sound recorders can record. The spiritual fact in divine Science is, that the entire material scene is subjective, from the hearing ear to the falling tree. The spiritual fact relates to a universe that is entirely separate from the physical scene itself.

When Christ Jesus walked on the sea, turned water into wine, and fed multitudes in the desert, he operated from a platform that cannot be understood from any platform of material law, or personal mind-force, or physical scientific calculus. He operated from a platform of divine Mind and divine Principle manifesting the divine reality, the one reality. This, reality Christ Jesus acknowledged to be real and applicable. To human sense, he appears to have caused the blind to see, the lepers to be made whole, the lame to walk. The 'Kingdom of

Heaven' is after all the realm of metaphysics taking the place of physics, but the motivating power lies not in this realm. All metaphysics in divine Science is "divine metaphysics" as Mary Baker Eddy referred to the concept of metaphysics almost exclusively. The Kingdom of Heaven involves the burial of material beliefs as a compound process that unfolds only in conjunction with human "submergence in Spirit" by which immortality is brought to light, establishing in thought the true idea of God unfolding in divine Science. The compound definition of BURIAL in the Glossary provides the stage for the Sublime Renaissance of the zero-distance universe, which the full concept of HEAVEN brings to light, to become the reality of our world. Heaven is not a metaphysical realm. It has no relationship to physics. Its reality is Mind, Spirit, divine Principle, divine reflection, divine idea. It is that which cannot be understood in terms of distance, but which is infinite its numerous dimensions.

This reality of a human world without distance is not something that falls easily within reach. It cannot be touched upon while the material aspects of existence are a factor. The spiritual facts are extremely challenging. Human factors may separate the infinite from finity that causes the illusion of distance, whereby the boundless becomes perceived with limitations, but this separation and isolation is only possible in mortal-thought theatre and is not possible in Truth. Mortal errors may project an irreconcilable distance between God and man, but those mortal projects are not elements of Truth, or reality, but mere mythological imaginations.

The absolute is within reach to be demonstrable in its nature and manifestation. Without his absolute perception of reality Christ Jesus would have been impotent in the face death and diseases. The Kingdom of Heaven that Jesus spoke of and demonstrated is not an absolute state, but a scientific concept which is inspired and supported by the realities of HEAVEN that Christ in Divine Science is able to aid humanity to accept.

Mary Baker Eddy draws a direct correlation between the concept 'Kingdom of Heaven' and the human thought processes in 'divine Science,' when she writes, as stated before: "The kingdom of heaven is the reign of divine Science: it is a mental state. Jesus said it is within you, and taught us to pray, 'Thy kingdom come;!'..."<sup>114</sup> The Kingdom of Heaven is therefore not a place but a scientific state of awareness, opening the portal to the Reality of Heaven. The Kingdom of Heaven unfolds in consciousness. Heaven, in contrast, is not a mental state. It is not within anyone. It is the one all-embracing reality that is Truth, etc. Mary Baker Eddy defined HEAVEN in the Glossary, in part as "...the atmosphere of Soul." It stands at a higher level than

human sense, even metaphysics.

The concept of 'Heaven' may well be best understood in relationship to its correlative concept from the Glossary, which is DAY. Mary Baker Eddy defines the term DAY in part, as, "The irradiance of Life; light, the spiritual idea of Truth and Love."

Now all this is drawn into conjunction with the cardinal point of the city foursquare, labeled: "The Word of Life, Truth, and Love." The terms HEAVEN and DAY speak of the absolute DAY and HEAVEN, which can only be discerned in terms of divine synonyms, divine image, divine reflection. The absolute level of reality defines a stage of existence that is not compatible with the slightest notion of corporeal sense. Still, this realm is a vital resource of Truth for our daily work in exploring the spiritual realm and to manifesting the divine reflection on Earth, even in HELL id need be, combating human limitations, finity, division, and isolation. This reaching down is necessary in order that the divine reality may be translated into the human realm to manifest itself in healing.

Of course, there is no pedagogical level possible beyond the absolute. Thus the pedagogical sequence ends. For us, in the human world, however, it just begins. The lateral universe where everything exits side by side without distance involves interesting challenges, because that zero-distance reality applies to all mankind and not only in the domain of Christian Science healing, but also in our capacity to move mentally in all aspects pertaining to uplifting civilization. How often, though, do we say to ourselves: I can't do this? We say this even though Christ Jesus met the challenges instantly with astonishing results.

A long ago when the challenge was still new, I wrote the already mentioned novel that creates a parallel in the physical realm, **Flight Without Limits**. It reflects a legend that is found in the culture of the North American coastal natives, of a magic canoe that could take one wherever on one wanted to be. Can you imagine how this freedom from distance would have upgraded the life in that culture? Just imagine how amazing that freedom would be in space flight! The novel is based on the leading edge perception of theoretical physics, extended a bit further. While we may never have this capacity in the physical world to span the universe in an instance, we seem to have that capacity in the mental realm where the zero-distance universe is already a reality. No inertia stands in the way of that realization, but the old inertia of limiting traditions. With this in mind I proceeded to write another novel to explore the challenges posed by our limiting traditions to interpose finity and isolation into the zero-distance dimension of divine Love. I explored the challenge of the Principle



of Universal Love in our human world as a present reality, especially in the social world that is more deeply divided and isolated by countless conventions than in any other human realm, which stifles almost all movements. That exploratory novel, **The Lodging for the Rose** became a series of nine novels, so deep goes the challenge to reflect the divine Principle of Universal Love in the human world.\*115

The zero-distance environment of divine Love is properly reflected in universal love in human world. It appears we have still a long way to go in the Kingdom of Heaven to come to terms with the necessarily universal nature of divine Love. Most churches of Christ Scientist display prominently the statement: "Divine Love always has met and always will meet every human need."\*116 However, we isolate ourselves from the zero-distance universe of divine Love if we see ourselves as by recipients of the love of Love. The greater demand on us is to actively reflect the love that is Love, to reflect it in all aspects and all conditions, universally. Mary Baker Eddy even points out, "If the Scientist reaches his patient through divine Love, the healing will be accomplished at one visit..."\*117 Evidently, then the healer and the patient find themselves in the zero-distance universe of divine Love, divine Mind, divine Principle. How else could Mary Baker Eddy have healed a paralyzed woman in a moment of looking out from her carriage window driving by?

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## Four divine aspects for the rows.

There remains one more set of four definitions to be considered for the rows. This set of definitions is related to the nature of 'Good.' It was said earlier that important structures for the pedagogical outline are sometimes imbedded within a single Glossary definition. There exists one such structure that is directly related to the nature of the rows. It is found in the Glossary definition for the term GOOD.

Mary Baker Eddy frequently defines God, as, GOOD. She does so in the Glossary, in the definition for the term GOOD, which is defined as, "God; Spirit; omnipotence, omniscience, omnipresence, omni-action." The four "omni" or universal characteristics that are attached to the equation that defines God, or Spirit, as good, can be applied directly to the rows of the matrix.

The end result is such that the term "omnipotence" (of God, Spirit) becomes associated with the cardinal point "the Word of Life, Truth, and Love."

In the same manner, the term "omniscience" (of God, Spirit) becomes associated with "the Christ, the spiritual idea of God."

At the third row, the moral domain, the term "omnipresence" (of God, Spirit) becomes associated with the cardinal point "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history."

Then at the fourth row, the physical domain (the domain of depravity), the term "omni-action" (of God, Spirit) becomes associated with the cardinal point "Christian Science, which today and forever interprets this great example and the great Exemplar."

Notice, how these added concepts bring to the cardinal points a divine 'strength.' Metaphysical healing is now tied to the divine characteristic of "omni-action." The prefix "omni" signifies "All." The divine All-presence, then, becomes a powerful factor for the great decisions that humanity must make on the next level up, the moral level: whether to trust Spirit as a reality, or matter. The divine characteristic of "All-science," becomes a characteristic of the Christ on the next higher level, the second level. "All-potency," of course, is the characteristic of the absolute on the first level. (Please see Appendix B)

It is extremely useful to look at metaphysical healing as the 'interpretation' of divine "All-action." This sets metaphysics apart from human mind action. It is also useful to look at human existence in terms of the divine "All-presence," the manifestation of at-one-ment, of a gentle divine omnipresence manifesting itself in caring, joy, love, endurance, etc.. Jesus said, "I can of my own self do nothing..."\*118 And higher up, in the arena of the Christ in divine Science, we find the "omniscience" of the God, good, manifest as the never-yielding impetus of All-Science supporting human understanding and acknowledgement in the Kingdom of Heaven. Real power, however, exists only in the arena of absolute Spirit. There is no power in science itself, or in metaphysics, or in morality. Whatever good is accomplished in any of these domains merely reflects the omnipotence of the absolute Principle, God, divine Truth, Life, and Love.

A similar set of extended descriptors is imbedded in the textbook, in Mary Baker Eddy's "Translation of immortal Mind," and her "Translation of mortal mind."\*119 Please refer to Appendix E.

Here, the lowest level is defined as "physical." Its essential aspect is defined as "depravity." On this level, we deal with "unreality," defined as passions, fear, pride, envy, deceit, hatred, revenge, disease, death, etc. Naturally, all this applies to the domain of Christian Science, which deals with human errors and shifts the focus of thought from unreality to the divine "omniscience," recognized as good.

The next level in the translation of mortal mind is defined as "moral" is defined as "evil beliefs disappearing." Here we deal with "transitional qualities." The transitional qualities lead us Spirit-ward, to the Christ. These qualities are identified as humanity, honesty, affection, compassion, etc. They pertain to the domain of Christianity, of course. Here, we come face to face with the "omnipresence" of God, Spirit, and begin to experience it. Here the gentle omnipresence of divine Spirit here should be sufficient to break the seeming power of sickness and death and put us a step forward to Christian Science healing.

The next level in the translation of mortal mind is defined as "spiritual." Its aspect is "understanding." Here, in the Kingdom of Heaven we deal with "reality," which comes to light scientifically as wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. All this pertains to the domain of the Christ, the spiritual idea of God. At this highest human domain we come face to face with the reflected "omniscience" of God, Spirit, the face of the Christ. Here the translation of mortal mind ends, or as Mary Baker Eddy put it, "mortal mind disappears, and man as God's image appears."<sup>120</sup>

At the highest level we deal with the 'translation' (or manifestation) of immortal Mind deal. We don't with anything that is progressive at this level. The absolute IS infinity. It represents reality! It represents All. Heaven is reality! Everything IS standing laterally (side by side) without distance, at this level. The concept that is brought to the scene here is the three part union of "God / Man / Idea." Here we have the absolute God recognized by the divine synonyms (divine Principle, Life, Truth, Love, Soul, Spirit, Mind) and as "divine image" and "divine reflection."<sup>121</sup>

The translation of immortal Mind may be defined as the process of 'being.' In absolute terms, nothing exists, except reality. Here, we stand in the 'presence' of "omnipotence" and recognize God as absolute and infinite, and ourselves as we forever are as divine image existing side by side with God at the same level. The concepts of divine image and reflection are, evidently, closely linked to omnipotence.

Our metaphysical work must be focused on the divine operation of immortal Mind and divine Spirit in

all four domains manifest as (divine) good. Not a single one of these domains will ever be outgrown or irrelevant, except the lowest domain represented by the fourth row, because as John the Revelator pointed out, ultimately, there shall be no night there, which the fourth row signifies.<sup>122</sup> The structure for the Key of David, Mary Baker Eddy pedagogical structure, which draws the four domains into context, highlights their relevancy to human existence.

Please see Appendix B for a summary of the various aspects related to the horizontal domains or rows of the pedagogical matrix for the Key of David.

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## Practicality.

Since all that was created by Mary Baker Eddy was created for a distinct purpose, the time has come to contemplate what the association of the various definitions for the rows indicate in practical terms. After all, the proof of the pudding is in the eating, is it not? If it were not so, one may wonder whether the process of making all these distinctions and connections has any real utility.

If Mary Baker Eddy's pedagogical structure was built as but a game, or as a mere religious exercise, one wouldn't be looking for any immediate results. At the very most, one might regard the spiritualizing of thought as an exercise of adding some kind of spiritual currency to an account to be collected after death. Metaphysics, however, is not a far off thing. Nor is death a part of the reality of man's being. Metaphysics reflects the divine reality now. It is an immediate thing. In divine Science death is not a factor of Truth, but of an illusion that we can deal with in divine metaphysics. Death is unknown in the zero-distance domain of Truth where man can never be isolated from God, infinite Mind. Death is recognized in Science as an illusion in concept. It is an illusion that has no power to harm man, nor has death the power to advance man into to any form of wider perception and harmony as some people perceive "life after death." The reality of "life after death" (living without the death-illusion) unfolds at the Christ level, and whatever unfolds there can be demonstrated in the human realm in the process of Christian Science healing. The real advance that mankind's seeks is not a function of death, but a function of divine Science in life, manifesting the boundless dimension of Life and infinite divine Spirit. This death-free, real dimension, is

attainable here and now.

Seeing that Mary Baker Eddy has furnished such a detailed pedagogical outline for the structure for the Key of David, so that literally all her works are built into it and become a part of it, one can be certain that this profound scientific foundation has not been provided for academic reasons or for religious elation. Mary Baker Eddy was a down to earth practical woman. To her, the pursuit of Science is inherently for practical aims. The vast body of evidence of healing that was brought about by herself and by those who had studied her work, is testimony to the fact.

Since this healing work is accomplished from a standpoint of Science, it is absolutely necessary to draw clear distinctions between the various phenomena that touch our lives in order that we may gain control over our experiences. We need to gain a clear comprehension of what is taking place in our existence, and this without guessing and without uncertainty as to our standpoints. All this is needed if we wish to exercise dominion. Jesus said: "Ye shall know the truth, and the truth shall make you free."<sup>123</sup> That's a clear expression of scientifically understood divine dominion. He didn't say anything about guessing. This 'knowing,' however, had evidently a deeper significance than today's perception of the concept of hypothetical knowing that has come to mean nothing more than filing away recognized facts into memory.

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## Creative discoveries.

"Knowing the truth" implies creative discoveries drawn from the operating forces that shape every aspect of our being. Knowing the truth in the unfolding of divine Science involves not an accumulation of facts, but is manifest as divine metaphysics in operation. Man reflects the creative divine Principle by spiritual discoveries through which scientific thought creates models of reality that approximate absolute reality. "Knowing the truth" is never static, but dynamic. Here, facts are reflected in ideas coming to light with their divine substance, the substance of light unfolding in human consciousness out of which freedoms are born.

If one understands what precisely it is that one needs to attain, and understands the lawful processes required to bring it about, the corresponding results are certain to follow. The same applies to metaphysical healing. Let me illustrate this point with an example, or shall I say a thought-model. Every scientific discovery

is creative, for it creates in consciousness ever-clearer models of reality, or perceptions of the divine manifest. In the case at hand, our discoveries shall be related to the nature of the rows.

Suppose a cancer patient asks for Christian Science treatment. How would one address the issue? What model would we create in thought with which to achieve the required process of healing?

The distinction between the various layers, or rows of the matrix, becomes of great importance in this situation. There is a question to be answered about what is specifically required to meet the need of the patient, and where the resources are to be found for it. The question must also be asked as to what types of resources are available to man, and which resources are not appropriate for the situation, even dangerous. The following illustration should make this point.

A short time before passing from earth, Mary Baker Eddy made a statement to her secretary and instructed that it be written down, to be published. The statement consisted of four words: "God is my life!" Now, let me ask: Would it be correct metaphysical treatment to have a cancer patient focus his thoughts on this simple, but profound statement? Would it be correct for the situation to fill the patient's thoughts with this absolute fact that Mary Baker Eddy has requested to be written down as her final statement: "God is my life?"

I am asking this not as a trick question. It should not be answered lightly. The statement is correct, metaphysically, is it not? The statement may well have been the last statement of revelation that Mary Baker Eddy had uttered on this planet, at the end of an outstanding career as one of the world's great scientists. It may have been the crowning statement of her life; the final conclusion after over forty years of unparalleled achievement. Would it be scientifically correct, however, to apply this advanced statement as the mental argument in treating the case of a cancer?

In my estimation, the answer must be a resounding, NO!

Why would I say such a thing, seeing that I admit that the statement is technically correct to the minutest detail? The answer is that while the statement is undoubtedly correct, it is not designed for the situation. It is inappropriate, even counter-productive, to treating the patient bogged down with cancer.

Christ Jesus made a similar statement once; "Destroy this temple," he said to the Jews, "and in three days I will raise it up."<sup>124</sup> We all know that Jesus was able to prove what he said. The problem is that the

process of proving this statement also ended his career. The mental practitioner, who would instruct a cancer patient to think in terms of "God is my life," would not address the patient's need for restoring the harmonious functioning of the corporeal concept or body, which the patient desires to have healed. The mental argument, God is my life, pertains to an entirely different transition between rows than the one that pertains to the process of metaphysical treatment which addresses simply an error in perception about man's existence.

Christian Science treatment is not designed to shut down a man's temple or body on the premise that Life, in its absolute form, includes not a vestige of the dream of material or corporeal existence. The transition from the corporeal sense of existence to the purity of man's infinite immortal existence on the absolute plain of divine Spirit is the function of spiritual growth and not the function Christian Science treatment. Christian Science treatment furnishes a transition from the level of Night and Hell, to the adjacent level of Christianity represented by the terms Earth and Evening.

The final transition that Mary Baker Eddy was dealing with on this planet is characterized by her recognition in the absolute sense, that, "God is my Life." It represents a final stage, a transition from the level of the Christ, identified as "Kingdom of Heaven" or "Morning," to the next higher level, that of the absolute Word of Life, Truth, and Love; the level that is identified as: "Heaven" or "Day." Mary Baker Eddy had evidently chosen this transition after all the work that could have been done in her time, had been done. She had drawn from the reality of HEAVEN on countless occasions and was evidently quite familiar with the absolute, but she also maintained a sense of 'temple' or body, a material superstructure that was useful to her and to the goals she had recognized and set for herself.

The last transition forward was a natural step that she finally made when the temple was found empty of things to treasure, and its usefulness had veined, was a natural step. This, however, is not an arena that the mental healer has any moral right to address himself to. If the mental practitioner were to encourage such a transition, the mental action would amount to an invasion of consciousness. At this final transition man must be alone with God - moving in the path established not by men, but by the wisdom of God that is ours by reflection.

Metaphysical treatment of human problems, such as sickness, etc, is a moral process that focuses on the specific errors involved, - errors in belief that happen to manifest themselves in sickness, sin, and death. The treatment must be designed specifically for correcting the specific errors involved that cause sickness to appear,

and to replace these specific errors with the specific truths designed for the task of furnishing the needed transition out of the 'HELL' that the patient has slipped into. Thus, the patient is restored back to the adjacent level, labeled Christianity. The task of Christian Science treatment is to restore the patient back to the level of Christianity where the individual is responsible for his own experience in life, and for taking the scientific steps that take one higher towards the light of the Christ, the domain defined as Kingdom of Heaven, and Heaven itself.

The mental focus of Mary Baker Eddy's statement, "God is my life" would not address the patient's need for recovery at all. It would instead argue for severing the patient's ties to earth. It is a dangerous and counter-productive argument in this case, for the patient may well be tempted to latch on to this notion with the erroneous hope that death might furnish a transition to a higher plane of existence. Such a hoped for transition, of course, is absolutely unscientific. This kind of treatment would amount to nothing less than criminal quackery opening the door to suicide. This focus is not one that the mental healer is morally allowed to impose, it would violate a person's right to self-determination according to the individual's own perception in divine Science.

This is certainly not how Christ Jesus approached the cross. Not even the Master stepped up to the challenge in one giant leap. His final steps were supported by the culmination of many advancing footsteps that placed him firmly on the platform on which he could demonstrate as profoundly as he did, man's immortality. And even then, he hesitated, awaiting the final confirmation of infinite wisdom in the Garden of Gethsemane. The final transition itself, once the process was set in motion, was powered by the divine sense of man's immortality in full acknowledgement of all that had previously been attained and proven in so many progressive demonstrations of the truth of being. He ventured into this final task of his career, not as a means to bypass having to deal with the errors of the human scene. He had dealt with that scene fully, including rejection, desertion, hate, and indignation. He had become accustomed to operate from a level far above the stage of human limitation and finity. Thus, step by step, he had reached above mortality many times before and in many ways. Eventually the time had come to embrace immortality exclusively. This step really wasn't avoidable in the sequence of progression in which mortal mind disappears and the reality of man's being appears.

According to mortal sense, he dealt with immortality in its most immediate form at this final stage, demonstrating the incorporeal, immortal reality

of being. In real terms, he merely shut down what was no longer needed or relevant, and he did so to whatever degree this was appropriate for the occasion.

For this kind of transition, a cancer patient is evidently not ready. Nor would he be interested in pursuing such a goal. No patient would want this type of transition, unless the patient is suicidal.

The mental practitioner has a unique duty to focus on the resources of heaven, but only in order to correctly judge the human scene and treat it with the truth. This means bringing to the scene a certain sense of ever-present good, and with it a deep seated recognition that God is Love, and that "divine Love always has met, and ever will meet, every human need."<sup>125</sup> Mary Baker Eddy states: "The way to extract error from mortal mind is to pour in truth through flood-tides of Love."<sup>126</sup>

The unscientifically applied argument that places everything into the court of God, and none in the human arena where our lives unfold, not only violates the patient's right to self-determination, but also ignores the most essential feature that Christian Science brings to light about God, that God is Love; that divine Love supports the struggling heart at every stage of its unfolding heaven-ward. The unscientific prayer that places all value in God and ignores the human need, argues for suicide. It argues for ending human existence while the patient is looking for healing. Healing is necessary in order that the patient may experience the divine atmosphere of harmony and completeness "on earth, as it is in heaven."<sup>127</sup> Divine metaphysics, and there really isn't any other, is a spiritual phenomenon of divine Love supplying the human need. It is the natural manifestation of divine Love coming to light in consciousness. Divine metaphysics rests on the divine Principle of universal Love.

The correct argument for the patient's situation would be to affirm: God is the strength of my life and the order of my being; and the harmony of all its functions; the purity of Life reflected in well being! Armed with these arguments, the patient is likely to open his 'eyes' towards man's spiritual resources that he so desperately needs to accept for himself in order to win his struggle against the mortal mind mythologies of disease and death.

The wording that set the two types of arguments apart may be similar, but the procedure that each evokes is worlds apart from the other. The argument, "God is my life," was correct for Mary Baker Eddy at the final stage of human accomplishments. She had demonstrated man's immortality before. She had turned the last page. With all her tasks faithfully performed, she evidently recognized that her next steps would inevitably take

her to a stage that corresponded with continued spiritual unfolding. Having scientifically untied the last thread of belief that fixes the human gaze onto material or corporeal existence, she requested that her recognition be written into record. She was ready to continue her creative discoveries above the level of divine Science on the higher platform of infinite Spirit as required by the nature of infinite spiritual unfolding. Her statement was like a public announcement that she was near to stepping more fully and finally into that light that she had recognized as the forever reality of all being, which would take her beyond what the mortal senses can behold. After that final transition from MORNING or KINGDOM OF HEAVEN, to HEAVEN or DAY, the material senses had lost their utility. The last material vestige was put aside.

Christian Science treatment cannot replace the process of individual spiritual growth, which unfolds spiritual understanding and opens the door of consciousness to the absolute. It is the domain of Christ-Science to furnish that progression, unfolding in divine Science the gateway to the specific divine resources that are applied in Christian Science healing. Christian Science treatment is specific. It is designed to interface with humanity and to give to Christianity its divine character unspoiled by immorality, disease and death. Christian Science is a scientific tool for solving specific problems related to human existence.

The historic Jesus was human. He dealt with his fellow men on a human level though reflecting the resources of heaven onto the human scene. His mission was twofold. In as much as he healed the sick with truth, scientifically and metaphysically, he was an accomplished Christian Scientist. He was also an accomplished illustrator of the unfolding dimension of divine Science. His parables and judgements are well known. They are expositions of divine Science. No facet of his work, however, was ever intended to push men into heaven, or to provide specific treatment to that effect.

Working in divine Science, the Master's work was intended for a different type of transition between the rows of the matrix, than that which Christian Science healing is intended for. In fact, the transition caused by divine Science has nothing to do with metaphysical healing. He was promoting, and urging, the transition of mortal mind from the level "Evening" or "Earth," to next higher level of "Morning" or "Kingdom of Heaven" in individual self-unfolding of the reality of man's being.

While it cannot be the purpose of metaphysical treatment to achieve this type of transition and would involve a mental invasion, the divine Science transition is a totally valid one to be made by an individual's own

initiative, and Christ Jesus, by way of illustrations, healing examples, and parables, provided the incentives for that initiative.

Here comes a difficult question. What is Christian Science healing ultimately intended for? Is it intended for the indoctrination of a student with scientific metaphysics, or is it intended to focus on the divine dynamics of healing? All formal teaching in Christian Science is based primarily on one source only, the platform structure contained in the textbook chapter Recapitulation. The chapter contains her classroom manual, which she used in her classroom sessions of teaching her science of the divine Principle of scientific mental healing. That was the entire focus of her teaching. The Christian Science Platform was later added to the curriculum for the "normal" class that involves teaching the teachers. And it too, is focused on healing, although on a more universal level as the entire church structure becomes drawn into this platform for healing. But nowhere is any provision made for indoctrination, even for the Board of Lectureship. That board is structurally associated with the fourth row, the domain of Christian Science healing.

It appears that the process of teaching Christian Science is designed to develop the 'technology' of healing. It is designed to explore the dynamics of the process of healing. And even that is specific. A class-taught student is one who has been taught the mechanics of Christian Science healing. During Mary Baker Eddy's teaching sessions she focused on those practical specifics. It is reported that she would send her students out, as a part of her class, to go into the community and heal someone. Apparently they all did.

There is nothing, however, provided for by Mary Baker Eddy in terms of formalized 'training' that could be termed "teaching divine Science." The teaching, here, flows from divine Mind, from Christ inspired scientific discovery. The only formal institution that exists for that purpose is her all-encompassing pedagogical structure. Nobody can really teach that. One can explore what she has outlined for it and work with it as a platform for individual scientific discovery. One can utilize some of the specific structures that she has placed into it, such as the Bible Lesson-Sermons that the Church of Christ Scientist, as an institution, is founded on.

While the Bible Lesson-Sermon is itself a part of Mary Baker Eddy's pedagogical structure for scientific and spiritual development, and incorporates aspects of the development process in divine Science, only the pedagogical platform that incorporates all aspects, may be termed Divine Science. Mary Baker Eddy pointed out, "The leaven which a woman took and hid in three measures of meal, is Divine Science, the Comforter; the

Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting our error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit."\* 128

Mary Baker Eddy appears to suggest in this context that three measures of meal may be likened to the three domains of mortal mind, of the mortal sense of life, substance, and intelligence" and the all-encumbering human atmosphere of limitation and finity that really has no legitimacy at all. No one can be 'taught' to step out that. Against this human mortal sense stands only the leaven of the all-encompassing divine Spirit as the Comforter. Mary Baker Eddy repeated, "This Comforter I understand to be Divine Science."\* 129

Advancement in divine Science has to be made by each person individually, and acknowledged when made. No one can be authorized to teach Divine Science or issue certificates. Mary Baker Eddy herself couldn't teach it. She could only outline the pedagogical structure for Divine Science. The rest has to unfold in the process of mankind's awakening in self-discovery. We can share what comes to light in the process, but the resulting unfolding can never be understood as an absolute. What is shared in this book is nothing more than a communication of what came to light in the process of discovering what she has outlined. It involves no teaching. It focuses on what has been provided by Mary Baker Eddy in a communication of its discovered functionally. However, this communication is not for teaching. It unfolds laterally.

Mary Baker Eddy evidently provided for this lateral sharing with the Journal that is (symbolically) published by a Publishing 'Society.' In the mapping of the 16 elements of the Church Manual to her foursquare pedagogical structure the Christian Science Publishing Society unfolds in the moral domain, the domain of Christianity. It facilitates the gateway Christ-Science, but does not lead it. It acknowledges divine Principle, but does not impose it. It unfolds in conjunction with the textbook chapter "Science of Being." (Please see Appendix F and F2) It opens the horizon to what is unfolding on the level above. In fact, the Manual element "Reading Rooms" immediately above at the level of the Christ in the Kingdom of Heaven.

The transition which leads into Christ-Science or divine Science (from the "moral" to the "spiritual" domain) can be promoted with illustrations and demonstrations, which may awaken thought to the natural domain of the Christ consciousness within, which in turn furnishes the transition. This is what Jesus' parables focused on. Christ Jesus spoke about the

"Kingdom of Heaven," a realm of mental concepts based on scientific concepts, thereby illustrating divine Principle. He promised that those who would familiarize themselves with the spiritual realm would find it possible to repeat the works, which he did. (Which would bring Heaven to Earth.) And so it was. Many returned to the Master with amazement: "Lord, even the devils are subject unto us through thy name," they declared.\*<sup>130</sup> "And greater works than these ye shall do," was his answer.

The phrase, Kingdom of Heaven, can be interpreted as: spiritually scientific consciousness. Mary Baker Eddy defines the phrase "Kingdom of Heaven" as:

- 
- .1. The reign of harmony in divine Science;**
  - .2. the realm of unerring, eternal, and omnipotent Mind;**
  - .3. the atmosphere of Spirit where Soul is supreme.**

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The correlative term, Morning, she defines as:

- 
- .1. Light;**
  - .2. symbol of Truth;**
  - .3. revelation and progress.**

---

All of these, Jesus represented in his life and presented to his students in his teachings which he illustrated in parables in numerous ways, illustrating divine Science.

When one considers what has come to light, up to this point about Mary Baker Eddy's pedagogical structure for the Key of David, it appears that transitions are possible only between adjacent rows of the matrix. Thus, four types of transitions are possible between the four rows of the matrix. Each involves a totally different process, and fulfills a distinct purpose. The distinctions arise from different human needs, and the differences in process correspond to different mental shifts unfolding in consciousness. It is important, therefore, to understand what precisely one aims to accomplish, and

what the specific requirements are for the processes that need to be enacted. Of course, one can expect to see vast variations within the various processes.

For instance, in a case of Christian Science treatment the patient may be ourselves and the human need may be something other than bodily healing, - after all, the Master turned water into wine; fed thousands in the wilderness with but a few loaves and fishes; walked on the water; stilled the storm at sea; produced tax money from a fish's mouth; raised the dead. While Christian Science treatment is not focused on material manifestation, for the manifestation of Spirit can not have a material focus, we can expect its reflection in ordered lives, improved morals, better health, harmonious associations, sufficiency in supply for the human need. The list can be as long as you like it to be. Infinite Spirit and its infinite manifestation cannot be understood aright in terms of limitations. However, regardless of the boundless ways in which infinite Spirit can become manifest in human affairs, the basic rules for Christian Science treatment remain the same.

When Christ Jesus healed the sick, cleansed the lepers, and raised the dead, he consistently pulled his patients out of some form of HELL that they had slipped into. The Master's healing work was specific. In contrast, his scientific objective was quite different, by which he brought others onto the Christ platform of spiritual consciousness. His divine Science focus was on the universal process of divine Truth, Life, and Love that apply universally. It appears to have been designed to break the chains of linearity in thinking so that the people could handle the healing process themselves.

By this divine science focus he had pioneered to footsteps that open door to the Kingdom of Heaven. We can certainly attain the same level also, just as the seventy did whom Christ Jesus has sent abroad to heal. The Bible presents us many examples that show that Jesus had been able to provide the impetus for the transition from "Earth" to "Kingdom of Heaven" on a rather broad, essentially universal scale. We are told in Scriptures that at one point he send seventy people abroad into the nearby villages and towns to heal the sick. We are told they were successful. Why then should not we have the same rate of success? In metaphoric terms, seven is the numeral of infinity. The practice of applying the metaphor tenfold leaves little room for doubt as to where he was pointing. Of course, the universal sense includes us all, as the divine includes us all. Love can only be properly understood in the universal sense, reflecting as the divine Principle of universal divine Love. The divine attributes of Life, Truth, Love, Mind, Spirit, Soul, and Principle need to be understood in the universal sense, to be understood at all.

The transition from "Earth" to "Kingdom of Heaven," that Christ Jesus had set in motion with his illustrations and demands for universal action, required always the same type of process. In the religious sense, in which Jesus is beheld, he is called a teacher. In the divine Science sense, teaching is impossible, as divine Mind alone imparts the divine Idea, and does so universally. No one can instill in the mind of another what in reality does not already exist. One can only awake the spiritual sense of existence that is already there and exists universally, and cause the recognition of the Christ to fill consciousness.

The Master utilized this method in many ways. For instance, when he demanded the seventy to go into the towns and cities to heal their sick, the demand was coupled with an unmistakable measure of authority. He gave to the seventy "authority" to speak in "his" name. Nowhere is it written that he took all seventy aside for a couple of days for a crash course in divine metaphysics. The people, through Christ Jesus' examples, understood the zero-distance environment of God and man existing without isolation of any form universally. The combination of demand for action and the authority to do the work was evidently sufficient to break the linear thought processes of the times, and to highlight the available Christ processes within individual consciousness. And we are told that the seventy were successful. We have no record in Scriptures that they failed to do what was requested of them, or that they had a hard time with it. To the contrary, they came back with rejoicing. Likewise did the students that Mary Baker Eddy sent out to heal during her classroom sessions.

Today, we seem to be too unwilling to be moved by the same motivation, except in extreme situations, which furnish their own strong motivation. In times of crisis, the Christ within, suddenly is drawn into focus and healing results. The disciples, too, who had been with the Master for some months, digesting mentally all that they had seen and heard, were able to step forward and heal the sick. They were able to do this even without the Master's direct authorization, based simply on what they had seen before. Although there are no cases reported in detail, of the disciple's healing work, there are references to such occurrences found in at least three gospels. It is said in the Gospels that in some cases the disciples were unable to achieve the desired result. These exceptional cases were then brought before Jesus. In one instance the disciple's failure earned them the Master's rather pointed rebuke: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?"<sup>131</sup> Then the Master took on the case himself and healing resulted immediately. In some cases the Master would also explain why the disciples had failed, such as saying: "This

kind goeth not out but by prayer and fasting."<sup>132</sup>

To be able to clearly delineate between the rows of the Key of David is a vital asset for anyone involved in divine metaphysics. It enables the practitioner to select the correct process for the desired result, and if the process indicated is divine metaphysical treatment, it enables the practitioner to select the correct arguments that correspond to the patient's specific needs, corresponding to the specific transition that is required.

While the layout of the rows indicate that transitions occur only between adjacent rows, this does not preclude that several transitions sometimes occur simultaneously. Many times it is reported in testimonies of healing that significant moral advances resulted as a side effect of pursuing metaphysical healing. One such case was that of a railroad man who had been a heavy smoker, drinker and gambler, and an unreliable worker on top of that. One day, his wife had severely injured her kneecap. The physicians couldn't help. She began to cry. That's when he remembered that five years before his mother had given him a copy of the Christian Science textbook. He told his wife he would read her the textbook. He loved reading. He prepared himself a highball, took the book out of its wrapper and told his wife to get as comfortable as she could. He was doing this for her benefit and hers alone, as he didn't need this sort of thing.

Much later, he heard some water dripping. The ice that had been piled high had melted into the drink and overflowed the class, and had soaked his cigarettes. He cleaned up the mess. That was the last highball he had ever prepared for himself. His wife was healed later with the help of a Christian Science practitioner. She was able to walk again on the third day. This also marked the end of his smoking and gambling habit. His job performance increased. Instead of loosing his job, he became promoted all the way up the ladder, from dining car waiter to System Supervisor.<sup>133</sup> The point is, that the very first development that took place in that whole unfolding was a deep reaching moral renewal that wasn't even aimed at, but which became the basis for all further progress. Whoever would run an Olympic race must obviously first learn to walk. In some cases, the walking and running occurred close together.

However, there is still one more transition possible between the rows of the matrix that has not yet been discussed. This is the transition that connects the uppermost row of the matrix down to the lowest row, - that connects Heaven with Christian Science. This transition is of vital importance to divine metaphysical healing. It is a reaching down transition. Also it brings at last the momentous statement by Mary Baker Eddy - "God is my Life" - into the human equation for divine



metaphysical healing in a context by which it can be legitimately employed.

This transition that presents itself naturally seems to violate all the perceived rule for transitions: such as that transitions are possible only between adjacent rows. In a linear sense, this transition from the level of Heaven to the level of Christian Science is indeed impossible as it would jump across two stages. However, the transition is possible in reality. It appears impossible only in the linear sense of looking at reality. Reality, however, is understood in Science as spiritual and infinite. Linear perceptions, therefore, do not apply at the higher strata of the absolute in which the concept of a beginning and ending makes no sense. Heaven is not an ending-concept in the scientific sense, but a universal concept of infinite being. Heaven ends nothing. It wraps itself around to the lowest reaches of mankind's Hell. There is no absolute beginning, and no absolute ending. There is only one universal state that defines the reality of our being. In Christian Science this state is shining through. It is the light of Heaven illumining and invalidating the sewers of Hell.

The profound universal wraparound appears to be well understood in advanced theoretical physics. In a conversation, while talking about the unfolding of the universe, surfaced the question of whether the Big-Bang theory is credible, according to which the universe began some fifteen billion years ago in a giant nuclear explosion. The theory is based on physical measurements of the still ongoing expansion of the universe. "But what existed before the Big Bang," I probed. A friend suggested that the question is invalid as it is based on invalid factors, such as linear time between a beginning and end, rather than a curved time line like a circle that has no beginning or end, which simply is. Mortal sense is bend on limits and cannot comprehend reality outside the sphere of limits in terms of timeless universal, creative principle.

In the spiritual sense the Big Bang is still in progress, unfolding a universe of Principle, order, power, and light. We are a part of its unfolding right now. It corresponds with an expansion that had no beginning. David Bohm, Professor of Theoretical Physics, suggests that infinite space exists as a vast background of latent energy so that the physical universe unfolds as but ripples on that background of latent energy, which somehow reflects a higher order or perceptual shift away from that old high school taught linear time/space geometry, to a none-linear geometry that represents all 'times' at once in an all inclusive relevancy.

The comparison sheds some light onto the nature of the pedagogical matrix that is designed to represent infinite reality. At the very point where in the linear

sense the matrix would end at the upper and lower rows, representing limits, a continuity exists beyond what the eye can behold. In a nonlinear sense, without beginning or end, the matrix can be perceived as wrapping around from top to bottom, defining not limits but endless unfolding in which Christian Science is a key-constituent part. In this wrap around of the matrix, the rational foundation is established that defines man as the living image of God. This image is not a material image, but a spiritual image that may be perceived to some degree, materially, when so-called matter is transformed intelligently to conform to the patterns of Truth held in infinite Mind. In this endless transition, Heaven becomes a resource for solving physical problems, be they physical health, or physical infrastructures that are needed to promote and strengthen human civilization. The divine resource always appears relevant, due to the revealed status of man as divine image. It is the recognition of this resource that causes humanity to reach upwards into the mental realm and open the gateway to scientific enquiry and creative discoveries by which all physical problems are solved. That's why the name of the game is divine metaphysical healing.

The transition between the row labeled Heaven, and the row labeled Christian Science, is a supportive one. In the scientific search for Truth, the advanced thought reaches heavenward, towards the absolute and infinite, and projects its Day-light down to the Earth. It represents the movements of mind that take us far beyond the experiences of the moment, into a realm that the physical eye can not see, where the mind's eye begins to discern spiritual ideas that have the potential to uplift the whole human scene and create the higher experiences that intelligent means enable us to attain.

In this upward-reaching transition of human scientific thought, reaching for the absolute in divine Science, the scientific thought finds the divine authority for metaphysical healing. Here, Mary Baker Eddy's statement "God is my Life" is significant as a statement of authority, projecting an authority for healing that brings into focus all the mental resources of man.

The healing that Mary Baker Eddy may have sought when she uttered these words may have been connected with a perceived need to deal with the last vestige of corporeality or corporeal existence. The clear scientific understanding of, "God is my life," is an authoritative concept that opens the resources of heaven to man at every stage of the human journey. In its absolute scientific sense it applies to the cancer patient as an underpinning of absolute Truth that gets the mental ball rolling into the right direction. It brings to the forefront in thought the fundamental nature of divine reality, manifested as divine image and divine idea born out in man and the universe. It brings to light, man, as the living

image of God, complete and eternal, the image of Mind,  
Spirit, Love, Life, Principle, Soul, and Truth.

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## Chapter 8 - Development in the columns

Something quite different comes to light in respect to the columns of the structure for the Key of David. As mentioned earlier, a matrix can be perceived, both in terms of horizontal rows in which the elements share a common characteristic, and in terms of vertical columns in which the elements relate to a common specific development.

The development in the columns reflects the general transitions between the rows that the individual elements pertain to, but in terms of the columns the process is focused on a specific theme. The 'flow' of the development within a column proceeds develops the specific theme through the entire column, drawing together all levels of the matrix in reference to that theme or direction that the column represents.

The fundamental aspects of the columns were indicated earlier, as outlined by Mary Baker Eddy in her description of the city foursquare.\*<sup>134</sup> They were indicated as sides and defined as:

(1) **The Word**; (2) **Christ**; (3) **Christianity**; and (3) **divine Science**.

Since this idea of four "sides" is rather broad, a second set of identifiers has been provided by Mary Baker Eddy in her description of the biblical city foursquare, which give the sides a geographic orientation,\*<sup>135</sup> as facing:

(1) **Northward**, (2) **Eastward**, (3) **Southward**, and (4) **Westward**.

This 'orientation' gives the "sides" a unifying focus that draws them all together into a single comprehensive development scheme. As has been described earlier under the heading "Northward, Eastward, Southward, and Westward," the sequence that Mary Baker Eddy has chosen represents the 'flow' of the cycle of the sun through the space of a day. The dawn begins northward, the sunrise eastward, the heat of the day unfolds with the sun standing southward, and the golden glow of the sunset unfolds westward. With this sequence Mary Baker Eddy links the four development 'streams' (the four

columns of upwards development) into one continuous flow across the entire matrix and establishes a transition between the columns as shown in Appendix A2, figure 4.

As this resulting description is still rather wide in its focus, as for the rows, a set of terms can be found in the Glossary that enhances the description of the basic definitions.

A group of four very unique terms has been provided in the Glossary of the textbook which directly relate to the idea of development, or flow, or direction. These terms are the biblical names of the four rivers mentioned in the second chapter of Genesis:

"A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is **Pison**: that is it which compasseth the whole land of Havilah, where there is gold... The name of the second river is **Gihon**: the same it is which compasseth the whole land of Ethiopia. And the name of the third river is **Hiddekel**: that is it which goeth toward the east of Assyria. And the fourth river is **Euphrates**."\*<sup>136</sup>

The names of the rivers mentioned in Scriptures - **Pison**, **Gihon**, **Hiddekel**, and **Euphrates** - are all defined in the Glossary. Their description is unique, however, in that the individual definitions of the names for the rivers are largely unrelated to the original biblical text. Actually there isn't much in the biblical description of the rivers that could help one in defining the four major 'flows' of development in the pedagogical structure for Divine Science. By all appearances, Mary Baker Eddy adopted merely the symbolism of the four rivers, which have their source in the 'garden of Eden,' and then added her own symbolism according to the requirements of building the structure for the Key of David. Thus, in the Glossary, the names of the rivers are defined according to specific needs for scientific unfolding in the pedagogical structure for Divine Science. The biblical text is important, however, in that it provides the sequence in which the definitions for the development 'rivers' apply to the pedagogical structure. The biblical sequence is:

(1) **Pison**, (2) **Gihon**, (3) **Hiddekel**, and (4) **Euphrates**.

Another set of descriptors that relate to the four columns is imbedded within the definition for the term **God** as given in the chapter Recapitulation. Mary Baker Eddy answers the question: "What is God?" by saying, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul..."\*<sup>137</sup> Those four characteristics, "incorporeal, divine, supreme, and infinite," coincide

fully with the focus on what is developing in the columns - in the sequence in which they are given - adding yet another definition to the deep reaching 'flow' of the columns.

(1) incorporeal, (2) divine, (3) supreme, (4) infinite.

Altogether, Mary Baker Eddy provides us with four widely diverse types of definitions for each of the four columns that we are challenged to work with and correlate. The four columns are thus defined by the coincidence of the following types of definitions, all of which are applied in their original sequence.

In summary, the definitions of the four columns are made up of the following four aspects, also shown in Appendix C:

- .a. The fundamental term related to the sides of the city.
- .b. The applicable aspect from the definition for God.
- .c. The structure's relationship to the sun (spiritual light)
- .d. The applicable river.

This translates into the following four sets of four definitions for the columns:

#### Column 1

- .a. The Word
- .b. The "incorporeal" aspect of God.
- .c. Northward (at dawn), its gates open to the North Star, the Word, the polar magnet of Revelation.
- .d. The river is, PISON: "The love of the good and beautiful, and their immortality."

#### Column 2

- .a. Christ
- .b. The "divine" aspect of God.
- .c. Eastward (for the sunrise), its gates open to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus.
- .d. The river is, GIHON: "The rights of woman

acknowledged morally, civilly, and socially."

**Note: If man is God's image and likeness, as the Bible declares, the divinity of God must be reflected in man. This is of great significance to human existence.**

#### Column 3

- .a. Christianity
- .b. The "supreme" aspect of God.
- .c. Southward (in the heat of the day), its gates open to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which brings human society into solemn union.
- .d. The river is, HIDDEKEL: "Divine Science understood and acknowledged."

#### Column 4

- .a. Divine Science.
- .b. The "infinite" aspect of God.
- .c. Westward (for the sunset), its gates open to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.
- .d. The river is, EUPHRATES: "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity, the opposite of infinity."

Of these four types of definitions for each column, item "d" may well be the most difficult one to come to terms with, but may also be the most profound in its significance to daily living.

Fundamentally, all four types of definitions are related to God and the divine image, man. In absolute terms, they reflect the divine nature, and therefore the nature of mankind in infinite development. The columns focus on the fact that the divine image reflected in man is 1-incorporeal, 2-divine, 3-supreme, and 4-infinite in

nature, as man reflects the nature of God. For example, man is "supreme" as the divine expression, supreme over all evil, because God is supreme. It is the function of Divine Science to enable us to demonstrate the divine nature in human living in all aspects, including being supreme over all limits, chaos, sin, sickness, and death. We need to take up this task and not allow ourselves to be satisfied with less than discovering or demonstrable supremacy over all that is unlike God, good. That's a huge task, but an achievable one. After all, John the Revelator foresaw in his vision of the new heaven and the earth the final end of all evil built on a scientific platform, the city foursquare, and he saw that there was no night there.

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## The practical significance of the columns.

The delineation between the columns appears somewhat vague in comparison to the strong delineation between the rows that we had previously explored. What does it mean, for instance, to have a certain flow in thought identified as: "The love of the good and beautiful, and their immortality?" Furthermore, what does it mean that this flow is metaphorically coincident with a side of the city foursquare, called "the Word?" And, then, we have the specific characteristic of God, as being "incorporeal" associated with all that. In order to find answers for the puzzle, let us examine the coincidence and see what we can make of it.

The fundamental focal point is definitely the concept that is related to the side of the city foursquare. For the first column, Mary Baker Eddy has labeled this type of definition, "the Word." The primary concept, thus, is "the Word." By this fundamental definition the column shall be identified. "The Word" is further associated with the characteristic of God as being "incorporeal." This concept is a part of the fundamental architecture. It is an associated descriptor that gives the primary concept "The Word" a unique meaning. Indeed, "the Word" is "incorporeal." Then the river talks about "love" and "beauty," which are both incorporeal. The essence of beauty, for example, is not rooted in a corporeal object, but is rooted in the human heart and Soul. A rose appears beautiful, because the sense of beauty unfolds from the human heart and soul. A rose means nothing to a rat. A rat hasn't developed the quality of beauty in its living. This incorporeal aspect of beauty and love stand prominently in the background as a

profound human quality throughout my series of novels, **The Lodging for the Rose**. The series is focused on the necessary reflection of the divine in humanity as the human unfolding of the divine Principle of Universal Love and the Principle of the Universal Brotherhood of Mankind. The series of novels matches to a large degree the development flows in the first two columns.

The focus that is established in the first column is on all that is incorporeal, such as beauty, honor, compassion, love, intelligence, and so forth. The association brings the column of "the Word" into a different light, for it represents not a word that is spoken. Rather, it represents the essence of God, good. It represents that, which the Apostle John declared was "from the beginning," even "the Word of Life."<sup>138</sup> The Apostle John began his famous Gospel with the following declaration: "In the beginning was the Word, and the Word was with God, and the Word was God.... In him was life; and the life was the light of men."<sup>139</sup> The corporeal reflection thereby becomes subjective to the incorporeal universe of Principle, Spirit, Soul, Life, Truth, Love, Mind that is truly substantial and becomes reflected in the human universe.

The third fundamental definition for the column gives us the direction in which this light unfolds, in this case the dawn, representing the first hue of light in revelation.

The resulting concept for the development in a column becomes still further described by the definition for its river, in this case the river Pison. It defines the 'flow' of the development stream, rather than its character and environment. The river defines the functional aspect of it. In this case it flows towards the dawn. "The word," and the quality of "incorporeal" now come to light in human terms as "The love of the good and beautiful, and their immortality." The four aspects thereby become one.

The four aspects; the Word; the "incorporeal;" the dawn in revelation; and "the love of the good and beautiful and their immortality," appear to become locked into one single concept which must be born out in life. They define together a major aspect of human existence, reflecting the divine reality. As these interlocked concepts all relate to the first column to define it, they cannot really be separated conceptionally into isolated aspects, but need to be seen as a whole and be discovered and experienced as a whole. Separate any one of them from the aspect of human existence that the column relates to, and you leave yourself wide open to all sorts of errors. Then, your love of the good and beautiful may become materially based, centered on corporeality or personality, and thus be prone to chaos, rather than being Spirit-based unfolding into

harmony.

Thus, in looking at the columns, one needs to begin with the main descriptor and its associated characteristic and environment, and then let the focus of thought incorporate the function associated with the river that gives the column a spiritual function in terms of a specific developmental flow.

Now that the principle of the process has been explored, we are ready to look at the details involved.

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## The first column: labeled "The Word."

One needs to ponder a bit, here. What is Mary Baker Eddy telling us with the specific coincidences that she set up? We have the concept of "the word" associated with the characteristic of "incorporeal," and we have its function defined as "the love of the good and beautiful, and their immortality." The environment in which this happens comes to light as the dawn of revelation. Indeed, the divine Principle of Universal Love comes to light in this dawn.

One needs to dissect the statements a little, and their association. Out of this, questions arise. Can one assume from the association that all that is "good and beautiful," points to God and that their essence is incorporeal, for God is incorporeal? Does the good and beautiful, always point to God? Can there be any good apart from God, such as good buried within personal nature? Is God alone, good? Are issues of health, sufficiency, and safety, related to this, as well as one's satisfaction with the fullness of one's identity as an idea of God? Do issues of sex and sexuality enter here; of race and color; and of our self-acceptance? Are issues included under this theme that allow, or even demand, the minutest form of self-denial, denying man's real selfhood as bearing the image of the Creator: infinite Mind, divine Love? Is any real self-denial possible while respecting the truth about God and man, in which all is infinitely good? Can the true self-acceptance of man, the dawning of the Christ in consciousness, replace the material selfishness of so-called human nature? All these are important questions.

I am quite certain that the above questions represent but a fraction of what pertains to the apparently boundless theme of the "love of the good

and beautiful, and their immortality." I recognize this definition as hinting at all the vital aspects of the identity of man. The love of the good and beautiful translates into appreciation; and this involves a deep-seated acknowledgement of good as a fundamental reality, ranging from beauty to sublimity, including all things spiritual, as an ever-present facet of being. This perception, in turn, flows from a scientific understanding of the nature of God and of man as divine image - the essential incorporeal aspect.

In this appreciation of man's nature as reflecting the divine, including all the vital aspect of God's reflection in man and the universe, is the spiritual reality of being that is "incorporeal." This awareness of the eternal fact, which reflects itself as "love of the good and beautiful, and their immortality," is a vital aspect of the developing scientific understanding in the overall development of Divine Science, the Comforter which Christ Jesus promised would lead us into all Truth.

If God is necessarily incorporeal, man's identity is anchored in this fundamental fact and must be so understood. In this context man comes to light as essentially incorporeal.

An incident is reported in a book called, *Collectania*, that relates to the incorporeal dimension of man. It is reported that in this incident Mary Baker Eddy spoke to her secretary and pointed to his finger. "What is this?" she asked. Being an intelligent man her secretary answered well, as well as he could. However, she repeated that question over the space of some days. Since he failed to provide the absolute answer that she was evidently hoping to hear, she provided the answer. "It is Spirit," she said to him. That answer evidently came as quite a shock to him as one can well imagine. Nevertheless mankind's aspirations need to reflect this underlying reality, or else man is not in tune with the divine reality, the reality of man's being.

Incorporeal being is the Principle of being, the essence of "the Word," the promise of reality. So let's face the fact honestly, that whatever inspires love is not anchored in corporeality. Whatever inspires love is anchored deep within the divine Soul that is universally reflected in our humanity, in spiritual sense (which is our human soul by reflection, for Soul and soul are one). That is where the beauty of the rose is lodged, and the beauty of a human being. The beauty of the rose or a human being that inspires many a song in countless ways means nothing to a rat, or a cat, but it signifies heaven to us, it unfolds a spiritual dimension that enriches our world. In fact, we cannot get away from it. We can, however, embrace it more fully, more actively, more consciously, more universally, and more honestly. Appreciation of divine Truth (and there is none other)

must always be a conscious thing, focused on universal reality, on universal reflection.

The four-term combination of the "Word," the "incorporeal," the dawn of revelation, and the river Pison, leads to a very specific unfolding of man's identity, which is vastly different than what mankind is generally deemed to be. It will take a great deal of alertness to live up to what this compound definition for the first column implies, and to experience the freedom that it offers.

Just imagine what worlds upon worlds unfold in the dimension of the divine Principle of Universal Love. What unfolds there is inherently related to one's inner self, one's unfolding relationship to God, the recognition and acknowledgement of ever-present good in one's existence, and its immortality.

For instance, do we recognize ourselves as fundamentally "incorporeal" in nature in the wider sense of this divine dimension coming to light in our living as spiritual beings? If the answer is, NO, should we be surprised that that metaphysical healing is hard to achieve, or impossible? No, we shouldn't be surprised, for then we look for physical healing rather than divine metaphysics unfolding its healing manifest.

So, what about our love? Is our loving focused on corporeal aspects, or is it focused on the truly divine aspects that are rooted in divine Soul, reflected as our soul and manifest in our common universal humanity? Without that necessary universality of soul (which is not corporeal, as there is but one Soul) mankind would be a 'sea' of isolated individual beings adrift in a meaningless universe, dying tragically in the 'dessert' of conflicting self-interests.

And what about beauty? What do we appreciate?

Thus the questions keep rolling in, that we must find answers for. Of course, we know, scientifically what these answers should be, but do we fully support those answers, so much so that our appreciation unfolds as universal love?

One could write books on this theme; so much is going on in this first column. The real exploration, however, has to be done individually. There alone, is where the answers need to be found. God is reflected in infinite individuality. The incorporeal nature of God precludes the notion that God's reflection in man can be material, corporeal, conventional, organizational, and mundanely stereotyped. The incorporeal nature of God can only be acknowledged by accepting the spiritual fact of man's eternal, incorporeal existence as the basic reality of our being amounts to nothing less than a

'marriage' of mankind to infinity, and in the same context unfolds as our universal marriage to one-another. That presents a huge challenge in the present sphere of perception, doesn't it? But when the river Pison flows freely it will unfold as the river of our peace, a peace that unfolds in the stillness of the dawn.

What we acknowledge about God, must also be acknowledged about man as the reflection of God's nature. That is the real challenge. This is how we must see ourselves. Any deviation involves errors that have tragic consequences. It seems that we have a long way yet to go with promises for a wonderful journey ahead of us on this river flowing in the light of dawn.

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## The second column: labeled "Christ."

Here we associate the primary concept, "Christ," with the characteristic of God as "divine" in conjunction with the river Gihon, defined as: "The rights of woman acknowledged morally, civilly, and socially." All this flows in the light of the sunrise, the promise for a bright day.

When seen standing isolated by itself, the definition for the river Gihon is vague in regard to the spiritual issues that represents. What does it mean that the rights of woman must be acknowledged morally, civilly, and socially? Is Mary Baker Eddy talking about female civil-rights issues here, or is she talking about universal spiritual-rights issues pertaining to the divine reflection manifest in the divine idea, man?

The river Gihon therefore presents a puzzle. However, once one associates the concept of the river with the concept of the Christ, and then adds the aspect of God as being "divine," to the unfolding concept, the scene begins to open up to significant vistas, like the one that John the Revelator beheld when he 'saw' in his metaphoric vision the new face of mankind, as a "woman" (the spiritual idea) arrayed with the sun and the moon under her feet and on her head a crown of twelve stars, the stars of rejoicing.\*140

That was indeed quite a 'sunrise,' which John beheld on the horizon of scientific discovery.

How then, do we see the river for the second column, scientifically, and spiritually? When we see

behold it superficially, the definition appears to talk about the equality of the sexes (the rights of women), which is indeed is an issue in today's world and may be for some time. Hundreds of millions of women have lost their life over the centuries in the tragic disregard of the social rights of women. However, one must assume that the problems of inequality will at length be solved. Once this is done, this particular issue will disappear from consciousness and become meaningless. However, can one reasonably assume that Mary Baker Eddy concerned herself with a temporary issue when dealing with the broad scope of defining the universal dimension of her pedagogical structure for Divine Science?

She gives us a hint. She doesn't talk about the rights of, women (in the plural sense) in her definition for the river Gihon, but talks about "the rights of woman" (in the generic, universal spiritual sense). As a scientist, Mary Baker Eddy was far too much concerned with the infinite for a narrow focus to be placed into this profound metaphor that defines a major aspect of her pedagogical structure of Divine Science. (If she had been concerned with the narrow focus, she would have used the term, women 'the rights of women' in the definition for the river instead of, 'woman'.)

The river Gihon sets up the foundation for a superstructure that goes far beyond temporal conventions, opening up vast dimensions for progress. Evidently the definition for the river Gihon is metaphorical, as are the definitions for all the other rivers. When Mary Baker Eddy talks about the rights of "woman" in connection with the flow in the second column, she is evidently dealing with fundamental issues related to the spiritual idea of God reflected in man, the divine idea, and the inherent rights of all mankind that come with it. The definition stands as a bugle call to ourselves and all mankind to claim the inherent compound rights of man as divine idea, the image of God.

In the scientific sense she is talking about the rights of God to be recognized and acknowledged scientifically, as the divine 'rights' are acknowledged as reflected in the rights of mankind universally. Christ Jesus hinted at this necessary reflection in the parable that end with the following observation:

Matt 25:34-40

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:  
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye

gave me drink: I was a stranger, and ye took me in:  
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.  
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?  
38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?  
39 Or when saw we thee sick, or in prison, and came unto thee?  
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The river Gihon takes this essential concept still further, all the way to inspire the discovery of our individual rights as divine reflection. Every form of injustice (especially injustice to ourselves) becomes abolished in the context of this development stream, including all forms of slavery; even slavery to false ideals, myths, conventions, dogmas, ideologies, to name just a few. John was right on the mark when he saw the new face of mankind as a woman (the spiritual idea) clothed with the sun and the moon (all matter, limits, sickness, hard traditions, all that is foreign to the divine, etc.) under her feet, and on her head a twelve-star crown, which Mary Baker Eddy called the crown of rejoicing.

Those spiritual rights, of course, are not primarily understood in the passive sense, but in the sense of active principles.

Moses' Decalogue was presented as a structure of passive demands, but Mary Baker Eddy pointed out that in the passive sense there is something spiritually lacking.\*<sup>141</sup> Only when one looks for the active principles that stand behind the passive demand, can one be assured that the passive demands are met. With this scientific foundation for the moral platform that draws the moral platform into the sphere of Christ-Science, a much more beautiful perception of the Decalogue comes to light. In this case, the passive demand, "Thou shalt not kill," is really a demand of the active principle of life, unfolding into active cherishing of Life as a divine manifest in man and the universe. Once this active principle, reflecting divine Principle, governs man, it becomes impossible for one to kill. By this unfolding of divine Principle the passive demand is met.



The same applies to all the Commandments. To the degree to which the universal divine Principle becomes the active center in human living the universal divine rights will be honored that are inherent with all spiritual ideas of God, including man as divine idea, defined in the river, Gihon. Those 'rights' are demands of active universal principles reflecting the rights of God, and therefore the rights of mankind as a universal spiritual idea. The Principle of the Universal Brotherhood of All Mankind is based on this foundation. Those rights of God; those universal (divine) principles, reflecting divine Principle, have a moral dimension, a civil dimension, and a social dimension. Their unfolding begins at the moral platform of Christianity. And the higher we reach from there, the brighter this platform becomes.

It can be deemed the 'right' of God, for man, divine idea, the image of God, to be recognized and to be fully honored as divine. This recognition is well reflected in Christ Jesus' parable of a King judging his people described in Matthew 25:34-45. The river Gihon reflects this parable.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye

gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

The Scriptures present the metaphoric context what connects the term "woman" with the universal spiritual identity of man in the generic, divine sense.

The rivers of the structure for the Key of David have a spiritual scientific signification, which is highly unconventional. This unconventional dimension is best expressed in metaphor. Mary Baker Eddy said at one point that "spiritual teaching must always be by symbols."<sup>142</sup> The term "woman," therefore, must be understood as a symbolic representation of a profound aspect of Truth.

It is much more likely that Mary Baker Eddy referred to an aspect of Truth that is already metaphorically established in Scriptures, such as the vivid metaphoric description of the brightness of the spiritual idea of God, presented to the beholder as a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." John, the Revelator, saw this vision. Mary Baker Eddy writes about it: "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man."<sup>143</sup>

In this scientific metaphoric context the "rights of woman" stand for the rights of the divine idea, the divine image, man. This factor must be sought out and be explored to the fullest. It must be acknowledged, and this not only in regard to oneself, but also in all regards, in every arena of life, civilly, socially, and morally. All of that put together is our sunrise.

This profound universal issue that is centered on the divine image of man, as an issue of the spiritual sunrise, will not go away. It will remain to be dealt with for as long as human beings struggle with a material corporeal sense of existence. We must see the divinity

reflected in man, universally, or else our vision does not reflect Truth.

Here, the second characteristic of the nature of God fits perfectly. God is "divine!" If man is understood as the image of God, the characteristic of being "divine" must also be recognized in man. The Revelator, John, recognized this divinity of the spiritual idea in the form of a woman clothed with the sun, and the moon (signifying all matter) under her feet, and upon her head a crown of rejoicing made up of twelve stars.\*<sup>144</sup>

Mary Baker Eddy referred to the twelve stars as elements of the "crown of rejoicing" representing "the activities of the divine Principle in man in the harmony of Science," by which "tribulation yield" to the "true idea."\*<sup>145</sup>

Is this how we recognize ourselves and all mankind universally? Is this how we recognize our neighbor?

I would say that that this is how we need to recognize ourselves as part of a divine humanity. Do we do this? If not, what image do we attribute to the Christ, made manifest in man? If this river is flowing freely, it truly becomes the river of our joy. If our joy is weak or is lacking, we can be sure that the river Gihon is obstructed. We can say this with certainty, just as we can say that when the peace is weak or lacking that unfolds from our embrace of the Principle of the Universal Brotherhood of All Mankind, the river Pison is obstructed in our lives.

It is an easy thing to say that God is good, is divine Spirit, and that man is the image and likeness of God as the Scriptures declare. It is not so easy, however, to associate this image with universal humanity and ourselves in every conceivable respect. If we are determined to approach Truth honestly, and scientifically, this challenge must be met. The right's of the woman of the Apocalypse must be acknowledged and be respected, morally, socially, and civilly, not just theoretically. The 'woman' in this metaphor is an image of the real status of humanity; and her rights are not trivial. Without her rights being honored the door to divine metaphysics remains closed. This means that Divine metaphysics becomes obstructed when the rivers are obstructed. The question in metaphysics is not one of how to do it, but is a question of how to let it flow freely. The how-to-do-it aspect is covered on God's side as a matter of Principle.

The 'rights of the woman' (the rights of the divine idea man) include total freedom from slavery; not only in respect to freedom from any human master, but also include the freedom from slavery to matter, sin, sickness, mortality, fear, anger, lust, even slavery to what is

deemed material health. And the active principle in every case is reflected in "the activities of the divine Principle in man in the harmony of Science."\*<sup>146</sup> These rights include moral rights, the right of freedom from domination through which people are drawn into deprivations, fear, anger, lust; even the right of freedom from all external forces.

Are the rights of 'woman' respected in all these areas in our individual actions and activities, or are we acting towards others, and ourselves, as if these rights did not or do not apply, or do not apply in some cases? If the answer is, NO, what then are we indicating to ourselves with this answer? What are we saying about the Christ unfolding in consciousness, and about our subsequent eligibility to apply divine metaphysical healing? If the Christ is dishonored, why do we even look for divine metaphysical healing?

The demands that the second column imposes, in terms of the needed mental house cleaning, are tremendous. Those demands will never be obsolete, and they are currently far from being met.

The river Gihon tells us that we are demanded by Truth to clean up the house in which we live, in order that the divine image that man represents, becomes a reality in our experience. The woman of the Apocalypse is our image as a divine idea; but we can only accept this image if we accept it universally. Any deviation, anywhere, in any regard, is an act of self-denial. The woman represents the reality of our being. If we deny her, we truly deny ourselves. The process that unfolds in the second column stands as a reminder and an aid that enables everyone on earth to claim more fully the universal rights of the spiritual idea, man, which we all embody. There should be nothing timid about response. It opens up the pathway to the 'seashore' of life and harmony.

It is a natural demand, therefore, that the divinity of God be reflected in the divinity of man; that the two be meshed tightly with the image of the metaphor of the woman clothed with the sun. The divine idea that is reflected in man and the universe must be acknowledged by respecting the spiritual rights inherent in the divinity of what is reflected. This issue of spiritual rights, which relates to reality, is infinitely greater than any concept of political, social, or civil rights that are currently at issue in social conventions. The conventions of mortals have little anchorage in reality. Therefore, in order for reality to appear the conventions that we live by must be corrected scientifically in order that they reflect in daily living and in all human affairs - socially, morally, and civilly,- the demands placed on us by God to honor the divine image in man. This demand by God on mankind cannot be ignored on any level without

significant sacrifices being made thereby. In like manner great blessings are assured to result when the divine requirement is respected.

The Psalmist puts the divine promise this way:

Psalm 36:7-9

7 How excellent is thy  
lovingkindness, O God! therefore  
the children of men put their trust  
under the shadow of thy wings.

8 They shall be abundantly  
satisfied with the fatness of thy  
house; and thou shalt make them  
drink of the river of thy  
pleasures.

9 For with thee is the fountain of  
life: in thy light shall we see  
light.

Perhaps the river Gihon will some day be known as "the river of the divine pleasure," or simply put, "the river of joy."

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## The third column: labeled "Christianity."

In the third column we have the fundamental concept, "Christianity," associated with the characteristic of God as "supreme" and this supremacy is fully established right in the midst of the 'heat of the day.' The river that is associated with this unfolding is, Hiddekel: "Divine Science understood and acknowledged."

What is one to make of that? What moves Christianity? What is the spiritual flow that is associated with the idea behind Christianity? What binds people together so that they should identify themselves as Christianity?

The symbol that Christianity has become universally associated with, is the cross. The cross represents many things. To some people it represents the suffering of Jesus; to others it represents what is deemed the supreme sacrifice, the self-offering by Jesus to take upon himself the sins of the world, as theology puts it. But the heart of Christianity is not rooted in suffering and sacrifice, but in victory over all suffering

and the need for sacrificing. It is rooted in the victory of the divine idea in all circumstances. It is rooted in the demonstration the supremacy of the divine Principle over all imposition. It is rooted in healing. The central emblem of Christianity should not be the cross, but the outstretched 'hand' of healing. The cross cannot be understood without the pathway of healing, just as differential and integral calculus cannot be understood without the primary concepts of algebra. The primary emblem of Christianity should be the crown, the crown of rejoicing. The crown should not be the emblem of a supreme potentate, but the emblem of humanity, the supreme being, standing supreme with God above all limits, sin, disease, and death,- the viles of sub-morality.

Christ Jesus didn't offer himself to the cross. That step was unfolded in the flow of the natural progression in divine Science. It was preceded by countless experiences of healing, unfolding divine metaphysics in human existence evermore fully and profoundly. When he was finally ready to face the cross, and did so, he delivered the proof that in the divine sense the worst scourge that could be imposed on a human being by small-minded perceptions of the divine idea couldn't break the reality of the divine idea and its image. In real terms, the whole experience became a non-event. He overcame the cross: Death, where is thy sting? He merely proved that death is not a part of the reality of man's being, as are impotence, sin, and disease.

Of course the cross does play a role in Christianity in that it inspires a sense of certainty in healing. That is what Christianity really represents, as followers of Christ, or partakers in the divine adventure, to experience the supreme nature of man.

Actually, the exploration of what a supreme being is predates Christianity. We find a reflection of it in the ancient poetic masterpiece and its profound dimension, the trilogy, **Prometheous Bound**, by Aeschylus.

In the trilogy, Prometheus, a god of Greek mythology is being punished by Zeus, the chief of the gods of Olympus. Prometheus has given to mankind the technology of fire that opened up a whole new dimension for human living. By doing so he had defied the rule of the gods of Olympus who desired to keep humanity as slaves and as their playthings. Prometheus had given mankind a certain supremacy over their primitive environment, for which he was condemned to be punished. But being a god, Prometheus could not be killed by the gods of Olympus for his transgression. However, he could be tortured. So he was bound and chained to a rock, and a bird of pray was assigned the task to continuously peck out his liver for his eternal torture.

As the play progresses, instead of begging for mercy, Prometheus 'laughs' at the god of Olympus and tells them that they have no real power, and that he could foresee their end. Zeus becomes concerned and thus eager to know what this demise might be, so he offers a deal. He offers that Prometheus would be released if he revealed his secret.

Here the audience is put into a conflict. It would advise Prometheus to reveal the secret and be free, but it also knows that if Prometheus, the patron of mankind, would surrender to Zeus it would lose Prometheus's power, love and protection, who held mankind as precious and supreme. The audience knows if it were to lose that it would lose its civilization. Thus, it cannot hope that Prometheus surrenders.

Eventually the conflict is solved for the audience, by Prometheus himself, on a higher level. He refuses Zeus and laughs at him. He tells Zeus that compared to his love for mankind the eternal torture that he can inflict on him doesn't amount to much. He tells Zeus that he can bear the pain forever. Thus he proves to Zeus that not even he, the chief of the gods of Olympus, has any real power over him. With this declaration of understanding he renders Zeus a fake. Thereby Zeus' status is broken and Prometheus wins.

Christ Jesus evidently approached the cross in like manner. We know that he struggled with the human element of limitation in the garden of Gethsemane. It appears however, that his only concern might have been; Am I ready? Am I prepared to see this battle through and win a victory for mankind by rendering this travesty a non-event in terms of affecting the reality of my being? His focus was on healing, not to glorify suffering.

His struggle in the Garden of Gethsemane wasn't so much a process of trying to figure out a way to avoid the inevitable. He knew the day would come when the challenge would have to be met to take a stand for immortality. His struggle was more likely a struggle with the last bastion of human limitation and finity that needs to be won in the Kingdom of Heaven, always wondering: am I ready for those higher demand of Truth? Have I done all the steps leading up to it? Am I ready for my self-resurrection in the flow of divine metaphysics, demonstrating to the supremacy of divine Principle?

Isn't that what the fallen cross represents in terms of divine Science? If Christ Jesus can make the cross-experience a non-event in real terms, how much more can mankind tackle those lesser challenges in divine metaphysics that render disease a non-event as fleeting as the darkness in daylight?

In a historic sense, Jesus' victory over the cross

echoes the idea of immortality that the Greek playwright Aeschylus had put forward half a millennium earlier. His gods of Olympus represented the sheer evils of the materialistic world that corrupts and enslaves mankind. Unlike Sparta, ancient Athens was a money-mad commercial city. Solon of Athens had struggled in this madhouse to create a civilization built on universal humanist principles in as much as this could be done. He gave them guidelines, laws to live by. He created a constitution that softened the class struggle between rich and poor, and allowed for the growth of democratic institutions. But the real victory had to be won within each person. Aeschylus evidently understood this. One of the wise men of Greece, Anacharsis, when he came to visit Solon in Athens had supposedly laughed at Solon for imagining that the dishonesty and greed of the Athenians could be restrained by written laws. He said that such laws are like spiderwebs: they catch the weak and poor, but the rich can rip right through them, which they did in time. Nevertheless, what Solon created has become one of the pillars for the stage of civilization by which his name and his exemplification of the spirit of humanity lives on.

Aeschylus put forward Prometheus on that stage of a rising civilization. He put him forward as a kind of victor who stands on still higher ground, a victor from within over material mythology itself. It is suggested that Prometheus did represent a real historic person in Aeschylus' play. Prometheus represents in metaphor the thinking of Pythagoras, the great pre-Socratic Greek philosopher and mathematician, the scientific thinker who lived in the complex domain, the domain of Science, where reality is perceived with the mind's eye. Pythagoras created a New World of scientific perception that still lives on with his name attached to it as a pioneer exemplar of the boundless face of mankind. Pythagoras was a truly immortal person that proved all the mythological idealizers and power-mongers to be frauds and little people. It is suggested that it was already known to Pythagoras before 500-BC that the Earth is a sphere and that this knowledge was predated by the Sphaerics concept developed in ancient Egypt, a concept of perceiving the universe as an endless sphere which reflects itself to some degree on the perceived dimension of the human being.

A hundred years later Socrates would take the same stand that Prometheus (Pythagoras) represented. Socrates, the new philosopher of the stature of Pythagoras, was condemned to death by the frauds (the gods of Olympus of the time) for his stand for the humanist truth, the boundless dimension of mankind. The charge against Socrates might be called 'heresy against the doctrine of ancient mythology and the gods of the land.' The 'democratic party' killed him on this ground, a 70-year old man who had devoted his life to

uplifting society into the unfolding world of true divine Science. His friends tried to persuade him to allow himself to be rescued from this small-minded sentence of death. We don't know why Socrates refused. But we do know him today as a truly immortal person. For almost fifty years after his execution, Plato would continue writing his story and with it the story of the scientific and spiritual development of mankind that trails back to Solon, Pythagoras, Homer, staging the early unfolding of divine Science, which had its earliest roots probably in the scientific sense unfolding in ancient Egypt. Plato's immortality reflects the immortality of truth coming to light in human consciousness. Christ Jesus raised this unfolding spark of the immortality of man vastly above those early beginnings, to a height of brightness never before seen on this planet, or since.

In a sense the execution of Socrates by small-minded thinking prefigures the presently trending fate of mankind in its small-minded response to the Ice Age challenge imposed by the nature of the universe. The very thought of having to respond to the Ice Age before us, with technological infrastructures on a vast scale to protect mankind's food-supply in indoor facilities from being disabled by climatic cooling, is deemed heresy against the doctrine of greed in a small-minded money-idealizing world. Unless the incompetence in society, in terms of living like human beings, that killed Socrates is broken soon, it will kill mankind as a whole by the same process, by its failing response to the Ice Age imperatives, the imperatives to live like human beings.

We are told that the First Century of Christianity was a century of healing. This healing needs to continue. We also have mountains of testaments as proof that the Christ Century of healing is without time, unfolding anew with Mary Baker Eddy's discovery the divine Principle of scientific mental healing. In spite of all the hubbub of tragedies of wars, fascism, greed-based poverty, and so forth that is destroying civilization, the last century stands in the annals of history, quietly, as the New Century of Christ healing. While much more in this line of light should brighten the world, one cannot belittle what has been accomplished. Each healing, each proof of the supremacy of the divine idea, man, tells of a resurrection in its own way. And here too, many people would gladly agree, that when the battle is over, the darkness of the tragedy of sin, disease, and death, recedes into history as a non-event, a shadow gone with the past.

What binds human society into solemn union is not the cross itself, but the non-event in real terms that it symbolizes, which is shared and has been shared, to some degree, in countless individual experiences throughout humanity, especially in the New Christ Century of Christian Science healing.

The underlying active principle that demonstrates the supremacy of the spiritual idea, that echoes Christ Jesus' self-acknowledged supremacy, is here to stay and is destined to grow brighter. And it will heal mankind of its imagined impotence in terms of responding intelligently to the Ice Age challenge before us, even if this requires that we build whatever is necessary to put the world's agriculture indoors and protect it from the Ice Age cold climate.

The chief question before anyone in the challenge of healing through divine metaphysics is essentially the same question that Christ Jesus apparently struggled with in the garden of Gethsemane. The challenge is; am I ready? God's answer apparently was; "Why shouldn't you be ready? Isn't the divine idea, man, supreme in manifesting the perfection, and harmony, and infinity of good? What more do you want?"

Rather than being related to suffering, shouldn't the symbol of Christianity be related to the final victory over materialism that Christ Jesus demonstrated? His victory over the grave was a victory of Life (in a non-event over the death illusion). "Oh death, where is thy sting? Oh grave, where is thy victory?"\*<sup>147</sup> That's the essence of Christianity. It is the essence of Life, and Truth, and Love, which binds us as one single humanity. It is the foundation of mankind's Principle of Universal Love and the Principle of the Universal Brotherhood of All Mankind that unfolds with it.

The world nailed the Christ to the cross, not Jesus. That was mankind's greatest tragedy. That tragedy still goes on, and will continue to go on until Jesus' victory is understood. That is the present stage of Christianity. In nailing the Christ unto the cross, humanity nails itself onto the cross. Humanity does this by recognizing itself as mainly material in nature. To mortal sense the cross represents mankind's submission to material existence ending in death. Even Christianity has not yet raised itself above this level of perception in the scientific process of claiming its real face as divine idea and image, manifest in "divine Science understood and acknowledged." However, the development stream exists for that to happen, for the healing of mankind to occur.

That this healing is still very much needed is self-evident, and the history of religion has proven that it won't be found in religion but in divine Science. It cannot be found on any lesser ground of platform than universal Divine Science. The cross of Jesus that religion has glorified, still rules and is reflected in the countless faces of the rife of genocide.

Under the rule of religion the cross has become symbol of the worst atrocities ever perpetrated, from the Crusades to the Inquisition, and onward to the

unspeakable tragedy of Nazi genocide. The Spanish painter Francisco Goya captured well what the cross had come to represent in the 'hands' of religion. In his painting of the **Judicial Session of the Inquisition** he adds one tiny detail that is almost missed by the casual observer, which changes the whole painting. Goya did this sort of thing in a few others of his paintings. In this case, the minute detail is a peculiar design of the cross that is worn on the breast of a man that appears to be the chief inquisitor in the painting. The cross has a peculiar ornamentation attached to its ends that make the entire design of the cross appear almost like circle.

The circular cross would have little meaning were it not for the fact that Goya had been the target of attacks by the evil Count Josphe de Maistre, the conceptual father of the beast-man idealization. In one of his writings de Maistre goes into a long and detailed description of the execution of man, who in utter brutality has all the bones shattered in his limbs which were then threaded into the spokes of a wheel where the man would remain in public display until he died. Goya painted the cross on the inquisitor's chest as it were such a wheel with the limbs threaded around the circumference.

It is unknown whether Goya had intended to make this connection, though it is possible, since the Spanish Inquisition had 35,000 executions to its account of people having been burned alive at the stake between 1481 and Goya's time in 1808 in which the painting was painted. He could not have known however, that a similar and more stylized design of the circular cross would become more than a century later the proud state-symbol of the most beastly empire that ever existed. The broken limbs are clearly indicated, even emphasized, in that design of the cross that is known today as the swastika.

If any single symbol unites mankind on the bed of suffering, that symbol has got to be the cross, and that needs to be healed.

It has even been suggested by the defenders of the beast-man fascism that the sheer horrors of suffering that can be inflicted ennobles society. Indeed, few symbols have so much suffering attached to them than has the cross. And still it gets worse on the scene of mankind's hopelessness under the cross of suffering. The Christian doctrine tries to offer some hope on the theological level, with its life after death scenario, but in real terms that attempt sinks the knife in even deeper. It makes death the savior of mankind, overturning what Christ Jesus had achieved in overcoming death by making death a non-event.

Still even there, on the theological level, mankind

stands divided. Countless religions offer life after death scenarios contingent on people's acceptance of their doctrine. In this case, religion becomes an instrument of terror with a still different meaning of the cross. What sets all these low level concepts, all grouped under the name of Christianity, apart from divine Science, furnishes not unity, but divides mankind and fractures it rather than uniting it under the banner of Truth. The question arises from this self-defeating sense of Christianity, whether the very concept of Christianity is destined to become obsolete because of the result of it.

I would say that this isn't likely to happen! The symbol of the cross, for instance, will likely remain forever, but its significance for mankind may change. It may be uplifted by advances in Science, from an image that symbolizes Christ Jesus' greatest trial, into becoming a symbol of the celebration of Life as Christ Jesus had demonstrated it, supreme over all.

Mary Baker Eddy incorporated the cross into her Cross and Crown Seal that identifies her works. But the design of this cross incorporates not even a hint of its symbolizing suffering. Rather it symbolizes man's power over it, Christ's victory. The seal incorporates a fallen cross (See appendix G1). The travesty of endless suffering, of 'crucifying' the very Christ in mankind, has ended in divine Science. Here, mankind is at last wearing its crown, or should be wearing it.

In real terms the target of the crucifixion had been the Christ. The crucifixion of Jesus by the imperial rulers was focused on the Christ. The man Jesus had been no danger to them. But the imperial rulers were afraid of the Christ, which Jesus represented, which had the potential to create a profound humanist renaissance in the world that would have obsoleted all imperial power structures. This fear still exists, and the Christ in mankind is still being targeted for destruction, possibly for this reason.

From this standpoint the cross is still very much a part of the human scene. However, in this context the cross has still another profound meaning. It symbolizes the inability of the imperials, or would-be imperials (or mortal sense) to eradicate the Christ. All that the imperials had power to do, was to nail a body to the cross. Yes, they crucified Jesus, but the Christ, the scientific spiritual sense of being was way beyond their reach. The Christ exists as a divine idea of Truth that is expressed in mankind in all ages, forever present, bounteous and free.

The symbol of the cross needs to be elevated daily to its scientific signification to signify the everlasting triumph that represents Christ Jesus' victory for all

humanity, that raises the status of man to immense heights of dignity and power, demonstrating immortality and mankind's inherent freedom from material limitations, showing man's oneness with God as the divine reality and man as divine image endowed with the power to express the divine idea, absolutely. The cross may eventually symbolize the supremacy of the absolute over every mortal concept humanity has attached itself to at the stages of its unfolding. When the final stage is reached and divine Science is understood and acknowledged, as the flow of the river indicates, then man, instead of the cross, stands erect and supreme in the Kingdom of Heaven.

The flow of the river Hiddekel refers to reality. Reality is God. It was suggested earlier that the second half of Mary Baker Eddy's pedagogical matrix is related to what God sees of Himself or his image as Truth. The flow of the river Hiddekel, as "divine Science understood and acknowledged" represents an approximation towards divine Truth.

Mankind does terrible injustice to God by associating the highest representative of man's divine sonship with a symbol of suffering. Notwithstanding that, the essence of the event that it symbolizes marks the greatest victory ever achieved by a man through scientific understanding. What greater acknowledgement of divine Truth could one possibly even imagine?

Nevertheless, this victory should be seen as a non-event. It is being said that Christ Jesus suffered for mankind. It appears that nothing could be further from the truth. Christ Jesus' scientific signification is that of an exemplar of divine Truth where 'suffering' is not in the vocabulary. His task was to illustrate what we all have the potential to achieve and demonstrate at every step of our being, namely deathless being here and now in which the transition from sense to Soul is natural and involves no suffering, no agonies, no toil, only a sense of freedom like breathing the fresh air on a spring morning.

The 'victory' of Christ Jesus' example needs to be acknowledged and understood on the same scientific basis that Christ Jesus understood it, and be celebrated as an ever-preset reality to be demonstrated today and forever. The whole image of Christianity needs to be lifted out of its cultist grave to signify the understanding and acceptance of reality in which the Christ is a native component of the identity of man. Christianity, therefore, is not something that one can choose to adopt or pass by. It is the scientific identifier of mankind collectively based on the reality of universal being.

The unity of God and man, the Christ and its reflection in consciousness, is a scientific fact in divine

Science. The concept of Christianity is scientifically valid only as a universal identifier of humanity. Christianity is that which is forever developing itself out of its boundless resources in God. In any other regard, the idea of Christianity is as mythological as the religiosity of other religions, including the religions of the ancient mythologies.

Christ Jesus demonstrated the universal capability of man. Thus, the advent of the man Jesus rightly marks the first century of the scientifically understood and acknowledged divine face of the human being as divine idea and divine reflection. It marks a phase shift in human history, the Hiddekel-phase-shift. Christ Jesus illustrated man's divine status as being supreme over matter, sin, sickness, and death.

The nature of God as "supreme" is of great importance when we talk about man as divine image. We are talking about a universal supremacy here, that extends not only across all forms of evil, but is also a native component of humanity in all other aspects in terms of human development where the horizon is limitless.

Whoever speaks of divine Truth, or of the truth as the reflection of the divine, must recognize the universality of Truth, without which the whole idea of truth has no meaning. Truth is inherently universal. It cannot be seen as conditional upon something else. If Truth is understood as conditional to sectarian identification, or conditional to sex, status, personality, or power, then one is dealing with mysticism rather than with the concept of Truth as reality.

In divine Science, Truth is infinite, All, and final in its boundless relevance. It is self-existent, eternal reality. Mortals may isolate themselves from this reality and withdraw into their many sectarian dream-lands, and there create for themselves truths of their own choosing by mortal imaginations, and identify themselves with these 'chosen' truths, but such forms of insanity have nothing to do with the scientific understanding of spiritual being coming to light in divine Science being acknowledged.

The pedagogical structure for the Key of David is designed to focus on reality, on Truth, rather than on the insanity of personal sense. Divine Science uplifts consciousness from the mortal sense to a full understanding and acknowledgment of the reality of God reflected in the divine image, man.

The anciently created Adam mythology symbolizes the insanity of mortal thought that people have by and large chosen to adopt as the reality of their being. The biblical writers of that ancient mythology evidently

didn't create this rather brilliant presentation of insanity, but may have merely put into metaphor what they saw happening in the little world of small-minded thinking. The mythology was not created by the writers, but by the imaginations of those that clung to misconceptions and bore them out in their lives. The task of divine Science, as a tool for establishing the correct identification of man, is to separate scientifically the mortal material fables from the divine facts of being, and to align human perception with reality on an intelligent basis. This may be an infinite task in terms of the blessings that unfold from it, but it's infinity isn't a reason not to get going with it, even in our world of limited perception. The divine demand for mankind to be supreme over all that is unlike God involves great responsibilities, but also tremendous opportunities.

The opportunities for metaphysical healing begin to emerge as a reality when the universal nature of Truth becomes even remotely understood and acknowledged. The truths that Christ Jesus demonstrated apply as a reality at every step in human journey, and unfold evermore fully as we go forward. Of course the divine demands on mankind are the same today as they were then when Christ Jesus responded to them. The Christ idea of scientifically understanding Truth, which Jesus of Nazareth brought to bear onto the human scene, is also potentially the same today. Its universality has never ended. The Christ is as much a component of human consciousness as it was when Jesus recognized it as the great resource for uplifting humanity.

The alertness that the Master displayed towards the Christ was not really miraculous in any rational sense. Truth produces no miracles. The process of healing is not a miracle to love, reflecting the nature of divine Love which manifests health and sufficiency throughout the universe of spiritual ideas which reflect the divine nature in countless individual expressions. And look what Christ Jesus accomplished on the premise of scientifically acknowledging reality. He demonstrated life as deathless, and love as supreme over envy, hate, and fear. The measure of triumph that Christ Jesus bore down from the cross for the benefit of all mankind is greater and infinitely more solemn than mankind's present universal attachment to death and material existence. The universal attachment to false beliefs that marks humanity today must be overcome in healing, rather than be submitted to. The cross should be regarded as a symbol of power that identifies mankind as supreme in the realm of reality. Christ Jesus demonstrated man's supremacy over the greatest foe mankind recognizes for itself, which is death, but which is really the outcome of shallow perception. The Apostle said that Christ Jesus literally gave men power to become the sons of God.\*148

The cross stands as a symbol for what Christ Jesus overcame, for what mankind is able to overcome. It stands for the spiritual victory that is an ever present possibility. The symbol, however, must be linked to the river Hiddekel: "Divine Science understood and acknowledged." Without this link, the universality that it represents binds man to mortality.

It is not surprising that the cross of Christ Jesus is regarded as a symbol today, which represents agony and mortality and binds mankind to it. This mythology cannot be broken without divine Science unfolding in consciousness, can it? I don't see how it could. Without the link divine Science sets up to reality, we have nothing of substance that raises the image of man to its native image in the likeness of God. The universal binding of mankind to false beliefs has no substance to profit mankind, representing instead universal darkness and old night. Without an intelligent understanding to uplift humanity out of its mortal dream, the agonies of old night will continue unchecked. The Truth will not bend, even if no one recognizes it. Likewise won't error become Truth even if the whole world upholds the error as truth. The only thing that happens in that case is that dark ages unfold.

The importance of this third column in Mary Baker Eddy's pedagogical structure can hardly be overstated. It contains the liberty of human kind. It brings to light the true status of humanity, scientifically known as Christianity, by virtue of the immortal facts based on Truth. For mankind to become intelligently aware of its universal Christianity, a secondary universal identity is beginning to surface on the horizon, which is signifying the fundamental nature of humanity as Christ Scientists. In truth, this identity is the primary identity of Christianity and will some day be universally acknowledged. This primary identity is, of course, already established in the infinite nature of man, imaging the divine.

We need to understand and acknowledge the universality of Truth with both these aspects included, for this is how God, necessarily, sees man in reality as divine image. The river Hiddekel, "Divine Science understood and acknowledged," represents the scientific reality of man's existence. Here man demonstrates the power of the spiritual idea of God, and its inherent perfection.

While it was stated earlier that Mary Baker Eddy rarely used the capital form of "Divine Science," but speaks mostly of a developing sense of "divine Science" as a process unfolding in consciousness, the possibility must be recognized that the capital form applies to several more instances, such as in the definition for the terms Euphrates; and of course Hiddekel; Holy Ghost;



and New Jerusalem. In all these cases the phase "Divine Science" is the beginning of the sentence, for which the term, divine, needs to be capitalized for grammatical reasons. It needs to be determined therefore by us, whether in the case of Euphrates; Hiddekel; Holy Ghost; and New Jerusalem (in the Glossary), the capitalized form should apply,--which scientifically I believe it should, because all four of these concepts reflect the concept of Divine Science as a divine structure as Mary Baker Eddy uses the capitalized form of Divine Science as shown below (emphasis of **Divine Science** added), rather than as a human process unfolding in thought.

55:27-29

In the words of St. John: "He shall give you another Comforter, that he may abide with you **forever.**" This Comforter I understand to be **Divine Science.**

Mis 174:30-2

The leaven which a woman took and hid in three measures of meal, is **Divine Science**; the Comforter; the Holy Ghost that leadeth into all Truth; the "still, small voice" that breathes His presence and power, casting out error and healing the sick.

Christ Jesus furnished the foundation for the advanced unfolding of Divine Science for all times to come. His examples have no limit in their validity or relevancy. Indeed, it only takes one example of Truth to demonstrate the nature of universal Truth. In this sense Christ Jesus has over-fulfilled his mission to establish Christianity on earth as Christ Scientists. Anything that follows his example is repetition. What then, are we waiting for? Truth is revealed. What else do we need for the universal practice of Divine Science to be reflected in the omni-action of our Christian Science Practice that gets people out of hell, ourselves included?

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## The fourth column: labeled "divine Science."

We had talked about Divine Science as referring to the whole pedagogical structure. Now we have the fundamental concept of "divine Science" itself to consider, which refers not to the functional pedagogical structure that may be termed Divine Science, but to the development of the science itself, the development of the science on which the structure of "Divine Science"

rests. Mary Baker Eddy described the fourth 'side' of the foursquare city as, "divine Science." This 'side' is also oriented towards a sense of scientific finality in terms of completeness. It is oriented toward the sunset, "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony."

The development stream for this science,- the only specific science that has been given a development stream by Mary Baker Eddy,- is in that structure associated with the characteristic of God as "infinite." That is the divine characteristic for the last column.

The 'flow' in this column is further defined by the river EUPHRATES. The 'flow' of the river is given a compound definition in the Glossary. The first part of it is, "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness."

In this part of the definition for its river the flow in the fourth column is inseparably linked to the fundamental nature of divine Science as being infinite in scope. We are talking about an infinite development here, of a science that represents the true idea of God; the glory to come; a stepping from physics into divine metaphysics and the reign of righteousness.

However, all of this is happening in the 'here and now' in a fractured, divided, fascist world encumbered with limits, doubts, and finity. Did she expect us to be saints before we can venture into the infinite domain through the channels of divine Science? Science doesn't unfold in heaven. Science is a thing that unfolds on the Earth as a systematized form of knowledge that enables us to gain an ever clearer perception of the universal principles that underlie reality. Science is a human thing, a training tool that takes us from A to B. It becomes our portal to reality, not reality itself. It operates where we are and helps us to deal with all the elements that stand in the way of our development of the right idea. Christ Jesus exemplified this 'here and now' quality of divine Science by taking it into the streets of the cities and villages where he worked by talking about it, explaining it with parables, illustrating it with examples, answering questions about it, raising the scientific perception of society of a concept of an infinite God that is near to everyone in a zero-distance environment. He addressed the man on the street and unfolded the world of infinity by saying to him, "the kingdom of God is within you."\*149

Mary Baker Eddy never wrote in any of her books that the learner in divine Science has be a saint. She only pointed out that sound morals are helpful as a starting point. In other words, the river Euphrates that

represents this development stream and defines its dimension, is defined with also a human face, the 'here and now' face, the village-street face of mankind living in an atmosphere that is encumbered with limits and limitations. The river takes us from A to B, within an encumbered atmosphere towards the highest perception possible, right to the leading edge of the Kingdom of Heaven where the divine reality unfolds as Christ Jesus saw it.

Christ Jesus pointed out that the Kingdom of Heaven isn't an absolute place, but a development process. In explaining its function he compared the spark of a right idea, a spiritual idea, the idea of divine Principle that comes out of the moral domain, to a lump of baker's leaven. He had to take the infinite idea into a conceptional environment where it can be understood in the 'here and now' world where humanity is reaching out to heaven. He said to the people who came to him that Kingdom of Heaven represents the process in which a tiny bit of this spiritual leaven of Truth even if it is "hid in three measures of meal" will have an uplifting and enriching effect "until the whole is leavened."\*150

This means that her definition for the term Euphrates would be incomplete if it defined only the river's destination and not the environment in which it flows.

Of course, Mary Baker Eddy didn't leave her definition for the river Euphrates incomplete. She presented a compound definition that is made up of two parts. She used the concept of the "compound idea" many times, as for instance, to illustrate the nature of man, which she described as "the compounded idea of God including all right ideas."\*151 In this manner she gave the river Euphrates a compound definition by adding a second part that defines also the "meal" into which the "leaven" is placed and performs its leavening process.

This second part, the meal, the environment in which the process operates, is defined in her definition for the term EUPHRATES as "The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity." She describes with it the nature of the 'moral' environment that has been established as the only prerequisite for the development in divine Science. The 'moral' environment in which Christ Jesus worked isn't described to us as consisting of a club of saints, but is an environment in which there is a spark of divine Principle alive in the hearts of the people. This 'moral' environment is well described in the story of Mary Magdalene in the Pharisee's house.\*152 Mary Baker Eddy describes in the chapter **Christian Science Practice** how this 'moral' ground is a high-

potential environment for bearing fruit in the infinite domain through the process of divine Science unfolding as Christ-Science. Mary Baker Eddy describes in the chapter how this process is utilized in the practice of Christian Science by lighting this spark into a fire. While this chapter is not associated with the definition of Euphrates in the pedagogical structure, it is useful to keep in mind the potential that the moral platform brings to the scene of divine Science, the little leaven that eventually leavens everything in human consciousness.

I would like to suggest that without Mary Baker Eddy's second part in the definition of Euphrates there would have been something spiritually lacking. The humanity of it would have been lacking, without which the process would be meaningless. Metaphysics isn't a process reserved for saints. It is accessible to all mankind within an achievable process. It involves nothing more than the development of the spark of the spiritual idea of man in consciousness. Mary Baker Eddy added to her textbook a 100 page section of fruitage, comprising testimonies of people being healed in the process of divine metaphysics by their own doing. And it all started with a spark of an idea that something divinely valuable was there to be found. No guru stood over them and inspired that healing, and lent a helping hand. The only resource they all had utilized was Mary Baker Eddy's textbook, *Science and Health with Key to the Scriptures*. Reading the book was sufficient in every case, and the ailments involved frequently were often cases that modern medicine would still be challenged to address.

On page 115 of the Christian Science textbook, Mary Baker Eddy presents three degrees of manifestation, in what she calls the "translation of mortal mind." The last stage is labeled "Third Degree: Understanding," which she defines as "spiritual," the manifest of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." All this is subtitled "reality." She adds as an explanation, "In the third degree mortal mind disappears, and man as God's image appears." (That describes well the process of the compound river, Euphrates.) And she goes on to say, "Science so reverses the evidence before the corporeal senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and his idea may be to us what divinity really is and of necessity must be, - all-inclusive."

The definition of Euphrates deals with the enigma of mortality and finity. It doesn't side-step it as the priest and the Levite did in Christ Jesus' parable of the 'good' Samaritan.\*153 Divine Science is not infinity itself, but an instrument that enables one to become conscious of the reality and nature of infinity which it presents to mortal thought to cause a transformation in thinking

and in living. At the level of Christ Science that rouses understanding to the comprehension of the spiritual idea of God, nothing is absolute, but the gate to absolute is opened and some aspects of it are becoming realized, especially those that elevate human existence to the true image the divine. Nevertheless we do remain on the Earth. Christ Jesus never suggested that mankind should live without food, clothing, shelter, etc. Instead he provided for the human needs. He fed the multitudes and turned water into wine. In this respect, he did nothing more than what we do in modern economics, utilizing intelligent processes, the kind of processes that we are challenged evermore to engage in with the return of the natural Ice Age conditions on the horizon.

The scientific process in divine Science can enable us to achieve these kinds of 'miracles, because the scientific process is inherently self-escalating. Advancing fundamental discoveries raise the platform of science through advanced understanding, causing a translation of 'mortal' mind out of itself by which consciousness sheds more and more of its aspects of limitation. In this translation the 'mortal' aspects of mind disappear and mind finds its infinite dimension in divine Mind. When this stage of development is fully reached, the final transition may be accomplished from the second row (the Christ) to the top row (the Word of Life, Truth, and Love) the absolute state of being. In this final transition 'mortal' mind disappears entirely. When Christ Jesus stepped forth from the tomb that process was complete. A New World unfolded for him, without limits, without finity, without the faintest trace of mortal thought. The grave experience became a non-event. But that happens beyond the river Euphrates, which the river but flows into.

Today, we, humanity, find ourselves challenged to repeat what Christ Jesus illustrated symbolically. We find ourselves challenged to create a New World in which mankind lives exclusively by its spiritual resources, by the development of its native air, its intelligent and scientific processes that already provide the needs for our living. Since the coming Ice Age cooling threatens to wipe out the agriculture that we presently depend on as we have developed it the current warm climate, a New World will have to be created in which the Ice Age cooling has no effect on the food-resources for our living. While the physical infrastructures for indoor agriculture tend to be enormously huge, considering the present dimension of the world's agriculture, the required resources for indoor agriculture are equally huge. By all accounts, the physical requirements border on the infinite. Nevertheless, these resources can be developed. The physical abundance exists that can be utilized. It may unfold in shapes that have never existed before, perhaps in the form of optimized environments created in 50 story structures

thousand of square miles in size, powered by nuclear fusion energy, the energy resource that powers the sun. Or it may result in industrial synthetic food creation, or in a combination of both, or in entirely new biotic processes in all of these sphere. The possibilities appear to be infinite indeed. But to get us into this New World of a more intelligence-based living requires the virtual resurrection of mankind that is presently asleep and spiritually almost dead.

The mental 'meal' of mankind has become 'alkaline' laced with fascism, greed, violence, and insanity, etc. Still, being what it is it can be conditioned for the leavening process by the kind of moral development that bleaches out the alkaline travesties. Christian Science healing can accomplish that. In the parable of the leaven we are told that the woman took the meal that was, as it was. She took three measures of it. She wasn't timid about it. And in it she placed her profound spiritual idea, the divine idea man, that may have seemed so insignificant that it appeared totally hidden. However, Christ Jesus assured us that with it a process is started by which the whole becomes leavened.

It appears that the process in the columns isn't a linear process, but has a movement going on at all levels, suggesting that we must 'travel' the rivers again and again.

The second part of the definition of Euphrates is significant, especially in our time. It tells us that the toughest foe in human existence is finity that darkens even man's highest perception of himself, out of which grow despondency, and sin, sickness, and death. Euphrates deals with that foe of limitation and finity, which hinders correct perception. Thereby it enables divine metaphysics on earth.

In a correlative sense the river Euphrates is the river of the coming Ice Age Renaissance. The creating of global indoor agriculture is a metaphysical process, the fulfilling of a human need that mere physics cannot meet. While the idea of divine metaphysics is presently rejected, it remains accessible and will become the foundation for human living out of necessity. Scientific and technological development may be a thorn in the eye in the imperial world of fascist greed thriving on slavery, but the spiritual leaven that it represents is ever at work. Technological development raises the platform of physics, creating resources for living with the spiritual resources of the divine intelligence that is reflected in man. Technologically speaking, there exists no limit, even in terms of physical resources. The horizon is limitless. The Euphrates-principle is that scientific and spiritual development will pervade the entire human scene in a process by which the whole of mankind becomes transformed into what humanity really is, a

divine idea manifesting the boundless nature of divine Principle, reflecting infinite Mind.

Euphrates represents the development process of divine Science, which deals not with sin, sickness, and death and related problems, which are dealt with at a lower level. Instead it deals with the more illusive error in human identity, the error finity and limitation. When the removal of limitation and finity is attained, the individual mind of humanity finds its identity in infinite Mind or God.

Euphrates represents to me the final challenge that needs to be met before divine reality can be accepted: the reality that **man is free**.

Moral development can never get us to this point. The creating of an Ice Age Renaissance is not achievable on the merely moral platform. The river EUPHRATES does not unfold on this platform. No part of it does. It unfolds exclusively on the scientific platform of divine Science where Christ-Science leads the way in unfolding the spiritual idea of God. Anything less is insufficient to create the needed Ice Age Renaissance. Thus, in real terms, the future existence of mankind is anchored in the river Euphrates.

Perhaps the stone-age man had an advantage in this regard. He stood tall over two million years ago with his **created** technologies that raised the platform of his existence. He understood something that we seemed to have lost sight of. Beginning with the first step in this creative process, compared to all prior history since the beginning of the planet, the operation of the human intellect (yea, the reflection of infinite Mind) has opened the horizon to infinity, nor has man stopped to advance from the stone-age point onward, in spite of its limitation, which may be termed the most fundamental of all errors, by dealing with them scientifically.

It appears that mankind has been induced in recent years to slow this advance by encumbering itself with additional, artificially created limits and limitation, resulting from negative development-structures mistakenly accepted. Euphrates is the only comprehensive definition in the textbook that I know of, which links mankind, through science, with infinity, as a pathway out of this deadly trap.

Mary Baker Eddy never used the phrase "infinite Science." Nor did she say that Science is infinite. She said the Science is divine, and therefore its dimension is infinite, because God is infinite. Naturally, it is the task of science to deal with the errors in human perception, which God, infinite Mind being focused on Truth, cannot recognize. Christian Science performs this function at the lower levels where disease and depravity blacken

the scene, while divine Science is shedding the light of Truth onto the more elusive errors.

This divine Science process of the unfolding Christ (the spiritual idea of God) is similar to Christian Science treatment, but different in a fundamental way. While Christian Science treatment sheds light into the 'hell' of sickness and disease in specific cases, the Christ-powered process in divine Science is not case-specific, but covers the entire ground of limits and limitation in a universal sense, embracing all mankind universally. The leavening process of a spiritual idea placed into "three measures of meal" cannot be specific, but is a process by which the whole becomes leavened.

This process, although it takes place exclusively at the level of Christ-Science, is such a profound process that the definition of Euphrates, which pertains only to this level, characterizes the nature of the entire fourth column. The same can also be said about all the other three rivers. The definitions of these rivers pertain only to the level of the Kingdom of Heaven, but they characterize the nature of the entire development stream in which they occur.

The definition of the concept of Euphrates defines divine Science as a science that deals with infinity, with limitless being, with the zero-distance environment in which God and man are one in being. I counters the finity of human perception and raises human thought above itself to the acknowledgement of infinity as an aspect of human existence, even the zero-distance between God and man, which is an aspect of infinity. Even in mathematics, anything divided by zero adds up to infinity as the result of it.

As a physical river Euphrates, flowing in Southwest Asia, is one of the large rivers of the planet, extending from the Persian Gulf far into the North, almost as far as the Black Sea and the Caucasian Mountain, with a major tributary draining much of Armenia (Turkey), its name is rightfully associated with a metaphor that covers an equally wide arena.

The definition of Euphrates makes the point that Science is not infinite, but God is infinite, so that the potential of Science can be raised depending on man's recognition of himself as divine image, the compound manifest of God.

This brings into view the necessity for two distinct types of Science: Christian Science which deals with the gross errors of materialism and earth-bound existence; and divine Science, which deals with the more illusive errors of finity and limitation. Mary Baker Eddy puts it this way: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even

as He opens the petals of a holy purpose in order that the purpose may appear." "Through divine Science, Spirit, God, unites understanding to eternal harmony."\*154 Isn't that a beautiful description of the process that Euphrates represents?

At the ultimate point in the flow of Euphrates finity and limitation disappear, they have been dealt with. At the highest stage of intellect man gains access to infinity and accepts that he is free.

Mary Baker Eddy writes, "In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there."\*155

And she points out also: "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."\*156

Again, there is that question to be answered here whether in the above context the capitalized form of **Divine Science** applies, which refers to a specific structure, rather than the lower case form as, **divine Science** which refers to a human process of the spiritual idea of God coming to light in the development of thought scientific perception.

I would suggest that in the above case the capital form of Divine Science applies, representing "the Word of God;" the structure of reality reflected in the global pedagogical structure that Mary Baker Eddy could only outline, which Mind alone builds; which may be termed the "crowning ultimate" that "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance..."\*157

Mary Baker Eddy puts us into the position almost two dozen times in the textbook (apart from the Glossary) where we need to decide on a scientific basis whether the capital form of, Divine Science, applies, or the lower case form of it as, divine Science. In every one of these cases she begins the sentence with the phrase, "Divine Science..."\*158 that can take us either way, depending on the science involved. She puts a challenge forward with these open questions, a challenge to scientific thought to determine the answer from a scientific basis. She sets the stage with that for the higher demand that unfolds in the process of relating the 144 elements of the Glossary to the pedagogical structure, which totally depends on the resources of scientific perception, where nothing is predetermined by her except the Glossary definitions themselves.

By its nature, the definition of Euphrates comes

to light as an indivisible compound definition, just like the physical river begins with a combination of two heads that cannot be separated. In the unity of the definition its comprehensive nature is revealed. After all, Euphrates is the last and final river of the four. It defines the nature of Science, and with it, the nature of divine metaphysics. In the ancient post-Ice-Age world, the river valley of Euphrates became one of the cradles of civilization. In its metaphoric signification for divine Science, the science of the infinite divine nature of man, the river Euphrates may become that cradle again.

After 2.5 million years of development mankind came out of the last Ice Age with a 5 million population (variously estimated at between 1 to 10 million). The warm climate of the Holocene Epoch enabled mankind to develop itself rather quickly (in app. 7000 years) into a 150 million population (at app. 1000 BC). In this period of scientific unfolding many limits were cast aside on the road of scientific development, especially in agriculture where enormous advances became possible in the warm climate. By 1-AD the world-population had grown to an estimated 300 million. But here the development stopped. The imperial age began. It became the counter-scientific age. For nearly 1700 years nothing much happened. By the end of this time, between the 1600s and 1700s the world-population had grown to a mere 500 million. At this point another new age began, the age successive periods of renaissance. The Golden Renaissance of the 14th and 15th Century may be deemed the dawn of divine Science. The Christ-idea, especially the Principle of Universal Love, was brought to the foreground. A New World was unfolding, most prominently from the 17th Century onward. In this New World, the world-population that had grown up over the last 10,000 years of development to 500 million, suddenly doubled in only 200 years, and then an other billion were added in only 100 years thereafter, and so on.

But what caused this? The climate hadn't suddenly radically changed. Nor had the 'breeding' habits of mankind suddenly changed, or mankind itself. The only thing that changed at this time in history was the scientific development across the whole of society that unfolded out of the background of the developments in divine Science, even though the concept of divine Science itself didn't yet exist. But the idea of the universal worth of man did exist. The flow of Science was pervading the air. The process of science changed the landscape. In this environment the USA was born. It was perceived as an opportunity to create far away from the imperial shores of Europe a free republic of human beings honoring and supporting one another to provide a model for the eventual transformation of imperial Europe, Asia, Africa, and the world, into a free society of men. This has yet to happen. But the march

of science was on.

At the time when the scientific revolution began and the USA established itself evermore on a humanist and scientific footing, around the time when Mary Baker Eddy was born, the world population had reached the one-billion mark, the product of almost 10,000 years of post-glacial development. During that time in which she put her imprint on science and brought the Christ into the domain of Science, in which science and the image of humanity was on the march in many areas, as many people were added to the world population in a single century than in all the 10,000 years before (to about 2 billion by 1930). And this march of science continued. Over the following (only) thirty years another billion was added to give us 3 billion by 1960. The next billion was added in only 15 years.

What had happened? Had the Earth suddenly become bigger? No, the unfolding divine image of the human being in the development of science had become truer to its design and had enabled the development of previously unrealized potentials, especially the agricultural potential. The divine face of mankind that had stood in the shadow for 10,000 years was suddenly brought into the sunlight. The spiritual unfolding began with the dawn of the great renaissance cultural revolutions.

The historic Christ-Renaissance itself was brief in the shadow of Rome. The next great renaissance, the Islamic Renaissance endured for much longer, which eventually set the stage for the Golden Renaissance in Europe in the 14th and 15th Century, and for the great European renaissance of the 17th and 18th Century that continued on in America through much of the 19th Century. These successive periods of renaissance brought the Christ, the spiritual idea of God reflected in man, more and more into the foreground and onto a scientific platform. On the wings of this steady scientific and spiritual revolution, and it was a revolution, a new civilization was created. It appears that Mary Baker Eddy's discovery and work in Christian Science, and her profound contribution in the unfolding of Divine Science may have shaped the face of civilization more than we may realize. It brought the divine idea, man, as a reflection of God, more profoundly to the foreground in human thinking than any other development in human history since the days of Christ Jesus. What she pioneered may some day be called the dawn of the Christ-Science era. She even predicted that at some point in the future Christendom will recognize itself as Christian Scientists.\*159

It is significant that the dawn of this Christ Science era coincided with the only major period of peace and humanity that the world had experienced in more than

500 years. This takes us back to the reign of terror of the Spanish Inquisition that began in 1478 at the 'hands' of Tomas de Torquemada who presided over 100,000 trials in 20 years in which 90,000 people were condemned and 8,800 victims were burned alive at the stake. A whole string of wars, many of them religious wars, unfolded in the background, including the infamous Thirty Years War, followed later by the Jacobin terror in France and the terror of Napoleon's wars, and the British imperial wars against America, including the American Civil War. But then the entire train of war and terror suddenly stopped in the mid-1860s including the terror of the Spanish Inquisition. This train stopped for nearly fifty years, till it got rolling again with World War I. It hasn't stopped again since.

It is a fact of history that Mary Baker Eddy's pioneering development of Divine Science coincided with this period of peace between the two epochs of terror and war. It cannot be determined of course, what precisely caused this window of peace and humanity to open up at this time, and to stay open for as long as it did. The forces of war had certainly been moving in the background on many fronts, but none of them succeeded during Mary Baker Eddy's time.

During this period of peace, for example, King Edward of England had been quietly setting all of Europe at each other's throat. Historians report that when the World War I finally broke out in 1914, the German Kaiser commented that Edward, who was dead by then, proved to be a stronger force still than he, the Kaiser was, who was still alive.

Also in America the forces of imperialism were moving in the background in this period of peace. An example is the passing of the Specie Resumption Act in 1875 by the US Congress that set the stage for the drift of the USA back into the imperial camp. Another example is the assassination of the US President William McKinley in 1901 by an anarchist of the Marxist type, a type of ideology that historians indicated was cultured in the dark recesses of the imperial world of Lord Palmerston's empire at the hand of his 'agent' David Urquhart who 'guided' Karl Marx, who in turn foisted (Urquhart's) Communism onto Russia in the shadow of the events leading up to the Russian Revolution in World War I. In a historic sense Communism wasn't a revolutionary idea built on a higher image of man, but the product of a multifaceted conspiracy built on Urquhart's hatred of Russia and Palmerston's fear of Russian power, and on whatever anticivilizational ideas could be dreamed up in Jeremy Bentham workshops and be threaded into the resulting fabric with which to destroy Russia.\*160

Actually, it wasn't Communism that caused the

Russian Revolution, but the human misery engendered by the growing decadence of the imperial world in Russia and its internal collapse. At the time the Bolsheviks took over, as Lenin had put it, power was laying literally in the streets for the taking. The so-called "Great October Revolution" was in reality and almost botched-up amateur coup. The population was exhausted and starving. The Bolsheviks, which ran the Marxian line, simply took over in a bloodless occupation of the provisional Parliament. Nobody really fought against them, for to a starving population their idea sounded good to give the power, the land, and the factories to the people. What was lacking in the Marxian-Urquhart line of Communism, by intent, was the development of the human genius through scientific and spiritual development. One of the incorporated axioms was that "technological progress causes a falling rate of profit." Human development, the development of the divine Principle of Universal Love, was put into the background and almost forbidden. The personal life and the development of the individual had ended in Russia. But it was precisely this principle that had been promoted by Mary Baker Eddy as the cornerstone of Christian Science healing and as the universal light that illumines the entire pedagogical structure of Divine Science.

Mary Baker Eddy left three of her synonyms for God out of the Glossary, and thereby undefined as a specific Glossary term. The three synonyms are Love, Truth, and Soul. Her omission of these terms does not suggest to me that these terms are unimportant, but that they are instead of universal importance, of central importance to everything as the three-fold center that all aspects of Divine Science flow towards. I see them as the key aspects of civilization. At appears that in her time nobody understood this center as she did, and its development, and its profundity for civilization. In fact, Divine Science, as pedagogical structure, wasn't even on the perceptual horizon of society at the time of her death in December of 1910, anywhere in society and among her followers.

It is certainly possible that what closed the window of peace in the world in the middle of 1914 with the outbreak of World War I was the lack of that active dynamism centered on Divine Science that Mary Baker Eddy brought to the scene. That dynamism ended with the end of her days. Society had not been ready to carry that torch: the flow of Love, Truth, and Soul unfolding universally in Divine Science. That 'torch' would remain undiscovered and unutilized for seventy years, and even now that it has been discovered, it remains largely obscure.

It is of course also possible that all the quietly produced machinations of imperial hatred, rage, and greed for power culminated into the explosion of horror

that World War I became by the logic of their own unfolding. But it is also possible that these developments that had been long ongoing, fruitlessly in countless arenas, were no longer countered by an active opposition on the wings of Divine Science and its scientific development of Love, Truth, and Soul as a universal platform for civilization. When the voiceless flow of love that healed a partially paralyzed woman in the space of time while a carriage passed by her, it unreasonable to assume that the flow of this kind of love from the depth of scientific understanding did not uplift the platform of civilization globally, at least enough to keep the train of horrors stalled on its tracks. Likewise is it reasonable to assume that the platform of this love can be scientifically reestablished as an active impetus.

It is interesting to note that since the mid-1980s, when the development of Mary Baker Eddy's pedagogical structure of Divine Science was taken up and put on the front burner, the world's actively deployed nuclear weapons began to be reduced in numbers from the 65,000 existing in 1986 to slightly over 20,000 today with an undisclosed number of components held in reserve. The United States had produced approximately 70,000 nuclear warheads since 1945. 60,000 of these have been dismantled, of which more than 12,000 have been dismantled since 1990.

Nevertheless, the war against war is far from being won and will not likely be won unless the principles of Divine Science are more universally understood and acknowledged. As of 2005 the U.S. arsenal contains approximately 10,500 intact warheads. Of this number, nearly 5,300 are considered active or operational and 5,000 are kept in reserve, while new processes are underway to resume the production of new nuclear warheads in the near future. The production capacity of 250-900 per year by 2018 is envisioned and is presently under development.\*161

The nuclear war games will likely remain on the front burner until the principles of Divine Science are more universally understood and acknowledged. Until then mankind remains vulnerable to taste the fire of those over 20,000 atomic bombs that have been prepared to eradicate mankind.

It has been said in 1994: "Toward the end of the twentieth century, in the storms of the breakdown crisis that will follow the end of the NATO-Warsaw Pact confrontation, human beings will be forced to choose between two conflicting definitions of themselves.

On the one hand, they will be able to choose, as human beings always are, creative reason, scientific discovery, and a true world order, a community of principle, of sovereign nations seeking progress through

economic development. If the persons of those coming days are able to lift their eyes to the stars, they may be able to cease killing one another in order to possess a few square miles of mud on one small planet. If they are capable of recognizing the inherent universality of the human personality, the equality of each person as *imago viva Dei*, then the domain of humanity will be without limit."\*162

Today the divine face of mankind is more viscously under attack, with increased wars, increased terror, increased inhumanity, and increased poverty and economic destruction, and increased insanity. Just as in Christ Jesus' days, the Christ is under attack, only much more so. We have entered an epoch of focused cultural warfare that is tearing down the face of man to ever-harsher mythological limits. Mankind has become evermore solidly focused on finity and limitation with systems of pursuit that are at the very best semi-metaphysical and pseudo-scientific. Economics has been reduced from building and creating to speculative stealing. Education has been shifted from discovering scientific principles, to repeat-after-me job training. Science has been reduced to dogmatism; world-trade to world-slavery; culture to violent rubbish; technological progress to conservatism and depopulation; peace to terror by preemption; humanity to fascism. And so the list goes on. But the entire list is built on responses to perceived limitation and finity. Some of that is by evidently by intent as the 1950's instigated cultural warfare project, launched as the Congress of Cultural Freedom (read freedom from culture, because culture is freedom) is bearing its fruit.

The hallmark of God is infinity. Therefore, it is the task of divine Science to elevate human consciousness to embrace the reality of man's being, which is anchored in infinity, as the necessary and full reflection of the divine. By this process alone, man can be free. Without this, the Hitlers and the Judas-disciples will reign and destroy mankind for the good of their countless causes except the cause of humanity. Without the development process of divine Science, greed, fascism, and conservatism cannot be overcome which have been at the root of all wars throughout history, with the nuclear option looming on the horizon. It is simply not possible to fight the tragedies of the sewer with the processes of the sewer. The fight has to begin on a higher level platform, far above the level of the games that dehumanize society. The fight has to begin at the moral level that is quickly uplifted to the Christ level where divine Science takes the lead. Then mankind has a fighting chance.

Without that, what does mankind have to fight with in a fight that in the sewer is controlled by treachery, lies, arbitrage, deceptions, conspiracies,

threats, intimidation, force, and far-strung networks of privatized power. It has been warned: "They will rewrite history around a thousand false centers in order to deny that human progress is One. Nor will the minds of little children be exempted from these torments. Others will talk of multiculturalism in a time when the human image will be lacerated and violated and immolated as never before in the face of all the nations. If these voices prevail, then an eon of darkness will surely cover the world."\*163

When Mary Baker Eddy designated the last column of her pedagogical structure to represent the development process of divine Science, that was no idle gesture, but a hind that in this final column mankind finds its final frontier, and that this frontier is located under the banner of the infinite. It is also interesting to note that this is the column of the sunset: "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." The question arises here, does the sunset precede a dark night or a new dawn when, as the Revelator discovered, there shall be no night there?\*164

Historically, we are presently in a sunset position with shadows fast falling around us. Divine Science had been put on the horizon: recognized profoundly as the Golden Shore of Love and the Peaceful Sea of Harmony. It unfolds at the pinnacle of 10,000 years of human development, and scientific and spiritual development. Before us on the right side loom the night-shadows of the chaos of inhumanity under the banner of insanity, fascism, looting for privatized wealth, and nuclear war. And on the left side before us loom the night-shadows of a 90,000-year Ice Age in which agriculture as we know it will be largely disabled. But the golden light of Divine Science, the product of 10,000 years, has not yet dimmed. It promises the dawn of a golden age without the shadows of night. The only question that remains at this point is: Will the potential of this promise be utilized by us to create that Golden Age for mankind?

This is the dimension in which the definition for the river Euphrates counters what would hold us back, and promotes what develops divine Science. It signifies both the potential and the responsibility to stage this Science in the limited sphere of human believes that makes the divine nature of man, which is rooted in infinity, accessible to mankind in the 'here and now.' The link between mind and infinite Mind (which are the same by reflection) is being developed in this Science and becomes established in life. This link is man's vital link to infinity.

The great characteristic of God as, infinite, is of central significance in the last column. Infinite means both boundless and immutable. Boundaries are created



when the infinite idea becomes replaced by material, mortal perceptions, which are bound up in finity and limitations. Wherever there is finity in consciousness, there is death, disease, decay, war. The spiritual concept of the infinite, in contrast, indicates immutable Truth. It means that there exist no boundary beyond which there is a change in reality, or ever has been. To the degree to which this reality is understood, to which the true idea of God is being established, will divine metaphysics take the place of physics. Then as Euphrates is defined, righteousness will inevitably reign, because in real terms there has never been a time when the divine idea man was encumbered with limits and finity, because God, infinite Mind, cannot be so encumbered. Divine Science is a platform that enables man to understand this reality. Divine Science is the human stepping stone to that higher dimension of the infinite in which we have our being, bringing to light mankind's infinite self.

It is often said by people who live in a world of narrow horizons that Christian Science and Divine Science are identical. They are quoting Mary Baker Eddy's statement: "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity."\*165

It is the specific "requirement of the context" that makes each form distinct. In many respects, of course, the processes of Divine Science and Christian Science overlap, since Christian Science is an inherent part of Divine Science. Christian Science is the leading edge aspect of Divine Science in this age. Since the "requirement of the context" makes each form distinct it becomes necessary to explore this distinction, especially in recognition that this distinction is prominently highlighted in the fundamental architecture of her pedagogical structure where the two forms of Science fulfill specific and unique functions. One form of it pertains to the lowest cardinal point (Christian Science), while another pertains to the infinite domain of scientific and spiritual development (the development stream of divine Science). One pertains to Christian healing, the other to the advance of civilization which is anchored in God. Naturally, Christian Science would have no foundation without Divine Science, which is expressed in Christian Science to the highest degree so far attained, trending towards the fullest expression that is ultimately attainable.

Mary Baker Eddy wrote: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian

Science." Then she points to the scientific development process of divine Science leading up to this discovery, saying: "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing."\*166

This divine Science processes which leads to the discovery of the Christ in the human domain is still very much needed, and is in fact absolutely essential for the survival of civilization. The need for mores advances in divine Science has been recognized throughout the ages by some of the most alert pioneers of humanity. Goya was one of them.

One of the great masterpieces of the Spanish painter Francisco Goya illustrates this ongoing need for the rapid development of universal Divine Science. In the previously mentioned painting *Tres de Mayo* (The Third of May) Goya lifts a tragic historic incidence out of the historic frame of 1808 and into the universal domain. The painting is that of a mass execution of Spanish peasants on Pio Mountain. They were selected at random on the streets of Madrid in a terror campaign to quell a rebellion against Napoleon. We don't see the faces of the executioners. Instead Goya shows us what the soldier's of the firing squad see. He shows us what they aim at. But here the link with history broadens and takes in the present. We see one of the victims, whose turn has come, portrayed in spotless bright garments. He wears a white shirt, yellow pants. He kneels and yet stands tall with his hands held high. But his hands are held in a pose that is reminiscent of Jesus nailed to the cross. One can even see a nail mark indicated in one of his hands.

What the soldiers aim at for execution in this painting, as in real life, is the Christ, the divinity of humanity. When the Roman puppets nailed Jesus to the cross the intended victim was the Christ, not Jesus whom they crucified. The Christ was again the intended victim on Pio Mountain.

Goya lets us see what the soldiers saw and were shooting at, because the process is still ongoing. He draws the viewer into the scene as one of the executioners, because the Christ is still being executed, relentlessly. Every bullet that tears into a person, or harsh word, or slander, or lie, or conspiracy for stealing, or belittlement that causes poverty,- not to mention the deployment of countless atom bombs that stand ready to eradicate mankind at a moment's notice,- is a 'projectile' aimed at the heart of the Christ, to execute the Christ, to destroy the divine image reflected in man. Nothing short of an intense scientific development at the leading edge of Divine Science can stop this endless cycle of intended executions of the Christ (the spiritual idea of God).

But Goya also puts society into the scene as a victim. By its own aiming to execute the Christ, society aims at itself, its own divine image. Divine Science has the potential to lift society out this nightmare, both in terms of its love to one another as human beings, and in terms of its unfolding potential for Christian Science healing, with the newest aspect added in terms of its responding to the coming Ice Age challenge. In all of these areas society needs a scientific support structure that enables it to stand, not as a self-victimized society, but as a divinely supreme society. Divine Science uplifts our relationship towards one-another and ourselves.

The upward focus in this last column is on the real and eternal, on the nature of God, the nature of divine Love reflected in the divine image and divine idea. Its focus is on human freedom as the birthright of man. It presents infinity as not merely as a noble goal to aim for, but as an underlying reality that the human senses cannot behold, yet which the process of divine Science can bring into view, and thus into the human experience. "God is light" say the Scriptures, "and in him is no darkness at all."\*167 That's the world in which we live.

Divine Science also uplifts our image of God. It helps us to be just towards God. For example, if we perceive ourselves as created on a platform of built-in limitation as an aspect of reality from which we must rise and redeem ourselves, what kind of God do we behold, and what chance do we give ourselves? If God is recognized as fundamentally imposing limitations as an aspect of its native design from which we must free ourselves, to what height must we rise in order to lift ourselves out of this divinely imposed stranglehold? Must we supersede God?

That kind of reasoning makes no sense, doesn't it? If our perceived limitations were real we would have to supersede what divine Principle has established. Who could do that? Unfortunately, this is the general belief about God and man. In contrast to this view, Mary Baker Eddy presents the definition for Euphrates that reverses this impossible perception of reality and establishes the eternal order in which God is perfect Principle, divine Spirit, the infinite All-in-all, including man as divine image. She honors God by revealing God as incorporeal, divine, supreme, and infinite, and by revealing mankind the same in essence, equally incorporeal, divine, supreme, and infinite, though different in office. Is it possible to honor God more than this? Hardly, I would answer.

The more we move upwards in the column of divine Science characterized by Euphrates, the more does mortal sense yield to the scientific perception of reality. Divine Science can open the human thought to

the forever existing unity of God and man that is implanted deeply into the reality of man's being where man is incorporeal, divine, supreme, and infinite, and therefore immortal. Spiritual unfolding is an awakening of man as never born and never dying, but as coexisting with God. In this awakening divine Science plays a central role until we have established ourselves fully in truth - until we know ourselves even as we are known by God.

Divine Science, therefore, is focused to a significant extend on the exploration of the essential nature of God. What we know about God is derived from experiences, inspirations, and the works of the spiritual pioneers throughout history. These experiences and works are recognized as examples of underlying spiritual facts and spiritual laws, from which can be deduced the nature of God.

If we recognize our heritage as divine image, as we are told of it in Genesis 1, presented as never born and never dying, but as coexisting with God, we accept ourselves as founded in Truth and as established on a platform where the reality of our existence reflects the fullness of the qualities of God. Thus, it becomes important to explore scientifically the nature of God as it comes to light through its manifestations in human history, leading to scientific conclusion by which the fundamental nature of the absolute can be determined.

What we perceive of God, in whom we live and have our being, will ultimately determine our experiences in life. This is what the development process in the fourth column is about. This is what the river Euphrates is about. Without the scientific declaration that the full quality of God is expressed in man, in truth, we dishonor God. Divine Science is a tool to reduce this dishonor to zero, and to raise man to the revealed divine image. Unless the full quality of God is recognized, and translated into motives and deeds in daily living, our lives do not reflect reality, but dishonor God!

The structure of Euphrates, when brought into context with the nature of God or reality as "infinite," that the river leads towards, leaves no room for the slightest seed of error, evil, sickness, or death. It demands that we raise ourselves above the mortal limits attached to corporeal living in every aspect of our life and adopt the divine patterns of immortality and infinity. In this pursuit the Christ is our central resource. The Christ is the interface of spiritual power that floods the human scene with light, that uplifts even its divine Science. Without the Christ, the inspiration of Divine Science, the concept of divine Science would have no meaning and Christian Science would never have been heard of.

Let me present a testimony in which the testifier speaks graciously of Christian Science as the foundation for a return to health after years of suffering. But is the story really a story of Christian Science treatment, or is it a story of divine Science unfolding in thought, creating a new spiritual renaissance in living. As one listens for the message between the lines, the testimony is really the story of Euphrates unfolding aspects of Divine Science in individual consciousness.

The testifiers writes:

"Words cannot express my gratitude to God for Christian Science. When I first read Science and Health, I had tried every remedy I had ever heard of. I felt no change in mind or body that I was conscious of until I read page 16 of the chapter on "Prayer," in Science and Health. The first words of the "spiritual sense of the Lord's Prayer," telling of our Father-Mother God, gave me a glimpse of heavenly light. I stopped and reasoned, and remembered the teachings of Jesus. The truth of man's spiritual being dawned on my consciousness. I realized I was not subject to mortal laws, as I had been taught all my life. I could not explain how I knew this, but I knew it. Through Christian Science, Mrs. Eddy had given me what I had longed for all my life, - a Mother, a perfect "Father-Mother God." I had known there was a great lack, and at that time I believe the orthodox world had but half of the truth which Jesus came to establish. When I read, "Give us this day our daily bread," and its spiritual interpretation, my tears began to flow; all the years of bitterness, hate, and fear melted away. I knew then, as I know now, that nothing satisfies but Love. That day began the outward and inward conscious healing, - mental and physical. There never came a doubt! I absolutely knew that Christian Science was and is the truth. Money, friends, materiality, are nothing beside the conscious knowledge of God, man, and the universe.

"I did not need treatment from any one,- Science and Health was so clear and beautiful. I could not understand the Bible before, but I found it illumined now that I had a little understanding of Christian Science. For ten years I have not had to lie down in the daytime from any sickness. I am now, and have been all these years, the picture of perfect health. When I first read Science and Health I weighed one hundred and four pounds; I now weigh over one hundred and sixty. This physical health is not to be compared to my happiness,- my harmony that nothing can take away,- because it is the gift of God. Nothing has shown me the perversity of the human mind more than in its conclusions in regard to my healing. Even when I felt and knew that I was healed, people constantly said, because I was thin and delicate looking, 'You are not well, any one could look at you and know it.' Now that I am fleshy, they say,

'You don't look as if you ever had a pain in all your life. You could not have had consumption.'

"When I think what my life was before I had Christian Science, of the six years of colds, suffering, and coughing, not to mention the unhappiness, I want to "work, watch, and pray" for the Mind of Christ, that I may work rightly in God's vineyard, and to know that in truth, what belongs to one belongs to all,- that one God, one Life, Truth, and Love is all.- A. C. L., Kansas City, Kans.\*168

The fourth column, the column in which the river Euphrates flows is called "divine Science" according to the fundamental definition of the sides of the city foursquare given by Mary Baker Eddy. It is one of the four sides of the city of our God that the Apostle John saw descending out of heaven in a momentous metaphorical vision. The process of unfolding divine Science may well be one of its greatest aspects, for it relates to how humanity recognizes and honors God and thereby itself, which echoes the focus of the first column as to who we recognize ourselves to be.

Now, what does Euphrates tell us about the mechanics of metaphysical healing? It tells us of the unbreakable reality of infinite perfection: infinite life that knows no birth and no death; infinite Spirit that can never be erased, or be put down into the dirt, or become finite in reflection by humanity, or be limited in its outcome as a human quality. Man isn't a finite 'ghost' with its own personal qualities as it is generally supposed. Mary Baker Eddy defined the tern GHOST as "An illusion; a belief that mind is outlined and limited; a supposition that spirit is finite."

She is saying in essence that "Spirit" even as a human quality, the human 'spirit' can never be finite. Apparently it took Mary Baker Eddy some years to recognize this profound fact. It has been pointed out to me that in the 1884 edition of the textbook the word "spirit" in the above definition had been capitalized as "Spirit," which suggests that the infinite quality applies only to God. The error involved in this had limited God, divine Spirit, to itself and isolated it from its expression in man. The limiting statement was later corrected. In the 1901 edition, and probably much earlier, the capitalization was removed so that the infinite quality also applies to man.

The correction indicates that Mary Baker Eddy realized at some point between 1884 and 1901 that it is impossible for the manifest of divine Spirit in man, to be finite at any point and be limited. These types of recognition of the boundless nature of **man** are the drivers that push the development of divine Science to the edge of the infinite and unlimited.

The above definition in which the infinite and illimitable nature of man is fully stated, is to me one of the most profound statements in the Glossary. The understanding that spirit IS infinite, even in the human atmosphere of limits, and mind IS unlimited no matter what, gives authority to the policies of society that call for the infinite development of the human potential as the foundation of civilization. Anything less than boundless development is a denial of the reality of the nature and quality of man.

Does this mean, therefore, that metaphysical healing is a process of regression from a defective state, back to a normal state, as healing is usually understood, even a returning from a mortal belief back to the only state of consciousness there is, the state of consciousness supported by Divine Science?

This is a tempting analogy, I must admit. No doubt, this belief is miles better than any concept of healing based on a linear progression. But it has a fundamental flaw.

The reality is that God pours the riches of (His) 'Being' into all that reflects (His) the divine name and nature. This is what the fourth column proclaims laud and clear; presenting the eternal fact that Life can never be limited in itself, or its manifest as life; that Mind can never be anything but all-inclusive awareness, including as its manifest as mind that can never be anything less in quality and perfection than divine Mind; that Truth can never be less than true; and that God can never be less than divine Love, so that love and divine quality reflected in man can never truly be an emotion, but is the only possible response to reality.

These eternal facts become recognized in divine Science by which the human limits are overcome. Divine Science, the Comforter, is the spiritual strength of the Christ. The reality of being is, that man stands never apart from God, but side by side with God in the zero-distance unity of Mind and its idea, man. There is no progression nor regression possible in the forever zero-distance environment. Man is never separated from Truth or encumbered with limits and finity except in the mythology of belief. We need to acknowledge that and build our lives and our civilization on it.

These are all tall statements, of course, as they must be, but according to all evidence, Mary Baker Eddy has consistently demonstrated them to be true through processes of what are called healing, which are in the flow of divine Science but processes of understanding and acknowledgment.

The self-imposed separation of man from reality,

which may be experienced when mortals close their eyes to divine Truth, is not an aspect of reality. It is a state of illusion, of self-imposed limitation, a state that can be ended at an instance through the Christ. And when it ends, there is no regression to reality taking place for man is always at one with the reality of man's divine being as divine image, no matter what the human experience indicates to the contrary. And that has been proven to be demonstrable.

Divine Science comes to light as a tool that opens the human thought to the Christ, which in turn broadens and deepens the mental horizon in divine Science. On the other hand, God, reality, is never at the mercy of man's perception, or touched by it. The divine image that reflects reality is never tarnished by mankind's refusal to look upon it and to acknowledge it. The divine expression is never without its object. Reality is never halted by human error or resumed by knowing the truth. The entire concept of healing becomes null and void in the sunshine of Truth where infinity is reality. The sun can never be reflected in any other form than in its own nature as the brightness of radiant light. The sun cannot be known, or be understood, in terms of darkness. It illumines the scene. That's what it does. That's what God does. Through the Christ, reflected in unfolding divine Science in which the human limits are overcome as illusionary and illegitimate, and reality appears, uplifting man physically, morally, spiritually, socially, and yes, also civilly.

In the fourth column, we deal with divine Science. It's standard is infinity, is it not? This recognition puts the mechanics of Science into a different light. It rules out form and formula, because form and formula represent limits and finity. It rules out of existence all that limits man, or places man into any context with finity. It rules out mortal mind itself. It rules out death. It rules out even the concept of healing in favor of immutable health. It accepts only health, beauty, joy, love, harmony, gentleness, for all these are aspects of reality, aspects that radiate the light of the divine nature.

And here comes the most revolutionary concept that the fourth column brings to light. In the midst of pain, fear, chaos, deprivation and limitation, one has the scientific authority to express gratitude for the divine reality that is untouched by these scourges, and for the abundance and perfection of reality that has never ended in truth from which man is never separated for an instant.

Whatever appears to be a deviation from this norm is irrelevant. It may take a lifetime for one to fully agree with the reality of man's being, or even to discover it fully, especially with the last statement that man is never for an instant separated from it, but be it easy to

understand, or not, such is the nature of the truth. What is truth, therefore, can become manifest in human experience through the spiritual strength of the Christ unfolding in Divine Science. In Divine Science, no other conclusions can be reached than the divine, and the divine conclusions are demonstrable in Christian Science healing. If God is revealed as infinite Truth, than that is what GOD is. And if man is divine image, then man must be so understood in Science to the n'th degree, because that is what MAN is. All would-be deviations from the divine standard are indeed irrelevant in the face of infinite Truth.

Oh, what a basis for gratitude we have here! And what a challenge for us to come to terms with it!

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## Chapter 9 - The relationship of the columns to each other

The four columns make up a symmetrical structure. The two outer columns deal primarily with spiritual awareness and unfolding ideas, while their adjacent inner columns represent the respective manifested phenomena.

The first column, for example, deals with man's awareness of himself as a spiritual idea of God. Here the focus is on the innermost concerns of individual being. This unfolding spiritual perception of oneself, then, must reflect itself in the adjacent inner column in individual actions towards society and the world.

The flow between the columns that we see here is from the outside towards the center of the structure.

This flow towards the center is well echoed in the function of the rivers. The outer column on the left side relates to "the love of the good and beautiful, and their immortality." This unfolding spiritual love (universal love) must reflect itself in "the rights of woman acknowledged morally, civilly, and socially." The resulting universal acknowledgement of mankind as spiritual idea comes to light metaphorically as the woman of the Apocalypse, clothed with the Sun. That's an appropriate reflection for such a profound reality, isn't it?

The fourth column, as an outer column, is similar in nature to the first column, except its focus is not on individual spiritual perception, as in the first column. Instead it is focused on the essential nature of God, - on what God must necessarily recognize about Himself and His image in man and the divine reflection in spiritual ideas. The fourth column represents God's awareness of himself as Truth, Life, and Love, Principle, Soul, Mind, and Spirit. It represents God's awareness of reality, for God is reality. This awareness, in turn, finds its manifest in the adjacent inner column, the third column, where the focus is on healing the human scene in order to reflect the divine reality. That's how God must necessarily see 'Himself' or eternal Truth, as a universally uplifting, enriching, healing impetus. The adjacent inner column therefore deals with the divine image reflected in man and in countless individual expressions, but as

seen from the standpoint of God, or Truth. What else can God see reflected in man, but "Divine Science understood and acknowledged?" It's as natural as the rain in Spring.

Healing becomes a process in which mankind comes to represent consciously and understandingly God's essential perception of His nature and being expressed in the universe, including man. Healing therefore isn't a curative process, but an acknowledging process. It a scientific process of acknowledging the quality of God as "supreme." Thus, the flow from the right side of the pedagogical structure is once again from the outer side of the structure, from the "infinite," towards the center of it, towards its manifest, the manifest of God as "supreme."

When Christ Jesus was struggling in the Garden of Gethsemane, he was yielding to what God saw in himself and reflected in man, the truth, the "supreme." With that the victory was assured which divine Mind has held forever as complete with a reflection that is inevitable.

This flow towards the center reflects itself likewise in the defined function of the rivers. We find "Divine Science encompassing the universe and man..." from Euphrates in the fourth column, reflected as "Divine Science understood and acknowledged," in the third column. This is what God must perceive of His nature being reflected in man. Understanding and acknowledgement isn't some utopia to reach for. It is the reality of the divine idea held in Mind and reflected in man. It unfolds forever in Divine Science as an established reality. It exists, whether we close our eyes to it or not.

Apparently the 'flow' between the columns has been set up by Mary Baker Eddy to always proceed from the outer columns, the unmanifest, which deal with the divine nature, towards the inner columns, the manifest, which deal with the corresponding (necessary) manifestation of reality. In so doing, Mary Baker Eddy draws the focus to the center, which has not been defined as yet. Or has it?

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### The flow to the center

This movement towards the center of the structure was not recognized in the early stages of working with the pedagogical structure for the Key of David. It came

to light as the result of this work and at a much later developmental stage, which will be presented here in its relevant aspects in order to illustrate that the flow towards the center is inherent not only in this aspect, but in the nature of the pedagogical structure as a whole. It comes to light in some fashion in every conceivable aspect of it.

For an illustration of this flow to the center we need to skip ahead a little to what is covered later, where we begin to explore the matrix in the next book as primarily a sixteen-element structure. It was also said earlier that the entire Glossary of the Christian Science textbook was designed to be an intricate part of the foursquare pedagogical structure that Mary Baker Eddy associated with a biblical text that speaks about a "Key of David." It was also said earlier that the Glossary contains 144 definitions ( $9 \times 16 = 144$ ), which provides us with exactly nine definitions for each of the sixteen elements of the foursquare structure. Thus, the number, nine, is built into the metaphor, but it is also special, because it allows us to create a minutely detailed structure within each of the sixteen elements that reflect the makeup of the basic matrix, providing a kind of detailed illustration of the principle of reflection.

By having nine definitions assigned to each element, one can build a structure that reflects in miniature the fundamental architecture of the whole. Please refer to Appendix A2, figure 2.

With nine parts per element, one can create a substructure that has four 'horizontal' definitions, which correspond to the nature of the four rows of the matrix; and four vertical definitions, which correspond to the nature of the four columns of the matrix. For this arrangement one needs eight definitions in total, per element. If the definitions are arranged horizontally and vertically, a geometric structure emerges that literally evolves around a center. It is logical that this center be defined by the ninth definition. The center definition, then becomes the focal point, as it were, towards which every aspect of the element relates. The closer one moves from the outer definitions towards the center, the more manifest the idea becomes that they express, until the expressed idea is fully unfolding at the center.

This flow towards the center is totally logical. It is logical that such substructures should be created to enhance the potential for discovery and scientific development of the foursquare structure as a whole. Nor is it surprising that one sees the so-resulting shape of the substructures verified in metaphor.

In the second last painting in Christ and Christmas, with the title "TRUTH VERSUS ERROR," (0003) we see a woman knocking at the door of humanity. On the

ground before the door we see a carpet laid out that has woven into it a pattern of two concentric squares. The sides of these two squares represent the four horizontal definitions that represent the cardinal points of the four rows of the matrix, and also the four vertical definitions that represent the development functions of the four columns. We also see that the woman who knocks at the door of humanity stands smack in the middle of the two concentric squares. The woman is dressed in white garments and holds a scroll in her hand. She appears to be the same woman who has taken the degree, Christian Science in the previous painting. By this metaphor the scientific significance of the central element and the surrounding structure is identified.

The principle of the flow towards the center was recognized as also applicable on the larger scale for the total pedagogical structure that became associated with the term, the Key of David. Nor does this larger 'flow' towards the center across the whole pedagogical structure apply only to the columns of the matrix from the outside inwards. This flow also applies to the rows. Let us therefore take another look at what the rows tell us in this respect.

The concept of the absolute, the divine, the forever real, the reality of God, is defined in the upper row, the outer row. Jesus referred to it as Heaven. But when he spoke about Heaven in terms that pertain to humanity and its day to day concerns, he referred to something different, which he called "the Kingdom of Heaven." The term Kingdom of Heaven represents the scientific manifest of the absolute coming to light humanly. This manifest is happening in the adjacent inner row labeled the Kingdom of Heaven.

Something similar unfolds for the two lower rows. At the lowest row, the outer row, we deal with all the concepts of erroneous material beliefs that God can have absolutely no knowledge of. At this level Christian Science is lifting humanity out of the hell of matter-based belief systems. The resulting perception of truth that flows in this uplifting process becomes manifest in "Christianity" represented by the adjacent inner row, the third row. This manifest is defined as "the outcome of the divine Principle of the Christ idea in Christian history." Christ Jesus said, "And ye shall know the truth, and the truth shall make you free,"\*169

Thus, the 'flow of power' between the rows, is likewise inward moving, from the top down and from the bottom up, towards the center, just as it was recognized to be the case from the right and from the left of the outer columns towards the center.

One of the most challenging aspects of Christian Science is this process of moving towards the center.

The premise of Christian Science is that matter is fundamentally an erroneous concept. Now, Christian Scientists generally recognize this, but they take it no further. The mere invalidation in thought of the material and corporeal aspects can easily create a vacuum. One simply can't stop at this point. What becomes manifest in humanity throughout the entire operation of the pedagogical structure of Divine Science, is the reality of spiritual existence. This has to have its active manifest expression in the daily living of humanity, unfolding in tangible ways. Truth isn't an intangible theorem. Its basic feature is that it is real. When this fact becomes apparent as we move towards the center from all points, material form yields to the divine metaphysics that reflect the light of Spirit.

This concept of the manifest reflection of an abstract idea of Truth is a hard concept to accept in day to day living, especially when the material aspects appear totally contrary to the spiritual fact. It is one thing to close one's eyes and proclaim that those contrary aspects are not real. It is quite another thing however, to open one's eyes to reality, and accept what is actually real while erroneous concepts rule the imagination. For this 'transition' we need to attune our perception to what the 'mind' sees in Divine Science to reflect the motions of infinite Mind. Here the flow is always towards reality, towards the 'center.' Not even Christ Jesus was able to get away from this process when he struggled in the Garden of Gethsemane. All aspects lead towards the center.

But what stands at the center? A 'center' element does not exist in a foursquare geometric structure. A five-square structure would have such a center element defined, but a foursquare structure doesn't have one. Since this center doesn't exist physically in the structural geometry of Mary Baker Eddy's pedagogical structure, it can only exist in thought and in life. And so it has to be. Logically this center, which is totally spiritual, contains all the elements that are 'too big' to fit into a matrix at specific points. They are elements with a universal 'dimension.' Mary Baker Eddy gave us a hint as to what these would have to be, as elements that every part of the pedagogical structure flows towards. Her hint is somewhat subtle perhaps, but it appears quite unmistakable. She gave only four of her synonyms for God a specific definition in the Glossary, which puts them into a specific place within the pedagogical structure. The remaining three synonyms are evidently too big to fit this pattern. They are Love, Soul, and Truth. These three can only be perceived in the universal dimension as the Principle of Universal Love, Universal Soul, and Universal Truth unfolding in daily living.

If these are the divine manifests that the entire structure is developing towards, we can utilize them as

our universal checkpoints. If the Principle of Universal Love is not the focal point in our being, there is something sadly lacking (which the pedagogical structure can help us to correct). Likewise, if the Principle of Universal Soul is not the focal point in our life, reflected in the active recognition and acknowledgement of the universal brotherhood of all mankind, there is something spiritually lacking in our being that causes us to isolate ourselves from the divine being. In the same context, if the Principle of Universal Truth is not the focal point in all of our motives and acts, there is something spiritually lacking in our perception of God and of ourselves.

If failures are detected in our focusing on any one of the principles, those shortfalls should urge us to travel all of the four rivers again and again. Indeed, this is what we do with the Christian Science Bible Lessons. Each part of each lesson is interwoven with corresponding texts from the Christian Science textbook, **Science and Health with Key to the Scriptures**. Every chapter in this book is represented in the pedagogical structure, in one of the rivers. If we pay attention, we cannot help but 'travel' those rivers again and again, day after day, as we go through the lessons, which makes the Bible Lessons efficient in healing (if we pay attention.)

To help with the logistics of 'paying attention' I have prepared five sets of the historic Lesson Sermons, each one interwoven with references to Mary Baker Eddy's pedagogical structure for every textbook citation. (see: [books.rolf-witzsche.com](http://books.rolf-witzsche.com)) These specially prepared Bible lessons include references to a chapter's place in the structure; and references to the corresponding specific metaphor in the paintings and verses of Mary Baker Eddy's illustrated poem, **Christ and Christmas**; and references to the corresponding stanza from the Lord's Prayer with Mary Baker Eddy's spiritual interpretation.

According to all evidence, we live by material means, do we not? We eat bread, breathe air, etc., etc. The fact is that this too, is a subjective state of belief. It represents human aspects that are useful to some degree, while they still represent material thought. Although we cannot stop eating, it is still possible to recognize that what feeds us in real terms are spiritual ideas that manifest themselves in economy, supply, and sufficiency, all in terms appropriate to the present state of development of the human dimension. The Principles of Universal Love, and Universal Soul, and Universal Truth, need to be reflected in the human environment as an active interface to the divine environment, in which the divine is reflected humanly.

Indeed, when mankind becomes successful in creating the needed Ice Age Renaissance in order to



provide for itself food resources from indoor agriculture facilities, by which its food-production process is protected from the coming Ice Age cold-spell of 94,000 years, the necessarily huge infrastructures that makes that protection possible all have a physical form and dimension. But these forms and dimensions only reflect the dimension of the underlying spiritual infrastructure in mankind's self-perception as divine reflection, without which the physical manifestation will not likely be possible. In other words, nothing less than a profound metaphysical process can protect mankind's civilization, and its very existence, in the coming return to the 'normal' Ice Age environment of the Pleistocene Epoch that has been an Ice Age epoch for the last 2 million years.

It becomes apparent from the above consideration that Mary Baker Eddy's pedagogical structure stands as the supporting center for the continuing existence of civilization, and with it the continuing existence of much of mankind. In a very real way, Divine Science has become the center of the most deeply reaching life and death issue in mankind's history, because there exists nothing on the planet at the present time that comes even close to Divine Science in having the potential to enable mankind to achieve the far-reaching divine 'metaphysics' that are needed, and which are needed now. Greed-based physics, in what is called finance and economics, needs to be uplifted to divine-based metaphysics by which spiritual factors are reflected in civilization, such as the Principle of Universal Love, the Principle of Universal Soul, and the Principle of Universal Truth.

Christ Jesus was careful as to what specific manifest he accepted. Mankind does not live by material means, he said in essence. I suggest that even the skeptics may agree with this to some extent, realizing that humanity depends to a considerable degree on spiritual qualities for its very existence, such as intelligence, without which civilization and its physical infrastructures could not have been created. In fact most of humanity would not exist on this planet, were it not for mankind's large-scale reliance on spiritual qualities, such as intelligence that developed from the platforms staged through successive periods of renaissance. Intelligence unfolds and becomes manifest as technologies. These in turn enable manufacturing and agriculture on the scale needed, which in turn again open the horizon to the vastly greater availability of food and other necessities of life than we have today, including advanced transportation and housing.

Who could exist without these? There is not a person alive on this planet that is not in some measure touched by the products of intelligence. If one were to withdraw these, civilization and a large portion of

mankind would collapse, because it could no longer exist. In other words, the flow to the center, from the spiritual idea to the metaphysical manifest is of great importance. Mary Baker Eddy evidently understood this when she designed her pedagogical structure for the metaphysics of Divine Science more than a hundred years ago.

Christ Jesus dealt with well-developed spiritual technologies as he began his public career. When the 'devil' suggested that he provide bread for himself in the desert, the important question for him to answer, was: Does man live by bread alone?

He could have turned stone into bread. He had demonstrated the technology a month later by turning water into wine. His conclusion in the desert was a resounding, No! "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"\*170 was his answer. In human terms the manifest of "the Word" provides the bread.

In divine Science God is understood as infinite Mind. Mind is manifest in intelligence, intelligence in creative discoveries, discoveries in scientific knowledge, and knowledge in technologies that vastly increase the productive capacity of man's labor to create food, shelter, transportation, culture, and enjoyment. In a very real sense, mankind is probably relying more fully on spiritual means for its very existence in today's world, than it did in Christ Jesus' days. But Christ Jesus took the spiritual process one step further. His spiritual technology established a manifest that reflected even more advanced spiritual platforms. These, the Master regarded as the basis for existence. When there was a need to feed 5000 people in the wilderness, he found the spiritual means to create the resources to satisfy the physical needs. We are told that when he was done, there was more left over than there was to begin with.\*171 Christ Jesus never said that mankind must without bread. Instead he illustrated that mankind has the option to resort to divine metaphysics for its daily bread and other physical needs. He illustrated the principle of economics, which is to utilize intelligent, spiritual processes (science, technologies, etc.) to satisfy the human need.

In the early stages of human development, going back over two million years in time to the hunter/gatherer type of existence, large areas of land were needed to sustain a single person. With the unfolding of intelligence the process of agriculture was created, probably in the periods between the Ice Age cycles. The process of agriculture is a process that is built on the recognition of universal principles. Agriculture is therefore essentially a spiritual process. It created a higher plain of living that made it unnecessary for

mankind to roam the wilderness in order to gather food. As a result, less work was needed to sustain a group of people, which allowed for a significant increase in population density and in the quality of living.

As intelligence unfolded further, much closer to our time, metals for tools were discovered, and the technologies to use them were created. With the use of better tools, agriculture improved and a gradual industrialization began. Now, as production-yields have increased even more, further increases in the population density have been achieved, along with an increase in the status of living. Human existence has been extensively proven to be spiritually based, even though we live on a physical earth.

We have progressed so tremendously by applying intelligence to shape the physical world that now millions can exist in an area of land that was once barely sufficient to supply but a tiny tribe with a meager living. Since intelligence has no inherent limits, it can be stated with certainty that there exist no limits to growth on the human scene. Indeed, what would limit God's manifest?

Limits exist only in the minds of those who embrace limitation and finity and look to the material earth as a resource and ignore the spiritual power of reason, of intelligence, of creative discoveries, and of the Christ technologies of pure spirituality. Christ Jesus warned, however, about the mythological factors, that prevent society from accepting its divine heritage, which he had demonstrated with feeding the multitude.\*172 He warned, in essence, that if the divine manifest isn't the center of civilization, the entire human structure falls apart.

If those warnings aren't heeded, by mankind ignoring the riches of its spiritual nature, and its potential spiritual capacities, the needed Ice Age Renaissance won't be realized and the consequences will follow. Mankind has already experienced the resulting tragedies to a minute degree. The tragedies of World War I and II and the Cold War, are the result of mankind's self-denial as a species built on spiritual qualities. Are these wars the direct result of imperial greed. They were waged for imperial reasons, reasons of greed. Greed, in turn, is the manifest of a full denial of the spiritual capacities of man and the completeness of divine Principle in its power to satisfy the human need. Greed is not a quality, but the manifest of an inner emptiness in which mankind can be lured to seek its gold in the sewers of fascism. That's the (imperial) filth that Adam Smith has hailed and spread across humanity. Fascism is poverty in humanist terms. In comparison with Adam Smith as the undisputed king of fascism, Germany's Hitler was a little man, a pliable fool in the

service of the king, together with a host of other little men.

The tragedy of the fascism of its inner emptiness is society's present scourge and its potential doom in the approaching Ice Age. That may be a harsh assessment of our present stage, but it is precisely that tragedy of emptiness that society is presently experiencing in the form of increasing legalized looting, free-trade slavery, the structures of fascist greed that are collapsing much of the world's economy and with it people's living. In this kind of an environment, a home-grown antihuman environment in which the divine manifest as been displaced from the center of the stage, an Ice Age Renaissance won't be possible. This means that mankind will likely be overwhelmed by the consequences of its folly once the Ice Age cold-cycle begins anew.

Nothing grander than a 5-million world-population came out of the last Ice Age cycle (variously estimated between 1-10 million, after 2.5 million years of mankind's existence). Without the processes of divine metaphysics creating a higher platform for physical living, mankind will most likely fall back to a population size in that range, subsisting at a very low quality of life, if indeed it survives at all. Nobody can imagine the dynamics of horror in terms of diseases, wars, insane actions, etc, that erupt in the background of ten billion people starving to death once the Ice Age resumes in possibly a hundred years time.

A collapsing society, especially a biologically collapsing society, is a terrible sight, with a momentum that may not be stoppable. Considering that the biological collapse that erupted in the quagmire of poverty and deprivation created by World War I, had wiped out more people in 1919 with a single strain of flu in a few months, than the entire war itself, suggests that no one may survive the potential global biological collapse. In this case the Homosapiens, as our species is called, will follow the course of the seven previous human species, including Homo Erectus that lived for 1.5 million years and vanished for reasons that no one really knows. Of course we can achieve this more rapidly with nuclear bombs long before the Ice Age even begins anew. With an arsenal of upwards to 40,000 of them (depending what one counts) mankind has prepared for itself a horror show that promises to be far more devastating than what ended the dinosaurs' 180-million year existence. Of course this present trend can be reversed with mankind becoming human again, in the divine sense, as the reflection of God.

We still have time, so it seems, to uplift ourselves and live like human beings, even as divine beings, and to build the physical infrastructures with which mankind can survive. It will likely take a hundred years to do it,

but that's all that we seem to have left before the Ice Age resumes. To live like divine beings, in the form of human beings reflecting the divine qualities, means ending the rule of imperialism, fascism, greed, war, nuclear terror, poverty, hate, deceit, by embracing the Principle of Universal Love, of the Universal Brotherhood of All Mankind, together with the Principle of Universal Truth.

It is unfortunate that the material limits are perceived as nearly absolute whereby the divine manifest is discounted zero contrary to all evidence. Here, the Christ Jesus said no! Let's stop this train to hell. "Man shall not live by bread alone," by bread won from the ground, from material sources, because without spiritual creative processes there is nothing there to be had. The "devil's" suggestion was to turn stone into bread. It was a mockery. It was a denial of the spiritual powers of intelligent reason which has throughout history expanded and created resources for man's living.

In a sense mankind is presently following the devil's advice. It has fixed its gaze to the ground and discovers that its previously created resources are indeed being used up, which are called the earth's resources. The devil said, don't look to heaven, look to the ground, and embrace the limits and the finity that you find there, because there is nothing there to be found. Today, 99.9% of humanity lives from resources that the earth could not have yielded without mankind's spiritual technologies and management.

If you could have asked a Stone Age man, living at the mouth of the Hudson River, inquiring if he agreed that his little area has the potential to be home for more than eight million people, he would have laughed at you. He lived at a stage at which mankind didn't understand the creative powers of the spiritual resources available to man. Today, these are the resources that support our living almost universally, that we have developed, though only to a tiny degree, and which are tragically determined to negate and trash in the face of the greatest challenge for its existence that mankind has ever faced.

As it was, a similar question had been considered a few years ago. Modern man has asked himself that very question again, which Christ Jesus had been asked by the 'devil,' but which he had rejected. Tragically, the answer that modern man gave to himself to that question, was not an acknowledgement of its spiritual power centered on its spiritual nature as the divine manifest. It was a cry of impotence instead. The feeling of utter helplessness in dealing with the perceived limits in resources was spread around the world as documented in the infamous "Global 2000" report of the US Administration at the time. The report projects a sad story of human impotence in the face of the finity of

the Earth's primitive capacity to sustain man. It concludes that the Earth cannot possibly support anymore increases in population, but should be dramatically depopulated, possibly back to the 2-billion level. In the wake of this insane capitulation to limits and finity countless voices were heard that demanded even more radical reductions of the population. Out of this background of perceived impotence fascism arose once again as a towering monster, raping Africa that had been targeted for depopulation from 1975 on under the NSSM2000 policy that demands third-world depopulation, especially in Africa, to preserve the continent's raw materials for the future needs of the Western imperial world.

The sad reality is that those insane demands to radically decrease population levels in politically targeted areas are probably conservative in scope, when one consider the decrease that will happen as a consequence of those policies by which mankind continues to look away from its historic reliance on its creative potential unfolding by spiritual and mental means. If we stop to rely on our spiritual qualities which enable metaphysical processes to create constantly new resources for living, we will find that the so-called material resources that we would limit ourselves with to are suddenly no longer to be found or obtainable, since they were largely created by intelligent means. Chaos will be a mild word to describe the ensuing consequences if mankind gives up on its creative, spiritual resource for its existence.

In terms of its physical potential, both in energy and material resources, the Earth is a profoundly rich place. The technology of nuclear fusion, if we care to develop it, gives us an energy resource that can never be exhausted in the life span of the planet (which we have begun to develop on an extremely small scale in comparison of the need for developing that potential), while the primitive resource of oil, as an energy resource, will likely be largely exhausted before the Ice Age cooling begins anew (the present rate of consumption exceeds 80 million barrels a day).

The building material that we may require for our boundless potential to be realized are equally as inexhaustible as the Earth's fusion energy resources. The entire mantle of the Earth is a high-grade storehouse of metals and glass, locked up into orthosilicates spanning the Earth in a layer several thousand miles deep. Universal access to these resources is but a technological step away. The technologies may seem miraculous to us today, especially the high-temperature deep-core mining that will be required, and the high-energy processes that unlock the molecular bonds of the orthosilicates. But do the difficulties change the divine Principle involved in which no limits exist?

Today, the global depopulation advocates project the same answer that the stone aged man would have given about Manhattan island as the home of eight million people. "Impossible!" would have been his answer. The imperial solution to depopulate the world to preserve the existing resources in capitulation to perceived limits, is utter folly. The human answer lies not in skimping along to make the presently accessible resources last. That's utter folly. We might be able to stretch the world's oil resources out for 200 years, and if we are really skimpy we may make it last 300 years. And then what? Obviously, the progressive answer that assures ourselves a future lies in developing new resources with vastly greater potentials before the old resources run out. The return of the Ice Age doesn't change this basic human dynamic for survival and development. It merely demands us that we stay our course and not stray from it.

Right now the gods of greed, fascism, and imperialism, whatever their names may be, and there are many, stand in the way of this course. But those are exceptions in historic terms that Divine Science gives us the potential to overcome and rediscover our divine image as the image and reflection of God. In this sense, Divine Science is as great and as essential as a resource for mankind's future as are nuclear fusion energy, the orthosilicates in the Earth, and the indoor agriculture that lies in our reach in preparation for the next Ice Age. Of all these, Divine Science may be our greatest resource, because without it, none of the technological potentials will likely be realized, and mankind dies.

More unfortunate than the reported fears and beliefs in earth-limits, is the fact that the logic derived from the acceptance of such limitations is regarded as natural law, so that people of the world begin to govern their lives by the denials of man's potential for spiritual unfolding in thought and in manifestation.

From the first moment on when ill-perceived limitations were imagined to be the horizon of mankind's future, the perceived 'necessity' for human devolution was being enforced. Today, great pressures are brought to bear against advancing technological development, industrial production, creation of resources by which man lives. As a consequence, in the space of a few short years, austerity measures have forced a significant reduction in living standards throughout the world and in intelligent expression, all leading up to starvation, disease, war, and human misery.

The collapse in living standards, which has already begun to be noticed across North America, is little more than a ripple in comparison to the explosion of human misery that has devastated the more remote corners of

the globe that are more easily exploited and controlled, such as in Africa that has become a hell-hole of tyranny from countless directions. Wherever the divine identity of mankind dies, society dies with it. The Scriptures tell us: "Where there is no vision, the people perish."<sup>173</sup> That applies universally and throughout all times.

The opposite is also true. In fact, without the unfolding of divine Science civilization would not exist. Spiritual cultures have predated what we call history. We find traces of it in every one of the early civilizations with roots that go possibly back into Ice Age times, and pre-Ice-Age times. Divine Science may have been the first development of science on this planet. In later times the great humanist pioneers, Homer, Aeschylus, Pythagoras, Solon, Socrates, and Plato where all to some degree divine Scientists, just as the ancients in Hebrew history were whose ideals and achievements are preserved in biblical texts. Christ Jesus gave the unfolding process of divine Science a big boost, and when that was destroyed the dimension of divine Science unfolded anew in the Arabian world through the work of the 'Prophet' Mohammed. Mohammed was a pioneer in divine Science. He was the first in history to pioneer a concept of God as the All-in-all, without gender, without plurality, the "One that is All" that man stands in awe before; the Allah.

Mary Baker Eddy was evidently the tallest pioneers in the development of divine Science, bringing back into the modern world the Divine Science that Christ Jesus had brought to light, the Comforter to his age and our age. She added to mankind's unfolding journey in divine Science the profound pedagogical structure that she designed all of her major works to a part of, including her discovery of Christian Science, her textbook, and the structures that her church rest on. And now it becomes our privilege and opportunity to move forward with what she pioneered in the world of Divine Science.

Through Mary Baker Eddy's work Divine Science has received a face-lift as never before. What Christ Jesus demonstrated and illustrated as divinely possible, Mary Baker Eddy put onto the universal plate of mankind as being humanly possible by uniting God, Christ, and man on the universal platform of scientific perception and scientific development. Gone are the ancient Hebrew concepts of a chosen people, or a superior people, and by the same token the concept of inferior people or impotent people. The now universal dimension of Divine Science is demonstrated in universal Christian Science healing throughout the world. In this arena Christian Science and Divine Science merge, while the operation of Christian Science depends on the continuing and continuously unfolding development of humanity in its divine Science.

The question may be addressed at this point of whether Divine Science has become obsolete with the discovery of Christian Science. Mary Baker Eddy suggests the opposite. She 'labeled' the development stream of Science in her pedagogical structure, "divine Science" not Christian Science. Isn't she saying with that the future unfolding of Christian Science rests with the scientific and spiritual unfolding in divine Science? She identified four key development streams of the divine aspects of our humanity without which civilization would not exist and cannot be maintained. The first is "the Word;" the second is "Christ;" the third is "Christianity;" and the fourth is "divine Science."

She evidently identified the highest form of science that all other forms of science reflect to some degree. With developments in divine Science rests the hope of mankind, building a world without division and isolation, religiously, politically, civilly, sexually, and socially. In a sense, the effectiveness of Christian Science healing comes to light as a checkpoint for mankind's advance in divine Science. Mary Baker Eddy points out that universal divine Love, unfolding in human consciousness in divine Science, is a key element in Christian Science healing.

The fact remain, that man lives by spiritual ideas. Remove all what is inherently spiritual, which is a manifest of the divine in human existence, and human society must collapse. It is sad to note that this collapse of civilization is already under way as evermore forces, in most cases imperial forces such as the fascism of greed, are counterpoised against the development of divine Science in human consciousness. Society is collapsing spiritually in modern times. This collapse is widely evident in manifest form. The center of society's focus has been shifted away from the divine manifestation to the emptiness of finity that is evermore perceived as absolute. The compound definition for Euphrates counters this tragic sense of the absolute of finity and opens the gateway to scientific divine metaphysics in divine Science.

If it is a fact, which it is, that we live by the means of creative discoveries and scientific technological achievements, then it stands to reason therefore that a denial of this fact translated into deeds, causes society to swing back towards an age of slavery and poverty.

Once the reliance on spiritual ideas is 'bleached' out of the minds of men, women, and children, through the devolution of education, the destruction of culture and technologies, the devolution of industries, finance and morals, mankind will see itself moving backwards toward a New Dark Age that supports fewer and fewer people at very low standards of existence. Unfortunately that has already begin. It's happening now, long before

the Ice Age cooling takes effect that only a highly developed humanist society (a divinely reflective society) can counter.

Already the old question is being asked again which the devil of old suggested should be held in front of our gaze affirmatively: "Shall man live by bread alone?" The 'devil' wants us to answer, yes, because that form of bread that we simply pick off the ground will vanish into the wind with the returning Ice Age. But who will answer, as did Christ Jesus? Who will look at Mary Baker Eddy's pedagogical structure for Divine Science and recognize the tremendous movements in this structure to its inevitable center, Love, Soul, and Truth, unfolding the divine Principle of Universal Love, Universal Soul, and Universal Truth.

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## The pedagogical structure as a whole

Earlier, we had explored the 'flow' within the individual elements, and had recognized that this 'flow' is always towards the center of the structure which is defined by the central term for the element that unfolds the manifest of the essential idea that the element represents. (Please refer to Appendix A2, figure 2) We had also recognized that the 'flow' within the individual elements is the same as that for the structure as a whole (see Appendix A2, figure 6), with the difference being that the whole of the structure does not have a central representation defined. The question arises; Why is the structure as a whole, that is defined in such a wonderfully detailed fashion, left without a specific central identity that we can sink our teeth in?

The answer must be that we are looking too low if we cannot understand and acknowledge the profundity of Love, Soul, and Truth as the universal center of humanity. Who even talks about the divine Principle of Universal Love to be reflected morally, socially, and civilly, not to mention its reflection sexually, maritally, ethnically, and religiously? Who talks about the divine Principle of Universal Soul, reflected universally as one single universal human soul that comes to light in all mankind? Who talks about the divine Principle of Universal Truth, such as is reflected in the understood and acknowledged universal brotherhood of all mankind?

Mary Baker Eddy couldn't provide those

definitions for us, all wrapped up in a single sentence, listed in a Glossary, even if those terms listed there are profound in meaning. The definitions for that larger center that encompasses the whole structure has to be developed by humanity in Life, becoming aglow with Love, Soul, and Truth. Nevertheless Mary Baker Eddy did give us a definition for this center that encompasses the whole structure of Divine Science.

The answer is surprisingly simple. She presents it in her dedication message for the dedication of the Extension Edifice, added to the First Church of Christ Scientist in Boston Massachusetts, also called the Extension of the Mother Church. Her message is: Choose Ye!

She said that its "modest edifice" began with the cross and that its "excelsior extension is the crown." She was no longer talking about a church building, but the unfolding of divine Science from the cross as its central emblem to the crown, represented by the pedagogical structure. In the year that the extension edifice was voted for by the membership (1902), she changed the design of the cross and crown seal that she placed on her books. The original seal presented the crown from Christ and Christmas that metaphorically incorporates all the dimensions of her pedagogical structure. In 1902 a new crown was presented that focused only on the two most important aspects, the aspects of five and seven, in a five star-crown with seven-pointed stars. Without the factor of five, relating the five types of dual definitions presented in the Glossary, the creation of the 144-element pedagogical structure is not possible. Likewise, the seven-fold divisional structure that unfolds from relating the seven synonyms and the seven days of creation to this structure, is not possible without the science that unfolds with the five types of dual definitions in the Glossary. In other words, she was highlighting the dimension of science in Divine Science in 1902 when the vote was taken to build and extension.

When the building was complete, she said again, Choose Ye! She spoke of the real superstructure, the spiritual superstructure of Divine Science and what unfolds at its center. She spoke of it as the "crowning ultimate," that "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance-- the speed, beauty, and achievements of goodness."\*174

This superstructure that rises as a "mental monument above the work of men's hands, even the outcome of their hearts," cannot be defined in written words. It can only be defined in deeds manifesting Truth from all directions. She acknowledged this process by referring to the new building as a magnificent temple

and gives it a moral significance by saying that it is the one edifice of earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory."\*175

The operation of Christian Science in the low reaches of the human realm is not a religious exercise. It results from that which moves consciousness. It operates in line with all that has been revealed about God and man in the entire superstructure of Divine Science that Christian Science is a part of. But it unfolds not in terms that the material senses can behold. For instance, people can read the statement that God is Love, and have done so for over 100 years, but the spirit of the recognition of this truth does not come from the reading, because if it did, the Principle of Universal Love would not be as universally objected to as it is today around the world.

To some individuals this single statement, that God is Love, may be a force for healing and may have uplifted their entire existence, just as King David had experienced it. To others, the statement, that God is Love, may mean nothing at all and is a dead and meaningless phrase. The fact is, we can read the words until 'the cows come home' and proclaim them in the market places, and intend to believe them with all our might, and gain nothing from them. The result must add up to zero if the words evoke nothing that moves consciousness closer to perceiving Truth in its ever-present manifest. The words themselves, that we read, have nothing in them that can affect anything. The spirit that moves the world is 'lodged' in the realm of God.

On the other hand, suppose a little child hears the statement spoken, that God is Love. The child, in its natural curiosity may ponder the words and gleam some spark of meaning from them that corresponds with Truth. The child may be moved profoundly by the resulting spark of spiritual understanding that unfolds in consciousness. The new perception may alter the way it regards its identity, its world, its fellow beings. And then, in times of fear, the words may come alive again to translate this spiritual perception that the words have been associated with, into positive action. They may result in a bold stand of self-defense against an aggressor, or against disease, or even against situations of death.

The Key of David represents all of that as did King David to some degree in his colorful career rising from a boy-shepherd to become King of a nation and a spiritual leader who would inspire the nation and the world for countless generations to the present day. The Key of David, as the central symbolic element, has everything flowing towards it. But it is not a thing, nor even a concept that once can frame and hang on a wall, as King David would have readily agreed, but is a

perception which unfolds scientifically that moves consciousness.

The impetus for the resulting moves in consciousness may come from the right, the left, from the top, or from the bottom. The structure for the Key of David deals with every major facet of spiritual perception. It involves divine Science, Christian Science, Christ-Science, revelation, discernment, understanding and to the full 'knowing' of the truth. Yes, it also involves the task of recognizing and unmasking human errors in whatever form they may exist. It involves everything that can be provided or be created as a supporting structure that moves thought into the substance of Truth, Soul, Love, manifesting the divine Spirit. The pedagogical structure for the Key of David involves the intelligent processes that move consciousness heavenward.

One of the criticisms leveled against Christian Science and its processes of metaphysical healing, is that spiritual manifestations cannot really be tested in clinical trials under empirical measurements, as one might test chemical processes. The reason for this is the very reason for which the pedagogical structure for the Key of David exists. Spiritual understanding cannot be judged with empirical measurements, because those measurements are taken in the crudely mythological world outside the sphere of the Key of David. They measure 'small-minded' phenomena that God can have no knowledge of. Still, King David had been able to illustrate in his life the divine manifest that is ever present, and with that he had been able to measure himself against the right standard, God's standard, and achieve wonders.

The same may be said of Christ Jesus whose career unfolded on a higher level. In the last verse in Christ and Christmas, which Mary Baker Eddy attributed to Christ Jesus, we are given the promise to have power over the nations, which comes to light at a promise to have the power to uplift the nations by which mankind become the sons of God. The Christ gives man that power, the power to move towards the universal center where God becomes manifest.

Any would-be clinical test misses the mark and measures nothing, really. What it would measure is inherently based on a distorted mental platform of primitive material perceptions encumbered with limits and the emptiness of finity that blocks the spiritual factor and literally prevents the outcome that would be measured. Divine metaphysics unfolds during the process of scientific treatment in the heat of the battle, when the symptoms are overwhelming, but God is understood and acknowledged as supreme. One needs a thoroughly constructed platform to be successful in such cases. Christ Jesus said about one of the cases the disciples

couldn't heal: "This kind goeth not out but by prayer and fasting."\*<sup>176</sup>

Nevertheless empirical measurements are possible of a different type that correspond with the nature of Key of David. David was revered and still is, for his accomplishments in the universal domain. In this domain Divine Science has a large storehouse of testimonials to its credit, of Christian Science healing laid up over a space of over 135 years, most of which were merely spoken and never written down or documented.

Isaiah wrote about a "key of the house of David" with which to open what no one shall shut, and shut what no one shall open.\*<sup>177</sup> John the Revelator reintroduced that concept on a higher level. He speaks of him who has the key, who "openeth, and no man shutteth; and shutteth, and no man openeth."\*<sup>178</sup>

That's convoluted language, right? No, it isn't. It is a beautiful way of saying that a New World has been opened up. In Hebrew history King David is symbolic with opening up a New World. The "key of David" that Scriptures refer to, then, is symbolic with opening the gates to that New World, to a new and forever renaissance, and a new image for mankind. Christ Jesus started the fulfillment of this promise that Isaiah vaguely beheld, that John the Revelator beheld more profoundly, and that Mary Baker Eddy laid before us as a platform of universal Divine Science.

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## Chapter 10 - God and man: A relationship of Mind, idea, and reflection

The best way to examine the horizontal movements between the columns is to look at an example. The example we will look at is by no means a theoretical aspect. We are all affected by the consequences, only the scientific facts that have brought them about may appear theoretical.

The outer right column has been said to relate to: "Divine Science encompassing the universe and man,..." and the outer left column to: "The love of the good and beautiful and their immortality." The outer left column has been said to relate to man's perception of himself, which ideally reflects man's spiritual status as divine image, the likeness of God. In this case the outer left column should be essentially a reflection of the outer right column, which at its highest perception represents the infinite nature of God.

The right outer column represents what infinite Mind must recognize about itself as its own nature and reality. Except, this is not enough to present an accurate perception of God. Infinite Mind is expressed. Mind's infinite idea, and its infinite expression are one. The Bible declares it, and Christ Jesus demonstrated it, namely that man is God's infinite idea, a spiritual manifest of infinite Spirit. Its manifest unfolds in divine metaphysics. Mary Baker Eddy uses the term divine metaphysics extensively. She writes: "The fundamental propositions of divine metaphysics are summarized in the four following, to me, self-evident propositions..."

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- .1. God is All-in-all.
  - .2. God is good. Good is Mind.
  - .3. God, Spirit, being all, nothing is matter.
  - .4. Life, God, omnipotent good, deny death, evil, sin, disease...."

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She also writes: "After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me,--that Mind governs the body, not partially but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice."

And she adds this. "Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul. These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense,--they are good and eternal."\*179

The bottom line is, or rather the central point where everything comes together is, that man can never be anything else than the infinite idea held in infinite Mind, or a spiritual expression of infinite Spirit rich with the metaphysics that unfold in that expression, which Mary Baker Eddy refers to as divine metaphysics. Human mind-force, misnamed metaphysics, have no place in the flow of divine Science. Even the most advanced human systems, such as the Socratic/Platonic method for scientific discovery, though they honor the intelligence and the power of the human mind in its expression of a profound intellect, never reach beyond the human level to the divine as the causative power, the power of divine Principle.

Only as we step into the sphere of Divine Science does the power of divine Principle and divine Love come into view. Without it Christian Science treatment is in danger of becoming lost in the mythological world of human mind-power metaphysics (so-called). In total contrast with all of that Mary Baker Eddy wrote that her discovery was "the final revelation of the absolute divine Principle of scientific mental healing." In the true mental sphere the active central core is always God. The best we can do is to find ourselves standing in a zero-distance relationship with God. That is an aspect that Mary Baker Eddy pioneered at the leading edge of Divine Science and demonstrated in Christian Science.

The Islamic concept of God as Allah (the One All that we stand in awe before) does not include the scientific concept of man's lateral, zero-distance relationship with God, which Mary Baker Eddy



represented. Consequently the healing element of divine metaphysics is lacking in Islam. However, Mohammed came close. The small deficiency of a lack in divine metaphysics does not belittle the achievements of Mohammed and the stature of Islam which was conceptionally miles ahead of the Dark Age Christianity that became rich in inhumanity, punishment, torture and oppression (as typified by the Inquisition) and almost devoid of Christ healing. In contrast with that, Mohammed erected the tallest moral platform that anyone could perceive in that age, a platform built on the divine Principle of the Universal Brotherhood of All Mankind. He is quoted to have said: "I trample on anything that divides man from man."

Mohammed emerged a century or so after Rome had collapsed civilization to a large measure. In a sense, he rescued civilization. The resulting Islamic Renaissance brought scientific platform back to Europe in the aftermath of the financial collapse of 1345 and the resulting Black Death plaque that wiped out half of the population of Europe. Islam's divine Science, in conjunction with Plato's method of scientific development, brought divine Science to Europe where it unfolded as the Golden Renaissance, the Renaissance where the agape-sense of Christianity was reborn and the gap between God and man was beginning to be closed. It would take another five centuries from this beginning for divine Science to unfold sufficiently for "the final revelation of the absolute divine Principle of scientific mental healing" to come about, which became Christian Science, the science that is conceptionally aglow with divine Love. And even now, a hundred years later, the divine Principle of Universal Love isn't anywhere near to the horizon of mankind, socially, economically, sexually, politically, religiously, and in marriage. In fact, the tall moral platform that Mohammed erected, the tallest moral platform that anyone could perceive in his age, a platform built on the divine Principle of the Universal Brotherhood of All Mankind, is being laughed at today as the world sinks back in the imperial sewer of the fascism of greed that Rome stood for and became destroyed by even as Rome destroyed civilization.

All developments of life and its perfection are inherent in the zero-distance lateral relationship that defines the unity of God and man as divine Idea and divine reflection. Mary Baker Eddy writes: "God expresses in man the infinite idea forever developing itself; broadening and rising higher and higher from a boundless basis."\*180

This profound Divine Science definition of the nature of man leaves no room for regression into disease, poverty, sin, and death, or mankind standing isolated and struggling alone, or being bound to finity and

limitation. Disease, poverty, sin, even death, have no true history and no future. The compound definition for Euphrates is possible, because the human element that is encumbered with limitation of finity has had no true history, ever, or future, or presence.

If those limiting elements appear real, they are illusions that are **constantly** recreated as an effect of error. It is important, therefore, for one to remain consciousness attuned to Truth in divine Science, in order to avoid those errors. This final frontier, so to speak, that is aglow with universal divine Love expressed humanly as universal love, appears to be one of the hardest aspects of Divine Science for mankind to understand that is encumbered with borders, boundaries, and the emptiness of finity.

The Euphrates-principle doesn't concern itself with the errors that encumber the human environment. It proceeds from the recognition that those errors that encumber the human environment are cosmetic and have no root in anything real, which are therefore not blocking factors in the development of divine Science. In other words, we don't have to begin as saints in order to explore the spiritual universe in divine Science and touch the life that is aglow with divine Love.

Euphrates deals with the third degree of what Mary Baker Eddy called the translation of mortal mind (out of itself). This third degree, the boundary to the divine, the Christ-degree, she defined as spiritual. She defined it as the progressive sphere where "mortal mind disappears, and man as God's image appears... so that God and His idea may be to us what divinity really is and of necessity must be,-- all-inclusive."(Science and Health 116:1)

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## **Man's responsibility towards God and oneself: To understand Truth.**

The structure of Divine Science must be understood as a structure of totally balanced equality. The right and left columns of the structure are equal in value and importance, and must be so understood. The left columns that represent man's self-perception and the manifest thereof, must be seen as totally balanced and equal in what they represent, with the right columns that represent the nature and quality of infinite Mind

and its self-perception as Truth. Any concept that would cause an imbalance is a denial of the nature of man, and of God. It is the responsibility of the scientist to maintain this balance in the zero-distance environment, in consciousness, between man and the infinite and absolute, and to allow nothing to negate a single part of it.

The 'quality' of God is the quality of man, and the quality of man must be seen as the exact image of the quality of God. This quality is 'good' in all aspects. It is tempting to 'worship' God in a manner that is leaving oneself and mankind out of the equation. That is unscientific quackery. The fourth column must be reflected in the first, and the third in the second, and the value that we find in the first column must reflect what we value in the forth, and so on. When we say that God is reflected in man, this 'reflection' must be understood as a complete divine reflection. All aspects of church or worship must be along this line.

Christ Jesus suggested that if one comes with 'gifts' before the alter of God while a conflict exists with a brother, one should not to offer those 'gifts,' but to reconcile with one's brother first, and then make the offering.\*181

The demand that Christ Jesus is making thereby is a tall demand, especially in our politically and emotionally supercharged world. However, it needs to be recognized that nothing short of it will suffice, because without it the zero-distance environment between God and man is lost sight of. Christ Jesus didn't come to 'torture' mankind with impossible demands, but to offer freedom. Whatever demands he placed before mankind are demands of divine Principle that enable us to grasp that freedom. To offer gifts of gratitude on lesser basis would be hypocrisy. Mary Baker Eddy's pedagogical structure comes to light in this respect as a valuable tool to mankind for maintaining this zero-distance balance between God, and man as divine idea and divine reflection.

We are told by people who knew her that Mary Baker Eddy spent a portion of her time each day working for the world. From the scientific standpoint that wasn't an act of charity, but a necessity demanded by divine Principle, reflecting on a higher level what Christ Jesus evidently tried to get across with his parable of the offering of gifts.

When the high-level point is reached, when the right and left columns are recognized as equal, when no differential exists between what is scientifically recognized as the nature of God, and what is spiritually recognized about the nature of man as divine image, a glimpse of Truth is attained. The equality indicates that

a correct perception of reality is beginning to unfold. Of course, for the equality to reflect Truth, it must itself be linked to the infinite and absolute on both sides, for God cannot be understood in any lesser context. That is why it can also be said with certainty that without the Principle of Universal Love civilization cannot be maintained, much less be advanced to such heights that an Ice Age Renaissance can unfold from it.

That this responsibility has become sadly neglected, which Mary Baker Eddy took so seriously to constantly uplift the image of mankind, is evident in the signs of our time.

It should be deemed a tragedy when one sees banner headlines strung across the world, as we have seen them since the late 1960s, proclaiming that "The Earth has cancer, and that this cancer is man!" According to all evidence this was essentially the banner headline of the "Mankind at the Turning Point" rhetoric that has pervaded the human image in the early 1970s and remained in the forefront from then on in countless different ways. It became a turning point indeed, towards hell. It wrecked the world economy with massive campaigns for deindustrialization, which are still ongoing, and for depopulation that dragged the image of mankind ever deep into the sewers of fascism, poverty, violence, and war. The end result became an ideologically forced separation of mankind from its infinite source.

The demands of Truth are apparently not trivial, but imperative. It appears that mankind has been dragged so deeply into the sewer of small-minded living that it would sooner not think about the requirement for its future existence in an Ice Age world. It is as if society believes that by keeping its mind closed it won't have to deal with the requirements of Truth to maintain the human and divine balance in thought and deed, especially in dealing with one-another. The demands of Truth appear immensely huge therefore, in our deeply divided world, laced with the fascism of greed, and war. Indeed, against the background of this mind-set the demand of the universe that we prepare ourselves to maintain our future ten-billion strong world-population with intelligently created food resources from indoor facilities, appears like an impossible demand. Consequently society becomes contend to let the present warm-climate agriculture that we depend on expire without a replacement, when it becomes dysfunctional in the returning cold climate.

In a sense, mankind has drifted into a kind of 'holiday' mode in terms of its divine responsibility. The 10,000-year warm-spell of the Holocene Epoch is coming to an end. No one can change that, nor does it need to be changed. Mankind has come of age in

scientific maturity with a boundless potential, especially in Divine Science that has only barely been developed. The time has come to live up to what we have already been able to discover about ourselves and about God and the divine principles of the universe, and our boundless potential unfolding from this infinite basis.

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## **Mankind cannot be understood aright without the full acknowledgment of its boundless potential.**

Only when the equality that exists between God and man is actually seen and acknowledged scientifically, as it is brought out in Mary Baker Eddy's pedagogical structure for scientific and spiritual development, can our responsibility to God and to one-another be fulfilled. The result will be health, peace, security, life, and joy. This equality is not reflected if the human scene includes in our 'definition' of man, mortal and material values and their limits, such as disease, poverty, and death. Unfortunately, these false, death-trap 'definitions' are almost universally the ruling factor in the world today, and people do suffer the consequences of their respective deviation from the divine norm, or law, under the yoke of these 'definitions.'

The widely accepted notion of mankind's poverty and its strange manifest in a determination among parts of society to 'depopulate' the earth in order to save itself, or to let the depopulation ideology succeed, renders one sad and with a feeling of horror for the consequences of this deep, deep self-denial, which are unimaginable.

Any perceived inequality between what the four columns of Mary Baker Eddy's pedagogical structure represent, is a deviation from infinity and is a measure of human error that unfortunately has grown enormously huge. The consequences of this error are necessarily in proportion to the magnitude of it. When mankind denies itself, it truly denies its life and the basis for its existence.

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## **What happens when the equality between the columns is established, and maintained?**

The result is that mankind's link to infinity is established and maintained.

Infinity doesn't mean physical expansion, expressed in space flight, huge infrastructures, giant houses, or endless seeming structures in size and material dimension. The proper signification of infinity is in quality, the flawless flow of harmony, sufficiency, health, joy, peace, power, beauty, sublimity, and so forth, where nothing can be added to make it more complete, where no lack, limitation, and finity are found, which so often rule the human scene. God, the divine Principle of the universe and man, represents the 'dimensions' of infinity that are also reflected in man.

A personal incident comes to mind in that regard. The incident took place a great many years ago, long before the outline for the structure for the Key of David was discovered. It happened at the close of a Wednesday Evening Testimony Meeting at a Christian Science church in Germany. The operating factor was a deeply conscious recognition and acknowledgement of the ever-present reality of divine Love. If God is understood aright scientifically, this understanding must include first and foremost an understanding and acknowledgement of divine Love as divine Principle. When the two outer columns are equal, one's self-recognition matches the divine recognition, and divine Love comes to light as a potent reality that has its reflection in our being. At times this mental equalization that reflects reality, happens spontaneously through glimpses of Truth. That's how it was that day.

I can no longer recall why I felt the deep, deep, gratitude for Christian Science that I felt that day as I left the church meeting. But I do recall that on the way out of the building I came upon a collection plate that was set up near the exit in order to collect contributions for the church's building fund. Moved by this upwelling gratitude that I felt, I reached into my pocket. There was little there. I took whatever money I had and simply donated it all. I had no bank account at the time from which to replenish what was given away, that would have taken care of my needs for the next day and the days thereafter, until the coming payday. Strangely, I felt no concern for these needs, or any fear that I might possibly not have anything to live on. I felt a certainty of good, a kind of trust in the nature of God and its manifest, trusting that those needs of the next day would

be taken care of in some manner.

As I walked out of the building, an elderly woman approached me. "Young man," she said, "are you by any chance looking for a room to rent?" "Why, yes," I answered. The question startled me. No one knew that I had been looking for some months for a decent place to live. There was a housing shortage at the time. The rents were atrociously high. Also, there was nothing to be had anywhere. I had considered myself lucky that I had just found a place that very week, which I neither really liked nor could hardly afford. I accepted the lady's kind offer. It didn't matter that her place was a long distance away near the edge of the city. I was awe struck by the coincidence in which the offer unfolded. I was also impressed by the fact that the rent was fair.

With this, all my needs were met at that one moment, in this one single step, even those other needs that I hadn't recognized to exist. I was able to reclaim my down payment for the other place that I didn't really like. The reclaimed sum provided more than enough money to buy food with until payday. The amazing thing was that this trust based on gratitude also provided a solution for an aspect for which no solution had actively been sought. It provided a sense of home that hadn't thought I needed. A gentle association unfolded that I still remember fondly, though that happened many decades ago.

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## Christian Science Practice

The pinnacle of the practice of Christian Science is a process of 'active rest.' That's a paradox right? No it isn't in Christ. Look at the painting Christian Unity in Mary Baker Eddy's book Christ and Christmas. The painting corresponds in the pedagogical structure the textbook chapter, Christian Science Practice, located in the highest position of the third column that deals with healing. In the painting we see Christ Jesus sitting down in a position of rest (completion or closure) under a cone of light (Mind, Life, and Love) emanating from above. He doesn't labor. There is nothing to labor for in the divine universe where man is God's idea and is universally the image of the divine Being. Under the heading, "vision opening" Mary Baker Eddy writes the following in the textbook chapter, Christian Science Practice: (p. 428)

"A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony

and immortality. Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.' To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear, - this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God.'"

The key element here defines a body whose builder and maker IS God. Note, she didn't say whose builder and maker WAS God and the maintenance is left up to us. The divine Principle never surrendered its office as the forever maker or causative impetus. Next to Christ Jesus we see a new humanity standing erect, while Christ Jesus appears to acknowledge the fact that humanity (the patient) now knows scientifically with demonstrated certainty that God IS the builder and maker of all.

Could God, the All in all, be any less? Could man in Truth be less than the image of perfection that God constantly bestows reflected in all aspects of human existence? Isn't Mary Baker Eddy saying that mankind has nothing to labor for except to open its vision to Truth?

The verse that comes with that scene of 'rest' says it all:

For Christian Science brings to view  
The great I Am, -  
Omniscient power, - gleaming through  
Mind, Mother, Man.

This is the environment established for the "Board of Education" in Mary Baker Eddy's Church Manual, which pertain to this element position in the pedagogical structure.

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## Chapter 11 - The scientific acknowledgement of Divine Love

The scientific acknowledgement of divine Love appears to be an important factor in metaphysical healing. It equalizes the right and left columns. The spiritual fact by itself doesn't change anything on the human scene, because Truth or reality is already an established platform. Acknowledging the spiritual fact, however, changes the human experience. Of course the underlying science needs to be understood in order for the spiritual fact to be acknowledged.

The scientific fact is that God is good and gives all in divine reflection. If this fact alone were sufficient to establish harmony on earth, Christ Jesus' work would never have been required. But Christ Jesus' work was required. It was required to awaken the understanding in man, which would enable man to accept the reality of the spiritual fact. Christ Jesus never changed one iota of reality, but he opened the door to the conscious acceptance of divine Love in which reality comes to light.

The acknowledgement of divine Love also has another facet. It is linked to the way in which we regard the concept of Father, or Mother. Humanly these terms are established at birth. In divine Science, however, man is defined as never born and never dying. The term 'father' has no meaning in this context, even when referring to God. A new meaning for the terms Father and Mother unfolds when a connection is drawn to divine Love. In this case the terms refer to caring.

Divine Love is not isolated in divine Science into an abstract without direct relevance, but is a thing of life that reflects the ideal of Father and Mother in terms of caring for the unfolding divine idea on the human scene and in its natural reflection in our caring for one another. If the elements of divine Love are missing, the structure of humanity falls apart.

If divine Love isn't expressed humanly and the Principle of Universal Love is rejected as an impossible ideal, then the reality of divine Love is rejected as an impossible ideal as well, and the Lord's Prayer concept

of, 'Our Father, Mother God,' becomes trashed with cynicism, which otherwise would be embraced as being rich with meaning.

The phrase, "Our Father, Mother God," opens the door to acknowledging the reality of divine Love. It opens the gate to the Principle of Universal Love, which comes to light as an infinite subject all in itself. That began to become apparent at the height of the Cold War when I set out to write a novel, centered on the Principle of Universal Love. The novel was an exploration that placed the almost abstract divine Principle of Universal Love into the social domain where the idea of universal love is most deeply rejected. I chose the form of a novel to enable a Platonic type dialog for the exploration. Little did I realize what worlds upon worlds the Principle of Universal Love encompasses. The end result became a sequence of nine novels, grouped together under the original title, "The Lodging for the Rose." So widely does the subject of universal love come to light if one dares to look beneath the surface.

The phrase, "Our Father Mother God," is Mary Baker Eddy's response to the first stanza of the Lord's prayer. It is a highly important one to be recognized. Without this response, prayer can become a denial of divine Love.

If prayer is made into a petition for the improvement of material conditions, such prayer would close the door on divine Love. But if prayer is a scientific longing to gain a greater appreciation for the reality of divine Love and its resources in Truth and in Life, the process of 'prayer' is focused on extending one's awareness of good. It becomes then a process of acknowledging in divine Science the infinite good that is already an ever-present reality. God is good. The principles of the universe including of life and man, which all reflect divine Principle, work together for good, without which the universe and life and mankind would not exist. In the scientific sense, divine Love is the foundation of the universe, and every divine idea unfolds within that all-embracing sphere of Love that truly is the universe. If one were to take away the harmony of the universal principles that are reflected, the universe would collapse into nothing. In like manner, if society banishes the Principle of Universal Love from its human world, civilization disintegrates into nothing.

The equalization of the columns must happen in the human view, before the divine essence, the Principle of Universal Love, Universal Soul, and universal Truth, can be reflected in human experiences. In the divine view the equality between the columns already exist as a fact of Truth that is reflecting the divine design, the design that IS reality, that IS the zero-distance relationship between God and man, with every aspect,

every manifest, every principle standing side by side.

In order for the necessary equality of the columns to be realized in human terms, the scientific connection between the right and left columns must be recognized and be maintained in consciousness. The all-inclusive universal Truth that God sees reflected in Christianity must be fully matched by the scientific perception of man as exemplified by the woman of the Apocalypse 'clothed with the sun.' This image must be regarded as the universal image of mankind, including that of the people that we deal with on a daily basis. No inequality must be allowed to exist that would invite domination, counseling, influencing, thus opening the door to fascism, tyranny, and slavery.

What this means in practical terms is profound. It means that society must recognize itself spiritually - as possessing all the qualities that are ascribed to God, and as possessing no other qualities - which includes recognizing these qualities as inherent in all humanity. With the recognition of these qualities, which are inherently spiritual, come rights that include all the rights due to a spiritual idea of God that is reflected in every avenue of daily existence in life and in love.

This is a tall standard to love up to, isn't it? Nevertheless, God's standard is Love. It takes more than mere faith and noble intentions to comply with this scientific necessity that comes to light through the design of the pedagogical structure for the Key of David, to live up to the divine standard. Indeed, the Principle of Universal Love unfolds in its native light only in the "complex domain" - as Gauss called the sphere of perception where the physical senses fail to provide an accurate view of reality - where we begin to discern with the mind's eye what remains otherwise hidden.

What Karl Friedrich Gauss called the "complex domain" isn't complex because it is difficult to grasp, as is generally assumed. It is complex, because it involves a wider vision, and is therefore actually less difficult to work in. It enables perceptions that are normally impossible to attain. It is his breakthrough into the complex domain that made Karl Friedrich Gauss famous as a mathematician. Back in 1629 the Flemish mathematician Albert Girard had put forward a postulate that was later called the Fundamental Theorem of Algebra, which he knew was right, but couldn't prove it. No one had been able to prove it for 170 years. Then Gauss came along, barely past his teens, and delivered the proof as an entrance thesis to get into the university.

The fact is that stepping into the complex domain makes a lot of things easier, where we begin to discern with the mind's eye the 'geometry' of higher universal principles. Mary Baker Eddy demonstrated the efficiently

of this process in a most profound manner. She put on record the healing power of divine Principle when these come to light in human perception in the complex domain where we begin to see with the mind's eye what is hidden to the senses, namely the zero-distance relationship between God and man. While man is not God, God is the reality of man's being and its infinite source, quality, and boundless potential. Mary Baker Eddy established with her breakthrough into the complex domain, which opens the horizon to divine inspiration, the discernment of divine Principle in Divine Science, the healing postulate of Christian Science. And more than that, she gave us a far reaching pedagogical structure that invites us likewise to work in the complex domain, the wide world of universal principles that are so tragically hidden from the physical senses. In fact, the ability to operate in the complex domain is what defines us as human beings. That is what sets us apart from any other manifest of life that we know of or has ever been found on earth. The breakthrough discovery of that ability appears to have been made in the distant ages at the dawn of man in the unfolding process of the divine Principle manifest in the principles of life.

Christ Jesus was fully aware of the divine source of what he was demonstrating, and of the unbounded nature of its unfolding. He told his disciples in so many ways: Fellows, you haven't seen anything yet. I would venture to suspect that the disciples would have been astonished if they could have seen what has been accomplished in Christian Science healing. The higher, spiritual sense of humanity that Mary Baker Eddy put onto the plate of humanity to demonstrate more universally, has changed the world. A breakthrough of this magnitude causes a phase shift in the self-perception of humanity that will never be reversed. It may be buried for a season under black blanket of the kind of general cultural warfare that presently drags society unwittingly into the sewers of the fascism of greed, hate, and small-minded thinking, but the great phase shift that has been achieved, can never be eradicated. The advent of Christian Science has put God on the map as divine Love, Soul, Truth. Mankind's perception of God can never fall below that leading edge threshold, while Mary Baker Eddy's contribution to Divine Science is raising this threshold to ever-greater height of relevance as in the unfolding sense of the universal relevance of the divine Principle of Universal Love, and the divine Principle of Universal Soul, and the divine Principle of Universal Truth.

Let me point out how Mary Baker Eddy has translated this fundamental sense of universal Principle of Love, Soul, and Truth into a By-Law that she documented in the Church Manual. She writes: "The Mother Church of Christ, Scientist, shall assume no general official control over other churches, and it shall

be controlled by none other. Each Church of Christ, Scientist, shall have its own form of government."\*182

No one before her has ever raised the status of the individual of humanity to such height that the individual person is fully acknowledged as the Supreme Being in the universe as the full representation of God, of all that God is, in quality, capacity, and perfection.

This requirement is enormous. It represents a pioneering step in human government that affords great dignity to humanity and engenders a great responsibility for the individual to live up to that standard.

While society is far from living up to this standard, some movements are in progress, movements of taking individual responsibility of uplifting all mankind into the sphere of the Principle of Universal Love. Even while wars are raging on, astonishing efforts are being made to raise mankind out of that sewer.

Mary Baker Eddy's organization of her church disallows any form of official control by her organization over its field, or one individual over another, not to mention one nation over another, or private empires over humanity, which presently control the world with their private financial might, ideological dominance, mental control through cultural degeneration, dissolution of science, and the general looting of society of its economic resources.

No other organization apart from Mary Baker Eddy's church operates under a structure of Law raises the status of the human being to such divine height that any notion of controlling one-another is an affront to God whose image is reflected in man? Mary Baker Eddy's organizational Law acknowledges the spiritual fact that each individual is totally spiritual in nature and is the complete reflected image of God, manifest in life as love, - a reflected reality that no one can supersede, nor anyone truly regress from. It indicates that the controlling power must rest with the development of universal principles into practical ideas. That's a tall order indeed, but it is also a necessary platform for the advance and the protection of civilization.

In a very real way this process is the only process that generates productive results. Anything less is inherently an aspect of oligarchism that, by its very design, breaks the zero-distance environment. The By-Law that Mary Baker Eddy presented in her Church Manual is therefore not a dictatorial demand, but a scientific statement of discovered principle. She presents in a By-Law form what will ultimately happen when the Science of the Christ reigns among men.

Actually, the divine Principle of Universal Love,

as a governing principle, has already been slowly unfolding for centuries before Mary Baker Eddy's time. That unfolding began already in the 14th and 15th Century with the unfolding of the Golden Renaissance. From this time on the supreme majesty of the imperial world was losing its luster and the power of empire was losing its grip on humanity. The Thirty Years War was an attempt to restore and protect that power. While this war destroyed half the population of Europe in the process, the attempt to restore the rule of empire failed. In fact it caused the rise of another singularity of divine Principle that further weakened the illegitimate structure of the notion of empire. That newly unfolding singularity was the renaissance type Principle of the Advantage of the Other. That principle, which powered the 1648 Treaty of Westphalia, changed the face of civilization.

Every unfolding of another principle of universal divine Love introduces another profound singularity into the human sphere that gradually displaces the Dark-Age notion of empire and its self-proclaimed legitimacy.

In the distant Dark Age world the empire was the center and circumference of everything, unchallenged by ideas of love, humanity, and scientific progress. Financial and military power and fascist force ruled everything. Society was deemed a sacrificial resource for the needs of the empires, and was treated that way. The vast majority of mankind lived as slaves and underlings. But with each unfolding facet of the universal Principle of divine Love a new singularity emerged in the human sphere that became its own center with its own circumference of expression, which not only challenged the notion of empire that has no principle, and the imperial center, but also severely complicated the imperial operation.

In the flow of 17th Century European Renaissance the American republic was created, which not only weakened the British Empire that once owned North America, but became a thorn in its sight ever since. Military campaigns were launched to destroy it, and economic campaigns, both of which failed. With the empire being on the defensive now in a big way it fought an incredibly dirty war in Europe to squash the renaissance spirit there. The Jacobin terror in France and the wars that Napoleon spread across Europe were all facets of that rage of destruction with which the empire aimed to protect its evermore-precarious existence.

But the renaissance spirit of mankind was also on the march around the world. Its voice became louder. Plans for large scale economic development, reaching from Europe across Asia to China with a transcontinental railway infrastructure, were put on the table, adding another singularity of divine Principle into the fabric of

society, which would likely have ended the existence of empires forever. The empire acted swiftly to prevent that from happening, and moved to quietly squash this divine unfolding with its dark convection currents of conspiracies that eventually erupted into World War I. The world was set at war to protect the empire from the renaissance unfolding of divine Principle. Since that attempt failed as all the other attempts had failed to restore the absolute rule of empire in a renaissance free world, World War II was launched by the empire by financing Hitler into power who promised to be more brutally destructive. But that plan too, failed.

With the rule of empire now virtually eradicated by the renaissance forces, those that shut down Hitler's Nazi Empire, a new imperial attack was cooked up to perpetuate the empire dream. The notion was fielded to utilize the atomic bomb as a terror weapon to force all the nations of the world into subjection to the imperial camp. But that too, failed. Russia countered the plan when it developed the first hydrogen bomb and caused the West to reconsider its world-empire ambition. The only weapon the empire had left at this point to perpetuate its existence, was its private ownership of almost the entire central banking system of the world.

From this stronghold it unleashed a campaign of looting, economic destruction, universal impoverishment, deindustrialization, and debt-based dominance, such as the world has never seen.\*183

But that campaign of destruction and looting to protect the empire is also failing, as the entire imperial world-financial system is itself collapsing to the point that the once great economic giants like Germany and USA are disintegrating from within from the disease that may be called, love-inversion. And to be sure, attempts will be made to force society to carry the cost of the empire's bankruptcy. But that too is an empty dream since society has itself been bankrupted by the empire's increasing fascist greed and inner emptiness. Even the empire's global warming campaign is becoming unglued, which has been launched to prevent mankind from creating a new renaissance, the vast kind that is necessary for mankind to prepare itself for the coming Ice Age. The devious objective of the notions underlying the concept of empire, to counter the unfolding of divine Principle in the lives of humanity, especially universal divine Love, is coming evermore to the surface.

In this environment of the inevitable unfolding of divine Principle in Divine Science, with or without the term Divine Science attached to this unfolding, the end of the age of empire is as inevitable as the end of the age of the dinosaurs when the environment changed that

supported the dinosaurs.

The acknowledgement of spiritual fact is paramount in Divine Science, but it will be rejected as it must be rejected, by every institution around the world until its science is understood in society. The scientific demand is tremendous that man understand himself as the living image of God and act according to that universal truth. As I said, the Principle of Universal Love is an infinite Principle. While the process of its unfolding has barely begun, the horizon is bright with its infinite potential. The only uncertainty that remains is mankind's dedication to the principles of Divine Science - the Principle of Universal Love, Universal Soul, universal Truth - to establish their supremacy over the notions of empire. Establishing that supremacy is the vital first step to creating the Ice Age Renaissance that is needed to protect mankind in the Ice Age world that will likely be upon us 100 years from now. If we fail, everything else becomes irrelevant as the final singularity, the Ice Age, becomes paramount over everything.

It comes as a great challenge for society to accept mankind's existence as the highest manifestation of being, and to go forward from there. This forward step is nearly impossible without a scientific understanding governing our perceptions of one another as divine image, reflected in our every deed. It takes wisdom to develop one's motives and understanding towards this goal, but that is precisely what is required, and is required now, or as fast as it is humanly practical. We may be required to offer our most valued 'holy cow' at the altar of this progress in order for mankind to have a chance to survive, but there exist no other platform for doing that, and to protect mankind from the coming Ice Age, than protecting individuals and nations from the elitism, fascism, terrorism, oligarchism, that is ravishing mankind today, and from its final descent into the hell of global imperial dictatorship governance. The globalization of oligarchism involves the universal denial of the Principle of Universal Love. It involves an inversion of love. It involves a depth of denial of universal love that mankind may not survive if it is not overcome soon, especially with an Ice Age standing on the horizon.

Mankind's denial of the universal principle of good has had already far too tragic consequences throughout the ages. All of the horrendous tragedies were totally unnecessary, like World War I, World War II, or the Thirty Years War in earlier times. They could all have been avoided with a wider recognition of the principle of good, the divine Principle, drawn into full acknowledgement. The same will apply for the consequences of mankind's failure to prepare its world for the return of the Ice Age, which is presently not



even on the agenda of being considered, with all the dreams of global warming circling the globe, which are largely based on political imperial objectives.

We are told that in Moses' time the corruption of society had been so deep that Moses kept the people in the wilderness until the corruption was purged. In an Ice Age environment that purging may involve the purging of 99% of mankind 100-150 years from now, in a mass starvation that might be resulting from the failure of mankind today to respond in a meaningful manner. In Moses' days the scientific resources hadn't been developed for the healing of society. At the time of the Thirty Years War, which destroyed half the population of Europe, the Principle of Universal Love had been in mankind's background only faintly, coming out of the Golden Renaissance, but that bit was enough to change the world and set a new standard for civilization. In Mary Baker Eddy's time this standard was raised even higher.

World War I and II should have been avoided. The means did exist. Mary Baker Eddy's demonstration of the Principle of Universal Love was a profound reality. It had been demonstrated in processes of healing around the world. However, it existed only in a limited sphere in the form of a specific religion rather than as a universal science. Mary Baker Eddy's pedagogical structure for universal Divine Science had remained undiscovered prior to these wars, so that Christian Science stood alone without its supporting foundation to counter these wars. Building a foundation in Divine Science appears to be essential for the healing of the nations and the practice of Christian Science itself.

How often are people saying that the future isn't their concern? "What do I care what happens to people 100 years from now?" they say. However, by not caring today when the needed infrastructures for feeding the world 100 years from must be started, we are literally condemning future generations to death on a unimaginably huge scale. Obviously, that callous attitude is not a fit foundation for the practice of Christian Science, but is reflected in the loss of it, of which Mary Baker Eddy once said that strong moral are most desirable in the learner, and a keen sense of universal divine Love is essential.

If the process of creating the technologies and the infrastructures for building the Ice Age indoor farming facilities isn't started in our time, future generations won't have a chance, because it will likely take 100 years to be build the vast physical structures that are required to protect the world's food supply. How distant we are from reaching this goal is evident by the fact that fission based nuclear power development is almost at a standstill while nuclear fusion power development is proceeding at a snail's pace. And worse than that, by

trashing scientific and technological progress conceptionally, as if it were a great evil, society has dragged itself into the sewer of impotence physically, educationally, morally, while it is bracing slavery on an ever larger scale; regressing deeper by the day into the fascism of greed, war, terror, financial looting, scientific and industrial devolution, technological decay; all-the-while embracing social isolation and Malthusian ideologies in which the existence of mankind itself is regarded as an evil.

The above is to name just a few of the tragedies that need to be reversed before we have a right to say that the Principle of Universal Love has any meaning for us. The inscription that one finds in most Christian Science churches around the world, proclaiming, "God is Love," stands as a sad reminder of a divine reality that could be reflected, but isn't, that remains yet to be reflected in people's attitude towards one another, universally, and towards future generations. The inscription on so many walls that "God is Love" stands as a reminder of work left undone. Who even talks about a world aglow with divine Love, reflected humanly?

We are infinitely far at the present, also from the realization of another statement that so many people treasure and have framed or painted on their walls, namely that "divine Love has met and always will meet every human need."<sup>184</sup> In fact the divine Principle of Universal Love is so deeply rejected that its reflection in human hearts and actions is scarcely recognizable as the human need is callously ignored.

We cannot say that God is reflected in man and apply this aspect of divine Principle to healing while we reject the same principle in the department of love. We cannot pick and choose. God is One. The Principle of Universal Love reflected in human thinking, economy, relationships, and action, is as paramount as divine Principle is reflected in the Principle of Universal Perfection that Christian Science healing is designed to demonstrate.

If the lives of humanity become aglow with the active reflection of divine Love, reflecting the Principle of Universal Love, then the human needs of society will be met, both the needs of today and the requirements for the future. If this reflection of the divine in human expression isn't actively happening the two halves the pedagogical structure are not coming to light as equal and mankind's duty to God, to reflect the divine, is being ignored.

While our failing in this duty does not alter the divine Principle that God is reflected in man as divine idea in divine reflection, we cheat ourselves out of its potential blessings by closing our eyes to the divine

design. The Principle of Universal Love appears to impose a huge challenge on humanity in a world of fascist greed focused on privatized wealth that collapses civilization and thereby becomes meaningless, while in reality the Principle of Universal Love offers mankind the greatest blessings imaginable in a world of universal wealth that thereby becomes meaningful as a divine manifest.

Let us be cautioned by Mary Baker Eddy: "Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good."\*185

If say to ourselves that the life-and death issues of our children and their children in the future return of the Ice Age are not our concern, how far removed are our hearts from the great heart of divine Love, and put out of sight so that its light no longer touches us and is reflected in us?

Is it any wonder then that our world is collapsing, as it already is, into near universal poverty, devolution, and the building of ever-more nuclear bombs as if 40,000 of them were not enough to qualify this age for the definition of insanity. Mary Baker Eddy states, that "while the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives."\*186

If Truth is the center of all true understanding, then the most fundamental aspect of the truth about God and man must become 'aglow' in our lives in thought and deed, rather than exist as mere noble sounding words. Divine Love being reflected as our love must rule the day for its design to fulfill its promise. Universal divine Love reflected in our universal love will one day be recognized as the greatest and richest resource mankind has.

Is this what Christ Jesus meant when he said a rich man can hardly enter the kingdom of God? Isn't he perfectly right in saying that, because the privatization of society's resources, financial and otherwise, (which has become a global obsession - even the privatization of love) stands in opposition to the Principle of Universal Love and closes the door to the real riches bestowed by God?

If the Principle of Universal Love represents mankind's greatest resource, can we succeed in the process of healing without it? The healing process of divine metaphysics for bodily ills cannot be isolated from the healing of all ills. The nature of Mary Baker Eddy's design of her pedagogical structure is such that the divine manifest at the heart of the structure comes to light from all directions (see Appendix A2 figure 2 and 6).

We cannot deny three of these manifests and expect the fourth one to function.

Mary Baker Eddy's presented the scientific logic of the inherent unity between the right and left columns and the upper and lower rows. Unfortunately, this self-evident logic remains yet to be translated into social, economic, political, and personal action. The failure to translate the spiritual demand of divine Principle, reflected in Divine Science, into practice, lies not with a lack of sincerity of course, or dedication, good will, or love, but with a far too shallow scientific understanding of the divine aspects that underlie spiritual reality. Indeed, the requisite scientific understanding is hardly attainable on a casual basis. It requires that one have an orderly structure for exploration, setting the stage for creative discoveries.

All the preaching in the world to love one-another - without a scientific understanding of the truth that underlies reality and a deeply conscientious commitment to it - amounts to nothing more than lip-service as the words are largely built on nothing more substantial than some faint concepts which are far from being scientifically understood. That is why most religions require faith, since they lack the scientific foundation of the type that Mary Baker Eddy has created. No faith-based religion, however, has yet demonstrated the height of healing that Christian Science has demonstrated over the last century as being universally possible.

The profound achievements in healing that have been accomplished by people - in many cases by simply reading the Christian Science textbook, as we find examples documented in the textbook chapter, Fruitage - are the result of a budding perception, understanding, and acknowledgement of the details of the Divine Science that Christian Science and its textbook are a part of.

It has been said that Christian Science is so simple that a child can utilize it. That has been proven too. However, Mary Baker Eddy cautions, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing." And so the world wars that followed, all happened and claimed over a 100 million lives, with billions more now hanging in the balance. Sure there was and is no need for those wars. The real dimension of the human being, which has been demonstrated in the small, can and could have been demonstrated universally. The minutest illustration proves the principle that applies universally. The Principle of Universal Love does not need to remain an abstract ideal if a little child can prove it to some degree. The world can be freed of war, poverty, fascism, terror, and nuclear bombs, and become the brightest place in

the universe with an Ice Age Renaissance unfolding where the old saying will be true again in a new way, "Oh death (starvation and poverty) where is thy sting? Oh grave (impotence) where is thy victory?"\*187

There is no malice involved in the above statements, referring to the world's presently accepted poverty and impotence, which is reflected also in the churches. To the contrary, few human organizations have devoted as much energy and consecration to the advancement of humanity than the churches have, regardless of their names or makeup. This does not alter the reality that they too are mired in the 'poverty' and 'impotence' that unfolds from deep underlying failures, even within Christianity, and even at the leading edge of it. By this poverty those failures are not easily detected, which have nevertheless dramatic results and require a deeply scientific approach to be resolved.

Evidently, the nature of Christianity is not casual but scientific. Scientific apathy has no place in humanity. The widespread failure to recognize the operation of divine Principle and to understand its dimensions, and to acknowledge them in human actions, does not set aside reality. Scientific apathy leads to calamities, even though God is good.

Physically it is but a small thing to eradicate all the nuclear bombs in the world. It is known where they are located. The physical task to disable them isn't huge. The eradication can be complete in a week. But to have the love for mankind to do it!

This love is as distant today as mankind's present love for future generations. If this love were alive, mankind would begin today to take steps to protect future generations from the coming Ice Age cooling. But that is not what we see happening, is it? Instead of society destroying its nuclear bombs as a first sign of that love, society is destroying its leading edge scientific research institutions and infrastructures. An example of this type of insanity is the recent (mid-2005) destruction of America's Fast Flux Test Facility,\*188 an advanced nuclear power research facility (400mw in operating capacity). The facility was killed by drilling a hole in its reactor vessel so that it can never be used again in the future, leaving an over 2-billion dollar cleanup bill in the wake while the products, which it once produced, are now being imported from other nations or are no longer available at all.

While the shutdown of the facility is of course controversial, the type of anti-science regression that the destruction of the facility represents is going on all over the world. It is indicative of society's commitment to step away from the principle of scientific and technological progress towards increasing poverty,

unemployment, slavery, and financial stealing in the name of creating privatized 'wealth' that is collapsing civilization. With its anti-science regression society is literally shooting itself into the foot while it faces the biggest race in its entire history for the survival of civilization and mankind itself.

The simple fact is that God is Love, and the Principle of Universal Love is mankind's foundation for its existence, which implies uplifting civilization, not poverty. It might be, as we find ourselves in the present sewer of decay, that the imperative imposed by the Ice Age to meet the human needs in the future will inspire the needed commitment in the present to scientific and spiritual development that has the potential to get the world out of its present trap.

It is unlikely, however, that these steps are possible without a corresponding development in Divine Science to bring the self-perception of mankind in line with the divine reality. The humanity of mankind is intact as a reality rooted in divine Principle, but its dimension needs to be discovered to become a reality in our living.

Living is a process of discovery, and to some degree society is discovering its still-existing roots in goodness. The near worldwide Tsunami relief effort in response to the December 26, 2004 disaster is an example of the still existing spark of love that society finds in itself in times of great crisis. In those cases the consequences were clear however, and dramatic, even though they were minuscule in comparison with the far greater consequences that society is quietly closing its eyes to, such as the destruction of the population of Africa by intent under the US NSSM200 policy, a policy to curtail Third World population growth in order that these regions' raw materials can be preserved for the future needs of the western empires.

These policies are generally well hidden under antihuman ideologies, under which poverty is excused and economic development denied. The end result is the same. A great human catastrophe happens. Only in the less visible cases the catastrophe is manmade by the imposition of poverty and looting. It is also vastly more difficult to stop those policies and repair the damage that was caused, at least enough that the dying is slowed down. But that may not happen until the divine Principle of Universal Love is more fully recognized and acknowledged. It is unlikely that Africa can be rescued from the destruction that has been unleashed on it without society making major advances in Divine Science in some form. Right now the Principle of Universal Love is laughed at, and the fascism of greed is enthroned.

Poverty is one of the great scourges of humanity,

and most of it is manmade. In India and China for example 70% of the population lives in wretched poverty that should have long been eliminated. But instead of the global society helping the impoverished people the western imperial world is enslaving the impoverished people as a cheap labor pool in the greatest 'slavery' operation that has ever been unleashed in the history of mankind.

In a highly developed society the economic products are not cheap, because the product price must include the cost of the infrastructures that are required for society to maintain its existence, such as housing, energy, transportation, education, culture, healthcare, clothing, food, and so on. The price of the economic product must cover all those costs. Slave labor imports dynamite this economic balancing act. They literally collapse civilization.

Slave labor is cheap, of course, because the people that are trapped into slavery are denied the development of the needed infrastructures for living, the cost of which isn't included in the cheap slave-wage products. Thus, civilization is collapsing universally. The world of the slave labor society is collapsing as the human-support infrastructures cannot be built, which are required. In like manner is the consumer world collapsing, of the slavery-products. In this sphere the supporting infrastructures that still exist to some degree, can no longer be maintained. The entire global economic pyramid is thereby in the process of collapsing, and at the root of it is society's rejection of the divine Principle of Universal Love.

With every single 'slavery' product that society so eagerly grabs up in the big imperial slave-product stores, society reaffirms its denial of the divine Principle of Universal Love and tramples the Principle of the Universal Brotherhood of All Mankind under foot.

This march into the hell-hole of universal slavery takes us far below the standard that had once been achieved in the 17th Century when the Principle of the Advantage of the Other became the foundation for the 1648 Treaty of Westphalia that stopped the Thirty Years War and established a tall foundation for civilization. Compared to that standard, which once rescued Europe, we live in the sewer today.

Instead of pursuing what is most to the advantage of the other nations and people, such as promoting universal human development as was done as a matter of principle underlying the Treaty of Westphalia, modern society is locked into an endless cycle of 'raping' one-another financially, economically, ideologically, militarily, politically, on such a huge scale that it is making a mockery out of the very concept of civilization.

Out of Argentina, for example, that is producing enough food to feed 300 million people, one hears reports come that large portions of that rather small population is starving to death, and countless many are scrounging the garbage dumps for scraps to eat. And there isn't enough garbage to go around to satisfy the need. When a mother in such a country, or in any country, is asked by a dying child in her arms, "mama, is there food in heaven?" one can be certain that the divine Principle of Universal Love has been effectively banished from the Earth.

Does anyone seriously believe that this insane platform that has been created, of society's universal self-destruction (for a few people's profit) is a fit platform for creating the required immensely huge infrastructures for putting the global agriculture into indoor facilities? If we can't find it in our hearts to stop the policies for looting that is killing humanity today, how much less will we find in our hearts to assure the survival of society in distant times when the Ice Age resumes, possibly in a 100 years?

And the Ice Age will resume. The Pleistocene Ice Age Epoch that the Earth is in has not yet ended. It is expected to last another 800,000 years. I suspect however, that mankind, like a sleeping giant, will awake to the call of the returning Ice Age and resort to Divine Science in some form and recover its humanity, because the consequences of not doing so are unthinkable.

The 50/150-year timeframe, leading up to the beginning of the next Ice Age cycle is an honest estimate that is considered credible in the scientific community which deals with historic climatic trends and long-term physical evidence, rather than ideological dreaming under imperial political objectives.\*189 (See appendix: The Moral Platform and the Coming Ice Age.) The impending Ice Age shock may be sufficiently large enough to cause mankind's awakening. Mankind has endured many such shocks in the past. These shocks may well have been the driving impetus that forced mankind to discover and develop the dimensions of its humanity by which it emerged from the prior Ice Ages as the tallest manifest of life on the planet. Of course, scientific and spiritual development in Divine Science offers a much more gentle and efficient platform for the needed progress than being hit over the head with horrendous calamities. The divine Principle of Universal Love offers a virtual paradise in comparison with being forced into the right direction by the weight of tragedy, if indeed tragedy inspires such a salvation. History suggests that it doesn't.

Two trends suggest that mankind is more inclined to live with its tragedy than rouse itself to stop it. One case is AIDS in Africa. In some areas half the population is infected with it, leaving a trail of the dying in its wake.

Under the NSSM200 doctrine, aimed at Third World depopulation, AIDS in Africa unfolds as a splendid success story, consequently little is done to stop it, while for mankind it has become a horrendous tragedy. The other trend is the comeback of malaria, which was once nearly eradicated with the use of DDT for controlling the carrier insects around people's homes and villages in tropical regions. DDT was banned in an orchestrated hype, as was later admitted, for purely political reasons. One of supporter of the ban lamented that DDT enables too many people to live. As a consequence malaria is back in a big way with an estimated 300 million cases, most of them children, of which one dies every 30 seconds in Africa alone. All of this adds up to a horrendous human tragedy as the malaria parasite eats away at its victim's liver causing untold agonies along the way to death. Society's love for one another as human beings has sunk so deep into the sewer that after decades of this tragedy mankind has not roused itself to lift the ban, in spite of it having been based of a political decision, but aims to make it total by 2007.\*190

My point is that if society has so little respect for one another as fellow human beings (not to mention love), especially for its children, that these tragedies are perpetuated for political reasons and are even planned to be increased, what hope do we have to commit ourselves to the building of infrastructures for living that won't be needed for a hundred years but will take that long to build?

A sewer rat may regard the suggestion that such infrastructures should be built, to be the biggest joke ever. Nevertheless, the potential exists that these infrastructures will be built. This potential is somehow related to Divine Science, the science in which we discover our humanity through the kind of discovery process that has been going on for two million years already.

It may not be accidental in that the (scientific) development of mankind, which began over 2 million years ago, coincides almost exactly with the beginning of the 2-million year Pleistocene Ice Age Epoch. Ice Age epochs are relatively rare in geologic history. It is interesting to note, therefore, that the development of mankind coincided precisely with this relatively rare and inhospitable period, rather than during the more congenial times. The last major Ice Age period appears to have occurred 250 million years ago at the end of the Permian Era, which is believed to have caused the horrific Permian Extinction in which 90-95% of all life on Earth perished. In the present Quaternary Period, which is named in honor of the renewed appearance of an Ice Age, mankind appeared to have been dancing constantly at the edge of extinction, as indeed all other prior human species have become extinct. This trial by

ice, at the abyss of extinction, has become the age of man. We will certainly get back to that if we don't recover our humanity, with consequences that no one can foresee.

The rocky road of mankind's history through the Ice Age cycles appears to have been a road of profound spiritual unfolding against the background of challenging environments. Intelligence and love, which are both profound spiritual qualities, appear to have been the foundation for the very survival of mankind and its gradual progress. Archeological finds indicate that we are presently the eighth major human species, or group, on the pathway of the progressive creation of life in the flow of its self-directed development according to its divine Principle.

Nevertheless, we emerged from the last Ice Age cycle with a mere 5 million population after over 2 million years of history. That fact all by itself, indicates that this history was shaped by horrendous challenges for existing in an inhospitable world, that appears to have been far more challenging than we like to imagine. It appears that the unfolding of mankind was to a large degree drawn from having to face those horrendous challenges, so that we would not be where we are today without those long cycles of self-discovery and creativity learned at the precipice of defying the forces of extinction during the previous Ice Age challenges. In the light of this apparent history today's challenge to do the same with a 10-billion world-population, and with its food supplied by technological infrastructures, may well be precariously achieved in a gigantic crash program effort. On the other hand, that type of approach may prove to be as fatal as the self-confidence of *Homo erectus* might have been who probably felt invincible after 1.5 million years of existence.

From a biological standpoint we are playing with fire. Should the infrastructures for an Ice Age existence not be built, on a scale that it supports the total population, the biological collapse of a 5-10 billion population will likely bring with it unknown disease vectors that will make the collapse total, rather than let it end at the 1% mark. The biological breakdown from the ravishing of World War I caused a single flu outbreak that sweep like wildfire across the northern hemisphere and killed more people in few months than the entire war itself. Historians put the death toll into the 20-50-million range. The consequences of a global biological collapse are evidently incalculable.

When I suggested earlier that the divine Principle of Universal Love is the richest resource mankind can possibly have, that may have been an understatement, given the consequences that we face without it. This night and day contrast may provide the incentive to

make the much needed Ice Age Renaissance achievable. It is certainly achievable by mankind stepping more fully into the divine reality as a self-discovered spiritual species in the image of God. The Ice Age challenge that we are presently face (which we presently ignore) may therefore be the best thing that ever happened to us.

The absolute need to scientifically understand the dimensions of our humanity in Divine Science, which puts mankind on a tall foundation of spiritual existence expressed in advanced intelligence, reflecting the dimension of infinite Mind and universal divine Love, cannot be bypassed. Humanity cannot escape the result of the error of not pursuing this goal. Advanced intelligence shifts the focus from the mortal sphere to the divine; from war to the Principle of Universal Love; from material looting to the creative dimension of Spirit; from scientific, political, and social lying to the acknowledging of Truth in all respects, and so forth. The Ice Age Renaissance, therefore, if it were achieved, would prove to be the greatest blessing even in the present age. It would one again stop malaria, hunger, poverty, war, nuclear terror threats, and even end the surge of AIDS. When mankind steps away from its fascism of greed into the sphere of the Principle of Universal Love and its full manifestation, all kinds of wonders become possible.

It is generally believed that we live in a free world, in a democratic environment where we are presented with a vast array of choices to shape our attitudes, desires, motives, acts. That is not quite true. An airplane designer does not have those choices, but needs to adhere to the principles of aerodynamics. He may have a choice between, for instance, designing an airliner that seats 400 people, or designing a sail plane that seats only one, but in each case the design has to add up to a form that expresses the principles of aerodynamics. The same is true for human existence that reflects the principles and nature of God. That is what we find reflected as the central focal point of Mary Baker Eddy pedagogical structure of Divine Science. That's the bottom line: Universal Truth; Universal Soul; Universal Love. The development of universal love is evidently the greatest task in the present age, where we have the farthest distance to go. Mary Baker Eddy defined the orientation for the last column or development stream to be towards "the Golden Shore of Love and Peaceful Sea of Harmony," while defined the river for the first column as "the love of the good and beautiful, and their immortality."

It is interesting to note here, as I said earlier, that Mary Baker Eddy left those three key synonyms, of her seven synonyms for God, out of the Glossary and thereby not defined in her pedagogical structure, which left them to be defined by the whole of it in its operation.

If one were challenged to find descriptive terms that summarize the focal point that every aspect in the pedagogical structure flows towards, those three terms, Soul, Truth, and Love, come invariably to mind in which the essence of the divine is expressed in humanity. Divine Soul, then comes to light as the universal soul of all mankind, the divine 'heart' that is universally reflected in all human beings and is shared laterally by all humanity in universal union. Truth, then becomes our link to God and one-another as the reality of our being, our truth. And Love comes to light as universal love, the boundless resource for living. How else could we relate to one another as children of God than in the reflection of these divine aspects in which God comes to light (and reflected in humanity) as universal Soul, Truth, and Love. In this summary the human and the divine are one. The divine Soul is our soul, the divine Truth our truth, and divine Love is our love. In this God and humanity are one.

Saul of Tarsus gained a glimpse of this profound reality, especially the profundity of universal divine Love expressed as a human quality. This awakening of Saul began in the darkness of a night at the judicial murder of Steven, a man condemned by theology for his love for God and man. Saul was a central player in the murdering of that man. He had personally a hand in it. In fact it was he who pushed the man Steven over a cliff at the edge of town, and to his death. Since Steven didn't die, it became the other's task to stone him to death. At this point Steven proclaimed, even while he was being murdered, "Lord, lay not this sin to their charge."

Saul's transformation to Paul was evidently rooted in the awakening of his divine sense, roused by Steven's proclamation of universal, unconditional, divine Love. Paul's later, famous declaration in 1st Corinthians 13, of the all-embracing dimension of universal love, which is also referred to as the sacrament of Agape, might not have been possible without Steven's proclamation of universal, unconditional, divine Love. Paul's life was changed from the moment of his awakening on. It was in many ways reflective of this love expressed in the universal sacrament of Agape, or in scientific terms, the Principle of Universal Love.

The Saul to Paul transformation is possible again on the universal scale. Herein lies the possible salvation of mankind. Paul's transformation began with the question to himself: What have I done? It is not unlikely that society will ask itself the same question as it faces the ugly realization that a little child is put to death every thirty seconds, in Africa alone, on the altar of political insanity (the genocidal ban of DDT). Then the realization may take also hold that this child is only one

of 50,000 that loose their life each single day on the related altar of fascist greed that sinks the world ever deeper into looting-imposed poverty.

And the realization may not stop there. The realization may take hold that probably each single minute of every day a family is loosing its income as the once gainful employment across its nation is sold to the slavery operators. This realization may take hold sooner than later as the slavery produced products themselves become too expensive for that family to buy, which lost its income, in a nation that has lost its wealth producing capacity and its soul.

A similar realization may also take hold in the financial sphere of society's devotion to inhumanity, where the greatest orgy of stealing in the history of mankind is in progress. Huge profits are demanded in this ruthless world made up of countless spheres of speculation, piracy, conspiracies, lies, and the force of sheer might, in which nothing is produced that enriches society. Indeed, huge profits are taken. However, those profits, which are taken when nothing is being produced, are thereby stolen from other investors in the flow of clever schemes. Countless masses have been robbed of their life's savings in this orgy of stealing, and in many cases of their houses and farms and businesses. Whole countries have been looted that way. One of the economic hit men at the forefront of this orgy of stealing that is collapsing the world and is killing entire continents, came to Saul's realization: What have I done? He wrote a book about it, **Confessions of an Economic Hitman**. The book became a bestseller almost instantly, but the orgy of clever stealing that he exposed to some degree still continues. Indeed, it will continue for as long as society continues to shy away from the Principle of Universal Love and seeks its riches by stealing from one-another.

Civilization cannot be maintained on a platform of stealing from one-another. For as long as society continues to be determined to make its money in the markets where nothing of value for society is being produced, which amounts to a commitment to steal from one another, civilization will continue to collapse. Is it any wonder in this context that governments spent tens of billions each year on subversive operations to destabilize other nations, to break their opposition to the looting quests, while society spends hardly a penny to advance the culture of universal love? Is it any wonder, against this background, that the world has become a world of war, nuclear bombs, terrorism, prison torture, fascism, cruelty, gore, and genocide? The loss of the Principle of Universal Love that people celebrate in the markets has its tragic universal effect, probably on a scale that is beyond the imaginable.

How far the 'markets' have drifted away from the Principle of Universal Love is illustrated from the following dialog, which actually took place. The discussion centered on the Asian financial crisis that resulted some years back when many a nation in Asia was severely robbed by western investors. One person of the discussion group defended the investors that walked away with a huge bundle of profit. He spoke of the investors as some kind of heroes, saying emphatically that the stronger players have every right to be successful. Another man answered him with a question. He asked if a strong man who owns a crowbar and a sledgehammer, who thereby has the means to break down his neighbor's door and steal all his belongings, has the right to do this, simply because he has the means? That question ended the discussion. It broke through the mythology of the supposed right to steal that has become fully legalized around the world under the rule of deregulation and globalization. In the world at large, that mythology of the right to steal still rules supreme, at a cost of 50,000 needless death's a day imposed on mankind, bundled together with ever-increasing agonies for the rest of mankind as civilization is collapsing.

It is not unreasonable to assume that in the above discussion session over the right to steal a few Saul to Paul transitions have occurred, bringing the rule of divine Love, which is universal love, a bit closer, which needs to be reflected humanly.

By not including the terms Soul, Truth, and Love into the Glossary, Mary Baker Eddy kept them in reserve for us to define the essence of the whole structure. Here Christ Jesus' parable comes to mind again who said that if a man comes before the altar of God bearing gifts of gratitude, but has a brother who has ought against him, he should first reconcile with his brother and then come and offer his gift.

Obviously, that counsel was required for the gift to be acceptable. It appears the Mary Baker Eddy gave us three divine concepts to judge ourselves by as a yardstick to measure our compliance, the yardstick of universal love, universal truth, and universal soul, all reflecting the divinity that is potentially reflected in each one of humanity. If one aspect is lacking in our lives, a divine aspect is missing, and according to Christ Jesus' logic, it is time to get back to the drawing board, to the pedagogical structure of Divine Science, to correct the deficiency.

In Divine Science the divine domain comes to light as a lateral domain where God and God's reflection exist laterally side by side at the same level. That reality needs to be reflected humanly in the flow of universal love (without distance), for the human scene to be a scene of peace and joy and power that reflects the lateral

nature of the divine domain.

A number of indicators exist that tell us when absolute parameters govern thought. The terms soul, truth, and love, summarize the divine unfolding in man in the form of universal truthfulness, manifesting divine Principle, Truth; and in the form of universal love, manifesting divine Love universal Principle; and in the form of the universal brotherhood of mankind, manifesting the divine Principle of universal Soul.

But how are those manifests of the principles of universal soul, truth, and love being brought to light in concrete ways?

One indicator is a little, almost obscure word. It is a word that projects a world of perceived value, which in one step combines soul, truth, and love as the all-embracing divine reflection in many that should never be ignored but acknowledged in every thought and deed. That little word is read aloud each Sunday in every Christian Science church throughout the world. Nevertheless the little word is barely noticed. It heads the correlative to the scientific statement of being. The word is from first epistle of John. It is the word, "Beloved!"

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## The salutation, "beloved."

This profound salutation projects a great intensity of appreciation in acknowledgement of divine Truth, in acknowledging the singularity of universal Soul, and the riches of universal Love, and the world of honor, respect, and humanity that comes to light in universal truthfulness. All of these are reflected humanly in that one word, "beloved," all manifesting the divine.

Shouldn't that word, "beloved," also apply to those children that we put to death every thirty seconds in Africa, whose months-long 'peals' of agony are rarely heard as they are sacrificed on the altar of political insanity? The Apostle John never suggested that the salutation, "beloved," become so narrowly applied that it leaves 99% of mankind out in the cold, under the label of worthless trash. Shouldn't that word, "beloved," also apply to them who have chosen victims, and to those others of the 50,000 that we murder each single day on the altar of fascist greed? If the word, "beloved," were applied universally as society's response to the divine image unfolding in mankind, the victimization policies

would end.

Unfortunately, those tragic stories are but the tip of the iceberg of the general trashing of mankind. Many of those other stories are in many ways worse, but are carefully hidden under the blanket of controversial issues and layers of lies.

One of the profound aspects that the salutation, 'beloved,' applies to is truthfulness. If God is Truth, the divine nature reflected in man should be celebrated with the strongest possible commitment to truthfulness. Unfortunately the very notion of truthfulness has become a joke. People are lied to by governments and institutions, by the churches and by scientists. And they lie in return. They lie to each other, to their friends, their peers, and most of all they lie to themselves. Truth has become a meaningless commodity in modern times. In many cases this trend is by choice, because in a world ruled by truthfulness wars cannot be unleashed.

When one reads in the leading newspapers, as a headline, that the President of the United States and his advisers have lied about the stated reasons for going to war, hardly anyone is seriously upset anymore, certainly not enough to stop the process, because, doesn't everybody lie? And so, the political arena around the world has become an 'empty' scene in which the salutation "beloved," is strikingly absent in word and in deed. In many respects this 'emptiness' is also becoming evermore glaringly expressed in the world of finance, business, ideology, and even in the social sphere. So what's a little white lie? What does it matter?

It matters, because a lie isn't the truth. White, black, or otherwise; a lie isn't the truth. It is a denial of the truth. It is a denial of God, and God's reflection in man. It matters, because under the cover of lies millions of people are put to death quietly.

Take the CFC-ban for example. 150 years ago refrigeration began to be used to preserve food. It has become an essential aspect of civilization, especially in the warm climates of the Third World Countries where refrigeration is vital in protecting the already scarce food resources. The CFC family of chemicals,\*191 as a refrigerant, is one of the great engineering feats of the human genius. The CFCs were specially designed to make refrigeration inexpensive, reliable, and absolutely safe to use. But in the 1970s when the mass-depopulation mania was at its height, when it was said: "The Earth has cancer and that cancer is man," the CFC chemicals that had become a life-saving factor around the world were suddenly targeted and villainized and under a huge imperial lobbying campaign, banned. Evidently, truth had nothing to do with that ban.



You remember the driving force behind the CFC ban, the big ozone hole scare for which the world was flooded with stories in which the arctic regions of the world were said to be artificially ozone-depleted by the CFC refrigerants leaking out of the refrigerators all over the world? The chlorine in the CFC were said to be destroying the ozone.

Nobody of the noble scientists who sold their soul to these scare-causes, explained how the CFC gases, which are four to eight times heavier than air, are mysteriously carried up into the stratosphere where they are said to be depleting the ozone. Nor does it seem to matter to the scaremongers that the arctic regions are as far away from the world's population centers as one can get. Neither did anyone care to mention that ozone can never really be depleted since it is constantly being produced and destroyed in an endless natural cycle that is powered by ultraviolet radiation coming from the sun, which happens to be weakest at the poles where the weaker ozone layers are found. Nor does anyone regard the truth that no actual hole exists in the ozone, even in the arctic regions, where the ozone is merely weaker and more vulnerable to numerous natural cyclical variations. Nor did any of the noble scientists point out that chlorine was present in the stratosphere long before mankind started using CFCs, and that these naturally occurring annual cycle of lower ozone levels was first described as far back as 1956, at a time long before manmade CFCs had been in common use.

Neither have the noble scientists that have banded together and killed mankind's most benign and efficient refrigerants, put themselves out to explain that ionized chloride (the ozone killer!) is superabundant in nature, where it is being created at the rate of 600 million tons per year in the process of seawater-evaporation, which dwarves the manmade addition of 0.0075 million tons that are theoretically released per year from the global applications of manmade CFC.\*192

Indeed, the sky isn't falling, which NASA reluctantly affirms. Even now, after the CFC ban has been place for more than a decade with murderous consequences for countless masses as the huge cost increases are no longer affordable, NASA reported the occurrence of a record size ozone hole over Antarctica in 2003. That's the exact opposite of what should have resulted if the global ban had been based on something real that had actually been damaging, which had been stopped for a decade or had been dramatically curtailed. Of course that record-size ozone-'hole' phenomenon is 'conveniently' attributed to colder than normal temperatures, so that the scare stories could continue and the murderous effects be maintained.\*193

One concerned person on the Internet, called the

entire Ozone Hole madness "one of the biggest cases of public fraud in our times."\*194

He reports (what no one wants to hear) that the amount of ozone in the stratosphere in any given moment is the result of the creation and destruction of ozone in a fragile balance and can differ dramatically from day to day. He points out in a scientific dissertation that ozone is the end product of a natural process in which ultra-violet rays from the sun divide oxygen molecules ( $O_2$ ) into two separate oxygen atoms, which combine with other oxygen molecules to form the 'heavy' molecule ozone ( $O_2 + O = O_3$ ), which is itself highly unstable and reacts with chlorine (Cl) to form chlorine monoxide that then reacts with a free oxygen atom to form chlorine ( $ClO + O = Cl + O_2$ ) by which the cycle begins all over again as it has for millions of years.

Evidently this inter-reactive balancing act is highly influenced by numerous meteorological conditions, such as temperature. The concerned scientist on the internet points out that the amount of ozone present in the stratosphere can vary by as much as 50%, depending on the weather, the latitude, and other natural factors. For example, in the polar regions, the ozone concentration can differ as much as 40% within a few days, while almost no variation is observed in the equatorial regions. He points out that the alleged ozone hole is a known periodical phenomenon which occurs each and every year over Antarctica and lasts for about 3 - 5 weeks, and then disappears, so that all in all, there is no permanent decrease occurring in the amount of ozone in the stratosphere.

He also points out that nobody cares to mention that every volcanic eruption produces millions of tons of chloride compounds (typically 36 million tons annually, compared to 0.75 million tons in average worldwide CFC production). He points out that the 1813 Tambora eruption in Indonesia produced 211 million tons of chloride, the equivalent of 280 years of mankind's worldwide production. According to the much promoted scare-story scenarios half of the world should have been fried to a crisp with sunburns from the massive influx of chlorides from the Tambora eruption that should have wiped out the ozone layers for years. But none of that happened, because in real terms even that huge addition to the natural budget wasn't a big thing. Neither is the manmade production a big thing, which amounts to 0.1% of the natural budget that 'Mother Nature' produces annually, and of that minuscule manmade amount, only a fraction of a single percent actually leaks out of the refrigeration systems into the atmosphere. Thus, the manmade sources could never be a big thing by any stretch of the imagination. However, the consequences of the CFC ban are an immensely huge thing in its impact on human existence as the consequences of the

ban are killing large numbers of people with more to come as the worldwide refrigeration chain continues to break down that can no longer be repaired, but must be replaced.

If one looks behind the CFC smokescreen, it appears that the countless excuses that are served up for the public to swallow in a bid for its acceptance of the CFC ban, it becomes evident that there is little or no truth in the fairy tales for the ban is imposed, while the real truth that underlies the fairy tales is carefully hidden. The real truth is that the ban is killing many millions of people every year, especially in the poor countries in the third world, while the real wave that that killing is just beginning. Refrigeration has become a vital link in the world's food chain. Refrigeration is extensively used in the fisheries, on countless little ships, and on the more than ten thousand ships of the refrigerated transport fleets. Once these systems require repair, the pain begins. The replacement coolants are not compatible. In most cases the entire refrigeration system has to be replaced, with vastly more expensive and less efficient new systems. This cost increase means little in the rich counties where most people aren't deeply affected when the new refrigerant is thirty times more expensive and the compressors have a shorter life span and are bigger, and of course are less efficient and use more energy. People simply tend to cart their old refrigerator to the dump and shell out a thousand dollars for a new one instead of spending fifty dollars to repair the old fridge. And so, by and large, life goes on. But in the poor countries of the world life ends with such a scenario. The huge costs become largely unaffordable. Without refrigeration, however, the already scarce food spoils quickly. In such cases food poisoning becomes a more common thing. The death rate rises. What the real death toll will be once the game plays itself out as it appears to have been intended, can never be estimated. The dying imposed by this tragedy goes on quietly behind the scenes. The annual toll may already exceed the death toll of World War I, even while we are still in the beginning phase of it the breakdown of the cold chain.

These kinds of tragedies are the ugly result when the truth becomes banned. Nor is anyone willing to admit that the NSSM200 doctrine stands behind the banning of the scientific truth. Nevertheless, the fact remains that this doctrine demands that very effect, building on the doctrine that "the Earth has cancer and that cancer is man."

Nor does the trashing of truthfulness stop here. The global warming doctrine is far worse in its effect on mankind and is just as far removed from the truth. The fairy tales are evidently so distant from reality that 4000 scientist from 69 countries signed the Heidelberg

Appeal for sanity in science, hoping to inject some honesty into the 1992 Rio conference centered on the doctrine of global warming. When this failed 110 climate specialists put their name of record with the Leipzig Declaration, hoping to bring honesty to the 1997 Kyoto conference on global warming, as the promoted assumptions were sheer fantasy. When this attempt for sanity also failed 17,000 scientists from across the world signed up with the Oregon Petition Project to urge the governments of the world not to ratify the Kyoto accord, which the scientific advisor to President Putin called an economic death sentence. It demands the phase-out of over 80% of the world's energy use, which comes from fossil fuels. And still, the global warming song continues, even while the global climate is actually cooling. Russia's Academy of Sciences published its conclusion in May 2004, confirming that the Kyoto Protocol does not have any scientific grounds whatsoever.\*195

In this case, the real truth that the trashing of the truth is evidently intended to hide, is the impending resumption of the Ice Age. By all accounts the global warming doctrine was created in response to justifiable concerns raised in the scientific community about measures that need to be taken to protect mankind from the resumption of the Ice Age. The kind of renaissance world that would have to be created to accomplish that, would cause the kind of awakening of mankind's humanity that no empire in the world would survive. Thus the choice was made, evidently, to protect the imperial world at all cost, no matter the consequences to mankind. The global warming story appears to have won the prize as the perfect smoke screen for hiding that truth. As one the global warming supporter put it, "Each of us has to decide what is the right balance between being effective and being honest."\*196

The global warming doctrine is one of the many antihuman doctrines that were created in the 1970s, like the DDT ban, the NSSM200 policy, the CFC ban, the HMO legislation, the postindustrial society doctrine, the international floating exchange rate monetary policy, and so forth. The only major antihuman doctrine that preceded these policies was the doctrine that came out the ideology workshops of the Club of Rome, that the Earth has cancer and that this cancer is man. Once this turning point in thinking became doctrine the truth was banned on every front that would inhibit the imperial goals, such depopulation. Consequently every lie appeared to have been welcomed that promised to advance those goals. The sad fact is, when science becomes abused and loses its anchor in truthfulness, science dies and mankind dies with its.

The Apostle John's salutation, "beloved" can no longer be spoken in the present world where the scientific lies have become thicker by the day, with the

political intent to commit genocide. Under those circumstances becomes impossible to say to mankind, "beloved," who are targeted to be killed. Another sad fact is, that by killing the truth, or allowing it to be killed, society is killing one of the most valuable aspects of itself, the divine reflection of Truth in man's truthfulness.

One stands in awe before the genius of Mary Baker Eddy who recognized so long ago that Truth has to be one of those three fundamental elements that the entire structure of Divine Science must move towards, which links mankind with God and safeguards civilization.

The third and final of the three divine aspects that the whole of Divine Science is moving towards is Soul. What does the term represent? Does it not represent the goodness of living that identifies us with the divine?

#### Hymn 64

From sense to Soul my pathway lies before me,  
From mist and shadow into Truth's clear day;  
The dawn of all things real is breaking o'er me,  
My heart is singing: I have found the way.

I reach Mind's open door, and at its portal  
I know that where I stand is holy ground;  
I feel the calm and joy of things immortal,  
The loveliness of Love is all around.

The way leads upward and its goal draws nearer,  
Thought soars enraptured, fetterless and free;  
The vision infinite to me grows clearer,  
I touch the fringes of eternity.

The term, divine Soul, identifies us also with one another, for God is one, reflected in all humanity. In Divine Science the term souls is invalid. It is as invalid as the term, gods. In Divine Science there can be but one Soul, because God, the Principle of the universe and of life is One. We find it reflected in mankind universally. Every single denial of the worth and the quality of a single human being is a denial of the face of God. Every harsh word, every hateful thought, every threatening gesture, every bullet, every slander, every theft, every injury, every disdain, and so forth, is in the scientific sense and act of spitting into the face of God. And that by all accounts has become the pastime of humanity. It begins small, with jokes, and ends horrendously big with the trashing of entire nations, continents, even the entire world that has become laced with economic hitmen that no one on this planet has any defense against anymore.

Of course, the movement behind this insanity is as ancient as the days of empires and dynasties, rich with

slavery, or warfare, and religious division and isolation, or social division, even sexual division and isolation. The 'chopping up' of mankind has been the most ancient scourge on the planet, probably as ancient as slavery, which has become a global monster.

What is destroying the face of humanity today, and with it our world, is nothing new. It is a tragedy carefully maintained throughout the ages and renewed day by day. But being time-honored doesn't make it right. Nothing alters the fact mankind lives as one, dies as one, and is one single people with one single divine Soul that is reflected in all humanity as our human soul in which we find the incredible quality, goodness, honor, generosity that comes with being human, which tragically is often hidden by self-denial.

One person who observed the quiet peace in the aftermath of a great battle in history, a field littered with corpses of human beings, all silent, all dead, indistinguishable from one-another. He commented on the insanity of it all. He said in essence, there they lie, side by side, friend and foe alike. They lived alike, hated alike, suffered in agony until their death alike, and in their death one really can't tell one from the other.

War is a tragedy. It is a failure of human beings to live like human beings

We may run this tragic course again with the return of the Ice Age. Standing as one in honor of our universal human soul, reflecting the divine we can create the resources that make us independent of climatic conditions for our food supply. Failing that, most likely no one will survive. We live as one, as defined in the Treaty of Westphalia, for the advantage of the other, or we die as one as on the tragic battlefields of history. We cannot escape the principle of the essential universal singularity of the human soul, reflecting God, divine Soul. We can acknowledge this reality and live with it, or close our eyes to it and perish as a consequence. Which way we shall go seems obvious, but has not yet been decided. We still have time to determine the outcome.

The Principle of Universal Soul may be the most profound of the three aspects that Mary Baker Eddy placed indirectly at the very center of her pedagogical structure. The divine Principle of Universal Soul was already faintly recognized in the 17th Century in the form of the Principle for the Advantage of the Other, which became the essence of the Treaty of Westphalia in 1648 and the foundation for modern civilization. The Principle of Universal Soul is also the foundation for the Principle of the Universal Brotherhood of All Mankind. When the Principle of Universal Soul is fully understood in Divine Science, then John's salutation,

"beloved" is the only possible option for addressing one-another honestly as fellow human beings.

The Apostle John had addressed his audiences in this wonderful manner and possibly and probably from a high-level recognition in Divine Science of the Principle of Universal Soul. This principle still applies today: "Beloved, now are we the sons of God..."\*197

The simple word, "beloved," was probably spoken by John from the standpoint of the triple recognition of God as divine Truth, our universal truth; and divine Soul as our universal soul; and divine Love, as our universal love. The salutation "beloved," if pronounced honestly by mankind is fundamentally exclusive of any notion of control of one over another, or differential between one-another, and applies universally across the world. The word "beloved" addresses the individual of the "Church Universal and Triumphant," and the congregation, and by the same token mankind as a whole as a reflection of the divine. In the context that the salutation, beloved, sets up, there is no differential in perceived value possible between God and man, and one-another.

The salutation, "beloved," manifests an ancient perception of truth, which had been advanced profoundly into practice for brief periods in distant historic times. The same can happen again in more modern times. Historically, the nations flourished and prospered in the times in which this happened. The scientific acknowledgment, however, of the Principle of Universal Soul, which inculcates man as the image of God, literally demands the rule of none interference of one over another. This scientific demand appears totally alien to any modern concept of social order, because the Principle of Universal Soul has never been allowed to unfold fully. Whenever it unfolded a Renaissance happened, which upset the rulers of the world, and the renaissance was squashed, with a few exceptions. By all appearances the truth of the Principle of Universal Soul was implicitly understood by the founders of the Constitution of the United States of America, and by the masses of people who launched the American Revolution to free themselves and their country from British imperial rule or control. These people understood to some degree the ancient truth of man existing as divine image, and the honest sense of addressing one-another as the 'beloved.' From that standpoint they literally had no option but to reject all impositions of external authority or control over them. They stood up for all mankind's individual divine image courageously and vigorously, even against the onslaught of war that raged for six years, which had been brought against them by the greatest military force in the world.

Today, this divine spirit of revolution for freedom is largely lost. What once powered the American

Revolution appears to be history. Today, mankind is content at being controlled and manipulated like so many cattle. Today, mankind is embarked or coerced into a strange reversal from what has made the human society great and free. Instead of less interference with the divine image and its freedom coming to full fruition, humanity has been duped into looking for a social order based on ever more opportunities for controlling one another. Today, there are movements afoot to establish global domination over all human populations. Ever-mightier (self-proclaimed) authorities push those impositions of control. Strangely, they are welcomed with open arms. Humanity has become mentally 'drugged' into submission. Indeed, the American Revolution has been lost. The revolution that created America may have been won on the battlefield, and may have been won again and again, but it has become lost through subtle dehumanizing assaults from the ground up. The oligarchic forces have won their fight so far, with the weapon of mysticism and subversions. What had not been possible to achieve on the battlefields, was achieved mythologically from within. Today's mysticism is a dangerously treacherous ideology that defines man as a cancer on this earth. It has become a ravishing monster that is devouring mankind's spiritual resources and is destroying its scientific sense and divine environment. But Divine Science denies all that. It defines man differently, as a spiritual being endowed with absolute spiritual qualities.

The stronger that the cleverly created denial of man is expressed, the deeper will be the resulting poverty and austerity, and the more damaging the resulting enslavement of human beings into violence and pauperism. This trend should cause one to wonder about the direction into which mankind allows itself to be driven. In a world of global imperialism instead on universal Love, and global fascism instead of universal Soul, and globalized mysticism instead of universal Truth, civilization has not a leg to stand on.

Modern American history, and to some degree that of the world, is a perfect example of the emptiness that results when the concept of soul, truth, and love are severed from the divine and the divine is trashed. From the moment that America lowered its humanist platform to threaten the world with nuclear bombs its doom was cast in stone, and in its induced insanity the world followed in lock step towards the same doom. Of course the opening of the mental sewer that allowed those bombs to be built, is infinitely distant from any sense of the Principle of Universal Soul.

The evidence is unmistakable. At every instant at which the impositions of external control over individuals was attempted, even in the name of progress, more chaos resulted. People are puzzled by it, but they

shouldn't be, for the observed result is natural. The logic that argues for 'external' control - even without this control becoming a world-imperial imposition - severs the link between the two outer columns of the pedagogical matrix for the Key of David, which is so vital for mankind's correct self-identification. If this equality is missing, something is spiritually lacking in the in flow throughout the structure of our humanity towards its center.

The inequality takes away the vial understanding of responsibility for correct self-identification, upon which rest health, harmony, and human safety. From a basis of scientific logic, if man is recognized as the living image of God, this recognition closes the door totally to any form of authoritarian control of one over another, by individuals, by organizations, by nations, and by international organizations, etc. The very notion of control implies a denial that man as the living image of God, of infinite Spirit or Mind. Whatever is controlled by human force is not controlled by universal divine Love, Truth, and Soul. This denial of the divine reflected in human existence, which we acknowledge with every step of imposing control, undermines the spiritual basis for health, harmony, and life itself.

There is a need for compassion for those who struggle with the results of an underlying failure of this sort, whether the failures be small or huge. There is a need for support for them, and this support must be founded on the scientifically based salutation, "beloved!"

This scientific support of one-another that is reflected in the salutation, "beloved," is essential for civilization, because it alone acknowledges the truth of man as being created in the image of God. It also sets up a stage of awareness that removes the potential for the flow of control over another.

Every scientific system rests on the truth, and on learning to understand the truth. Dominant control is alien in this process of advancing the innermost spiritual understanding. The truth alone, through scientific discoveries manifest in creative experiences, develops the unfolding thought, controls and motivates the right actions. The exertion of dominant control proceeds from the denial of the value of man, a denial Love, and of universal Truth itself.

Stepping away from the tradition of mankind to exert over one-another does not mean that one must refrain from voicing the truth in the face of error. Truth is naturally dominant, because God is dominant. This fact must be uncovered by exposing the lie that hides that fact, or else the divine image in man will not be recognized as a valid reality.

There is a great need to raise the status of man universally, embracing all mankind universally as the "beloved" of Love, in Truth, and in Soul. If this is done honestly, the failures that best mankind become less weighty, less important, less disruptive, and fall away naturally.

The universality of man as divine image may be a hard one to deal with when victimization or attacks on our humanity capture one's attention. But this victimization does not alter the nature of the truth and one's debt to God, divine Love, and to oneself, to acknowledge the reality of being in which God is the universal center.

The magnitude of this demand may be much greater and much more practical than anyone realizes. It rarely has been fully met. The demand of divine Truth is such that even the Adolf Hitlers of this world must be addressed from the depth of this universal truth that binds humanity as one, with the salutation, "beloved." From this platform, those policies that the Hitlers of this world stand for, can be challenged as flawed and as sadly mistaken, and as based on narrow-minded conceptions that are disastrously wrong and totally incapable of achieving any good. Hitler, certainly did not achieve one iota of good for the German people.

If in the case of Germany the same innate alertness to the demands of truth that once sparked the American Revolution, had pervaded the German people during their critical moments, Hitler would have stood alone. He would have been dropped from the role of a convenient stooge by those who propped him up instead. Had Hitler been dropped, tens of millions of people would not have been murdered.

Who was the real culprit, then, for the evil consequences? Was it he who operated from shallow perception? Yes, Hitler was a champion in this. However, fundamentally, the blame for the sad experiences of the German nation lies with its own shallow perception, which allowed the world-controlling despot and madman to stand. The blame belongs to the nation that accepted the controlling fascism that Hitler had stood for from the beginning? All forms of control by one over another are fundamentally fascist in nature.

Fascism is not actually a power. The only power that is represented on the 4th row is the healing power of Christian Science. Everything else that is represented on this row has no power to do anything. Its seeming power is derived from the denial of universal good. That takes us away the universal manifest of Soul, Truth, and Love at the heart of mankind. Consequently, the emptiness that is left, is fascism.

The Spanish painter Francisco Goya painted a scene that illustrates this process. The painting is one that one seems to get back to again and again. It is the scene of the painting *Tres de Mayo* (The Third of May), which presents a historic event of tragedy. However, if one looks deeper, the scene has a universal significance since the tragedy still continues. As I said before, the painting shows a French military firing squad in the process of executing Spanish peasants, simple folk, selected at random in the Streets of Madrid to be executed in a wave of terror intended to quench a rebellion against the French imperial takeover.

Goya does not show that faces of the executioners, but shows what the executioners see. He shows the humanity of their victims. He draws the viewer into the execution. He shows the victim that being fired on, arrayed in spotless bright clothing with his hands held high in a pose reminiscent of Christ Jesus having been nailed to the cross. One can even see a hint of a nail mark in the palm of one hand.

Goya seems to suggest that the Christ is being executed in this scene, which is indeed the case, just as it is the case in every scene of the murdering of human beings. That's fascism, the 'dead' executing the living. By its supporting that process humanity dies. The support should be on the side of the Christ, the herald of the rich unity of God and man. The scene that Goya painted is not possible when humanity sees itself as the living manifest of one Soul, one Truth, and being enveloped in one Love that is universal by its very nature.

However, who in 1908, when the scene in Goya's painting was real history, possessed the mental technology to separate the reality of humanity as the "beloved" based on man's image in the likeness of God, from the mysticism of blind zeal and unscientific politics? Possibly no one possessed the 'technology.' Nor do many people today.

Many people believe that fascism can be destroyed by getting rid of the fascist leaders. That is a gross delusion. Hitler is dead, yet the Hitlerite fascism is still very much alive. Fascism can only be defeated by understanding the truth about our humanity that raises the platform of the perception of man as divine image and puts it onto the level of absolute Truth. This kind of advanced truthfulness is accomplished through scientific processes and attention to the details of the fundamental principles of being. This is not a trivial task. Perhaps it is even an impossible task without the scientific foundation of Divine Science supporting the process as Mary Baker Eddy has outlined it for the pedagogical structure for the Key of David. If scientific alertness is not ruling the human scene, then the colossus

of chaos tends to rule. The key for the healing isn't to fight the colossus, but to develop the lacking scientific alertness.

In Goya's painting, named *Colossus*, a muscular giant is towering hugely above a landscape of clouds filled with lightning. The giant, looming above the clouds and their thunder probably represents Napoleon and his wars, while chaos reigns and becomes the landscape. But serenely among the chaos stand a donkey, oblivious of all the hubbub, and of the giant causing it. I wonder how many people today play the role of that donkey while their world around them is disintegrating? They say to themselves that they are not involved, just as the donkey does in the painting. But they are involved. The world that is disintegrating is their world too. The donkey's response is not a human response, of course. It is the response of a donkey, by which the donkey is pardoned. But this kind of response really isn't excusable in the human society. It is the response of a person who is drawn into the mythology of playing a lesser role than a human being, an animal type role, the role of something less than a donkey. In this reduced state of self-perception mankind becomes vulnerable to all kinds of suggestive influences. As Goya seems to suggest, the one who enables the giant, is really the donkey and those who play that role?

Here Mary Baker Eddy has a warning for those who are trapped in sub-human thinking: "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires." And she adds, "Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness."\*198

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## The state of the union.

The tragedies of subhuman despotism come into play when there is no equality between the right and left side columns, when man's self-identification falls short of reaching the standard of God's self-identification reflecting absolute Truth, when God and God's essential manifest in man are both shut out of the human picture. But where should we be?

The correct human process of thinking will have to be the divine processes of recognizing divine Truth, with a commitment to truthfulness; and of divine Soul reflected humanly in individual acknowledgment of the universal brotherhood of all mankind; and of divine Love unfolding in us as our universal love. The correct functioning of these processes in the four columns of the pedagogical structure for Divine Science is highly important for both individuals and society. Mary Baker Eddy's pedagogical structure may be the only fundamental blueprint available today by which mankind may usher in a New Renaissance. We have a long path ahead of us as a people in this regard, to work ourselves out of the deep problems that we have allowed to grow to monstrous proportions, which have dragged us down. It will be difficult, even with the aid of the pedagogical structure to stop the historic pattern of allowing opportunities for progress and freedom to become tragically missed, opening thereby door ever-wider to slavery.

The outline for the structure for Divine Science that Mary Baker Eddy has provided for this age over a hundred years ago, is coming to light as possibly the most valuable tool for human progress that has ever been created and given to mankind, even while its face continues to remain hidden. So what is the state of the union?

Let me answer the question with what I have seen, in terms of what society's response has been over the last 20 to 25 years to my personal efforts to promote an awareness of the divine Principle of Universal Love in several different avenues, and other people's similar efforts. In my case, in financial terms, the result has been as the Grinch would put it, a crumb too small for a mouse. In other words it didn't pay the cost of running the process much less provide a means for living. I am not saying this to complain, but to illustrate how little interest there exists in the world in the fundamental principles of civilization and society's very existence, such as the Principle of Universal Love, Universal Truthfulness, and the Universal Brotherhood of Mankind. While I recognize that any one of these principles is extremely challenging in a world that is utterly devoted to stealing, killing, threatening, bullying, destroying, etc., I also recognize with compassion that society's emptiness in real terms invokes a great danger with potential consequences that dwarves the tragedies of the world wars of the last century, which is already happening. Mary Baker Eddy's warning is well justified that if society tramples the divine principles under foot that its civilization and physical existence is built on, it ought to feel no security although God is good, because the good that God gives is thereby rendered as worthless trash. And dearly beloved, this is indeed the state of the union - the union of God and man in the eyes of

mankind.

Is it any wonder then that the world is collapsing? And it is collapsing. We have the biggest slavery operations that world has even seen, happening right now, from which not even children are exempted. We have the biggest commitment in history to the total privatization of society's wealth into but a few private hands. We also see gargantuan games being played with this stolen wealth in the biggest gambling casinos that the world has ever seen, called financial derivatives 'trading' and other acts financial piracy, which some say now exceeds eight quadrillion (8000 trillion) in annual turnover on the gambling tables. We also have, correspondingly, the deepest poverty of all times as the privatization of society's wealth has been largely successful. In the wake of the legalized theft of society's wealth and resources entire continents are now collapsing biologically, becoming caldrons for evermore exotic diseases that threaten the whole of mankind, while the healthcare infrastructures are being taken down to save money that is needed to keep the financial bubble alive. We are also in the midst of a housing crisis of immense proportions, with wages at subsistence levels, for those who are lucky to find work, while housing prices and rents are speculated up into the stratosphere, while for society debts are piling up that are never repayable. We now have houses sold and bought many times before they are even built, which profits drawn at each step along the way that dives the price up. We are also witnessing the most extensive deindustrialization campaign in history, which has become so successful that Germany, which once employed guest laborers from all over Europe, has over nine million unemployed, and is not allowed to develop the resources to keep them alive. We also see the greatest commitment to war in modern times with the greatest ever stated willingness to use nuclear bombs again, with the renewed mass-production of nuclear bombs under intense development. We've sunk so deep as a human society that the salutation, "beloved" is considered archaic.

Whoever speaks of universal love quite literally stands totally alone. The closest example that we can see in politics and economics of a man fighting to reestablish the Principle of Universal Truthfulness, and the Principle of the Universal Brotherhood of Mankind, and most of all the Principle of Universal Love reflected in the General Welfare Principle, the Christian principle of Agape, and the Renaissance Principle of the Advantage of the Other, is the American statesman and economist Lyndon H. LaRouche. His stand for these principles, unyielding for the last 35 years (age 82 in 2005), is deemed so exotic that the man is slandered for it in the worst possible way, and has been persecuted and jailed (1989-1994) in what the former U.S. Attorney General

Ramsey Clark told an independent body of legal experts that the case, "represented a broader range of deliberate cunning and systematic misconduct over a longer period of time, utilizing the power of the federal government than any other prosecution by the U.S. government in my time or knowledge."\*199

If one reads this tragic story of American history,\*200 a travesty of conspiratorial misconduct involving the judicial persecution of a man for his stand for divine Principle, a hair-raising story so grotesque that it inspires disbelief, one wonders how society has sunk so low that this is possible. The answer is actually not surprising, because in a world that is committed to stealing and the privatization of society's wealth, that is committed to war and any other means to achieve its ends, any argument for the protection of society against this kind of looting and for the General Welfare Principle that the nation is founded on, which would prevent this looting, is deemed treason and invokes fear and rage. It stands as a credit to the still lingering greatness of the American spirit that there is still a commitment found in that nation to fight for divine Principle, even the principle of Agape, as rare as those cases may be.

Sure, there is a lot of talk about the universal brotherhood of man, but that lip-service ends when it comes to the principle of universal truthfulness and the Principle of Universal Love that stands in total opposition to the practice of universal stealing, universal slavery, and universal war. Until the state of the union is dominated by the universal salutation, "beloved," expressed to all mankind, mankind hasn't got a hope in hell, or the slightest chance for even getting a commitment going to creating the technologies and building the infrastructures to shift the world's agriculture into indoor facilities for its future existence through the next 90,000-year Ice Age. A vast qualitative shift in mankind's commitment towards one-another is required for creating that kind of new renaissance. That shift must also be a shift towards at least the most basic aspects of divine Principle that supports the universe, civilization, and man. A society that is not conditioned to survive in this manner, cannot survive.

When this qualitative shift begins to take place a few and almost subtle changes will unfold with it. The old my money and my wealth syndrome that is wrecking the world with poverty today, will yield to a focus on the common welfare of society and the wealth of its universal civilization. Then the salutation, "beloved" will be spoken naturally to one-another, and honestly. We will see totally new forms of economics unfolding (a shift from greed-based fascism to love-based creativity and productivity). We may even see a shift happening, from privatized love to universal love. We will most certainly see then the end of the age of the atomic bomb.

All of this will bring us to the beginning of 'the age of the beloved.'

In celebration of the realization that this beginning can be achieved, I am making this book available with a price tag attached that is far from reflecting the decades of work it took to put the book together. It is offered with the salutation, "beloved," and with the acknowledgement of the principle of universal Soul and universal Love in the hope that what is spread upon the waters generously will be returned in love when it bears fruit. Nothing short of this new form of economics, reflecting the economics of divine Love and divine Soul justifies the enormous amount of work that went into this book. This reflects the best economic formula that has ever created, which is the one Mary Baker Eddy has put forth as the last phrase of her dedication address for the great Extension edifice of the Mother Church in Boston. The phrase is, "love catching a glimpse of glory."\*201 This phrase, more than any other that I know of, reflects and acknowledges the divine salutation, "beloved."

On the platform of divine economics mankind's place in the sun is assured, even in the shadow of the coming Ice Age, which mankind may not survive on its lesser economic platforms like those of greed-based fascism that is presently enslaving mankind. The present enslavement of 250 million of the world's children in child labor around the world to produce cheap products, mostly for the West, is not a fit platform for meeting the nearly overwhelming demands imposed by the coming Ice Age. Nevertheless, mankind has the resources for meeting those demands and to face the vast Ice Age challenge with confidence. It has the resources engraved in its very heart and soul and in its love, reflecting the divine. With these resources mankind can make geologic history, achieving what no form of life has achieved on earth in all of the 3.5 billion years since the song of life began, which is to render the Ice Age of none effect.

It is indeed one of the great truths that man does not live by bread alone, but by spiritual qualities out of which civilizations are born. Spiritual truths, unfolding into life and love, are the greatest heritage that mankind has, which is deeply challenged today, as being invalid. Unless those words spoken by the Master of Christianity are coming to life again and are reflected in divine metaphysics taking the place of mere physics, as it had been in the days when Christ Jesus illustrated mankind's divine face, which also had become almost common place in the days of Mary Baker Eddy; and divine metaphysics is extended forward into divine economics, we may lose that vital race for the Ice Age Renaissance, which will thereby remain a dream and the survival of mankind a dream with it.



# Chapter 12 - The Science of Peace

## Advanced scientific concepts

In the historic sense, in regarding her research methodology, Mary Baker Eddy was a pioneer that ranks among the greatest. She followed the best tradition in humanist education that had been developed over the centuries and used it as a starting point to go forward.

Contrary to popular opinions that is held within the circles of the so-called Christian Science movement, Mary Baker Eddy's discovery, the revelation of the absolute divine Principle of scientific mental healing did not result from her personal healing. It must be acknowledged that her initial healing was an experience gave her a new focus, but that it was itself the result of a chain of prior scientific discoveries that set the stage for the required healing to be possible and to occur. She said herself that God had been graciously preparing her over many years for the "reception of this final revelation of the absolute divine Principle of scientific mental healing."\*202

The designation of her discovery as the 'final' revelation is justified in that sense. When an aspect of Truth is revealed, that revelation is final. When an aspect of divine Principle is discovered, it does not need to be discovered again. It is here to stay. For this specific aspect the discovery process is complete. The result is final, because the process is complete. Nothing needs to be added. Once the principle of the wheel was discovered, for example, that discovery was final. In this case a step in the unfolding of man and civilization has been taken that had created a New World. The finity in this equation applies to the Old World. The Old World without the wheel was brought to an end. It existed no more. The Old World is naturally finite. The primitive, erroneous, and incomplete are both finite and temporal. Error can extend its reign only to the point at which a revelation, sometimes called a discovery of Truth supercedes it. The term finity, therefore, applies only to that which is left behind, the Old World.

When Mary Baker Eddy speaks of her reception of Christian Science as the final revelation of the

absolute divine Principle of scientific mental healing, she declares that a New World has been created. The Old World existed no more from this point on in which Christ healing was deemed a miracle of a bygone age and the sole province of one single man, Christ Jesus. Scientific mental healing had become the newest facet of civilization. The principle was put on the map. It is here to stay. It brought to light an aspect of the capability of man that no one can erase again.

This does not mean that Christian Science is itself finite in its scope and application. In that realm we have just begun. If Christian Science were a religion, it would be finite then, but Christian Science is not a religion. The Christ in man is the active manifest of divine Mind giving mankind the quality of omniscience, reflecting the divine omniscience.

When Mary Baker Eddy turned over the last page of the Old World, the new page unfolding before her was set on higher ground. A discontinuity had occurred. A quantum jump in the development of what it means to be human in the image of the divine, was made. What did not change, however, was the need for the continuing unfolding of the divine idea reflected in man, which itself has no limits and boundaries. Mary Baker Eddy said of herself that regardless of the progress that had been made she still found herself a willing disciple, waiting at the heavenly gate for the mind of Christ (the forever unfolding manifest of divine Mind). Contrary to general perception, Christian Science is not finite. Its revelation is complete, but not its unfolding.

The discovery of the principle of the wheel in distant ages was the final revelation of this particular principle in terms of the discovery having been made, but the unfolding of the this principle has never ended to the present day. The wheel is an element of civilization, without which civilization could no longer exist. The same holds true for Christian Science.

Christian Science is an element of civilization without which civilization can no longer be maintained. The present collapse of civilization in almost every sphere is proof of a deficiency. Fortunately, in the movements of divine wisdom the solution has already been provided. When Mary Baker Eddy turned the page that closed the chapter in history in which the human being was deemed small, limited, and impotent in terms of its perceived potential, she opened the gates to a New World, and apparently not for the sake of convenience to merely provide a better alternative for healing disease. She evidently opened the gates to something far bigger. The pioneer that conceived the revelation was evidently several steps ahead in discerning the human need and in providing for it.

It is probably unlikely that she could have foreseen the deep reaching collapse of civilization that we are presently facing on so many fronts, which all reflect the same glaring deficiency in the scientific self-perception of mankind as the reflected image of God, but she understood the inevitable trend of an 'empty' civilization that devoid of the perception of man as bound to divine Principle and its reflection in civilization.

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## **A dynamic structure for scientific and spiritual development.**

Contrary to general perception, Christian Science is not a faith-based system that employs thought formulas like magic incantations that scare away evil or evoke special powers as in ancient mysticism. In fact, such a thing is impossible in science. Many people may have discovered that a certain breakthrough in self-perception has caused a profound healing, but found later that suddenly those identical steps don't yield the same results in other situations. Some people then say to themselves, the process no longer works. But that's not unnatural, is it, if the process is not broadly based of divine Science? Without Science mental healing, even Christian healing, becomes faith healing, a kind of mysticism.

Take the wheel for example. Once the principle of the wheel was discovered it was immediately applied in the most obvious manners, as the wheel for a cart for example. That application created a profound breakthrough in transportation, but it did little in helping mankind to move on the water and to power boats. Apparently it took a long time until the idea of the principle of the wheel had its first marine application. Christian Science is a bit like that. It is an infinite idea that can help us to eradicate all sorts of errors. Unfortunately, a single step of progress doesn't win the war. More steps are needed. More progress is required.

In order to power those steps of progress Mary Baker Eddy created her pedagogical structure as an infinite development structure. She didn't just provide four cardinal points for us to consider with her pedagogical structure, and four broadly outlined scientific development streams, she also gave us specific definitions for every vital aspect. Every single element

of her foursquare development structure has been precisely defined by her, and not just in one way, but in numerous ways. She did this by creating a number of individual structures that are made up of sixteen parts, one part for each of the sixteen elements of the foursquare structure. Nor did she do this just once. She created ten individual structures, which all, element by element, relate to the individual elements of her foursquare pedagogical structure, and which thereby also relate to one-another.

The ten related structures can be divided into four types. Three of these types of structures are provided as groups of three, and one of the ten is so big, with so many aspects attached to it, that it can be considered as a group in itself. Please refer to Appendix A3 for an illustration of the four groups.

## **A platform for peace**

"In my Father house are many mansions," said Christ Jesus to his disciples, "I'll go and prepare a place for you." He might have added, "this place will be a place of peace." It has been this author's experience that Mary Baker Eddy pedagogical structure comes to light in the same manner and has the same effect.

Mary Baker Eddy laid the foundation for an exceedingly complex structure, but which also contains surprisingly simple and powerful elements which are clearly defined in a precise manner and come to light with a remarkable clarity, such as the sequential application of the 16 textbook chapters, the 16 elements of the Lord's Prayer in the textbook (p.16), and the 16 verses and associated scenes in Mary Baker Eddy illustrated poem, Christ and Christmas. Few would argue that the textbook is a book that presents Christian Science in a sequentially developing fashion, and that the Lord's Prayer and Christ and Christmas are equally so arranged so that all of those can be sequentially associated with the four development streams of the pedagogical structure in the sequence in which they are given, stream after stream from the bottom up. This makes it a safe proposition to associate the resulting structure with the Christian Science bible lessons, since the lessons contain textbook citations from across the 16 chapters. Few would argue with that too, whereby peace and progress are assured.

However, the deeper we go into the scientific realm, Mary Baker Eddy's directly likable references become thinner and for the tallest building blocks there aren't any direct links provided at all, so that one is required to rely completely on the guidance of the

science involved with only the metaphor's in Christ and Christmas standing as one's aid. Here conflicts are bound to arise, drawn from differences in opinions based on incomplete perceptions. Allow me to give you an example.

The most extensive associative structure that Mary Baker Eddy created is the Glossary of the textbook. The Glossary presents us a collection of terms that Mary Baker Eddy has evidently chosen for the pedagogical structure, and has defined their meaning for. They are all alphabetically ordered. Among the terms defined some that have been given a double definition with a diversity of meaning for the same term, separated into separate sentences. If one counts them all, the total adds up a few in excess of 144, which is the number that one would expect to find according to the metaphors in Christ and Christmas and also according to the measure given for it in Revelation 21 in which the city foursquare is described. In Christ and Christmas several metaphors present the factor 9, and one also presents the factor 16. If a 16 element structure could be build with a substructure of 9 element each, 144 building blocks would be required. So what is one to do with the extra ones that are counted.

One runs into a conflict here with what one expects and what one sees in black and white before ones very eyes. And that conflict can become deep reaching to the point that it sours the whole 'soup' and creates even conflicts in relationships.

One has two options at this point. One can say with Aristotle, the philosopher for empires, that what one sees IS what one gets, and that IS it. Consequently one buckles under finds a way around the problem by building something that doesn't quite fit the metaphor. If what one sees Is what one gets, what choice does one have?

Well, one has a second option. One can say with Plato, the philosopher of the sciences that if what one sees with the eyes presents a paradox one needs to close the eyes and begins to see with the mind, paying attention to the possible existence of underlying principles that would correct the visual perception. That's the kind of thing we do all the time, of course. Every time we see a pair of railway tracks apparently merging in the distance we know that this perception is incorrect, because the mind, recognizing the principle of optical perspective helps us out and corrects what we perceive. One can do the same thing with the double definitions in the Glossary. One can look at the overall pattern with the mind's eye open to whatever principles might be reflected in the pattern, and if one does this, it suddenly becomes obvious that five different types of dual definitions exist with five different principles

governing the nature of their representation. If one follows this course, the end result adds up to 144 definitions being recognized in the Glossary. On the thereby established platform the seeming conflicts become resolved and vanish from sight, and peace resumes.

On the surface the second option appears to be simple, and it would be so if the current scene of science were not totally Aristotelian in nature. The scientific sense that still ruled to some degree during Mary Baker Eddy's time has been largely destroyed by the modern version of empiricism where actual truth has no place and is overruled by sensual perception and scientific mysticism. How deep a trap has been created by the perversion of the scientific method of discovery and perception with the mind's eye was illustrated a few years ago in Chicago. A group of students set up a table in a busy public place with a large sign offering a hundred dollars to the first person who could geometrically double as square (in area). Many tried, but failed, including some university professors. By nightfall the hundred dollars were still in their pocket. What the people could not do in our modern age, was solve a problem that a slave boy picked at random had been able to do in conversation with Socrates more two millennia ago. We find the discovery process illustrated in Plato's Meno dialog. The students illustrated that we lost the ability in our increasingly empirical Aristotelian world to see with the mind's eye, as the entire education process has thereby been 'blinded.'

It appears that Mary Baker Eddy might have created her paradoxical setup in the Glossary intentionally in order to cause one to learn the process of seeing with the mind's eye for the discernment of universal principles that are otherwise not apparent, but which are essential for resolving religious differences and other kinds of hard-to-crack paradoxes. In short, she created an ontological paradox built into the structure of the Glossary, a paradox that is designed for our learning as a first step for setting up a stage for healing the greater differences, especially the religious differences. We face a huge challenge here, especially in the world of religious differences, ensuing into battles in which millions have been killed.

For example, when in 1947 the British colonial government in India, in its last act before being driven out, hurried through the partitioning of the Indian subcontinent along lines of religious division, they left behind a lengthy legacy of suffering and conflict that began horrendously and continues to simmer to the present with nuclear bombs standing in the background. In 1947 close to 14 million people were uprooted by the religious division of India. This huge mass of people migrated across the newly defined religious borders in

probably the largest mass-movement of people in history. Along their path of migration upwards to 1.5 million people were killed. Sikhs massacred travelling Muslims and Muslims retaliated and killed Sikhs in an atmosphere fueled by a seething religious hatred that was stoked from the background for political objectives. There had been mass-protests in the streets against the religious partitioning of India, with millions shouting with one voice, "we are brothers, we are brothers." They were answered with machinegun fire. And in spite of the resulting horrors of this unspeakable tragedy culminating from religious conflicts, this particular tragedy was probably a small one in the endless seeming 'ledgers' of religious wars.

Mary Baker Eddy's pedagogical structure is about developing the scientific process for healing, including the healing of the seemingly unhealable, thereby bringing peace to the struggling heart. And this process of building peace goes on and on.

For example, the building of a foursquare structure out of ten related structures and 144 sub-elements opens up near infinite possibilities, and with it infinite reason for religious conflicts. For example, the 144 sub-elements can be arranged in so many patterns that if they were all counted a number would result that is 250 digits long, which is an infinite number for all practical purposes (shown below). However, there is only one Truth. The question needs to be asked here, is the Truth reflected in a form or is it reflected in the mind. The whole of mankind is individual in form as an infinite expression of the one infinite Mind. The same holds true for the expression of divine ideas and the perception of principles.

With her pedagogical structure Mary Baker Eddy presented a form that can have many faces as are counted in the number below. If the form had a million different faces the number counting them would only be 7 digits long. That's infinitesimal in comparison with a 250 digit long number. But which one is true. Which one is reflecting absolute Science? Can there be a finite form representing the infinite?

With a structure that contains that many possibilities as the huge number below indicates, numerous scientifically correct structures can be created, depending on the parameters that one chooses for creating them. Each would be exact, powerful, profound, and complete in representing the nature of divine Science, and be rich in valuable healing lessons. It is tempting to think that a pedagogical structure must have a finite face. What purpose would it serve? A pedagogical structure exists as a platform for our learning, for spiritual development, for scientific development; it exists as an invitation to ponder and to give a face to what we discern. In real terms only the inspiration of

Mind can determine what we discern. The insistence on a specific form of dogma closes the door to inspiration and opens it to religiosity.

Let's consider the large number below. That number itself cannot be considered to be absolute, though it is mathematically precise for what it represents as factorial 144.

~~144!~~  
 00 (See: <http://christianscience.rolf-witzsche.com/factorial.html>)

The religiosity of form would dictate to us, for example, that everything must be counted in decimal form, because we have ten fingers on our hands. But this is not the only parameter that exists for documenting quantities. Take the above number that is the quantitative result of calculating factorial 144, the result is exact and finite. But that is true only according to what a limited perception of mathematics would tell us. It would tell us that any other number would be wrong. Fortunately this limited perception falls by the wayside when one begins to see world with the mind's eye that looks for underlying principles. When one gets to that stage it becomes obvious that the above number is only one of countless different numbers that can represent the same quantity, depending on the base of the numbering system that one chooses. In that wider sense every one of the countless different numbers that could be created would be equally correct and precise, though each being totally different in form. For example, the above number is a decimal number, based on counting from zero to nine for each digit. One could just as well use the hexadecimal numbering system where each digit counts from zero to fifteen (0123456789ABCDEF). The above value would thereby be presented in a totally different form that would still represent the same value. That is how the higher dimension of science takes all the finity out of form depending on underlying principles.

Against the background of the above consideration one begins to discern a possible reason why Mary Baker Eddy could not have presented her pedagogical structure in a finite form, because a finite form for it simply does not exist and can be created. The form depends on one's choice of the parameters, and those depend on where one stands in the line of scientific and spiritual development. Of course, this development is without limits. And even if we all came in our development upon one single form, the individual perceptions of interpreting that form in the mind would still be potentially as numerous as are the grains of sand on the seashores of the world.

The logical fact is that the development of divine

Science can have no limits, and therefore no finite form. A region can be finite, with a rigid finite doctrine that is cast in stone, but not so a Science that is open to the infinite.

So what good is all of that?

It all adds up to peace, and joy, and power. In the above consideration we loose all reason for judging one-another, while the field opens itself wide to boundless explorations and sharing ideas in the dimension for unfolding spiritual ideas that is without possible limits so that the value of the outcome can only be judged by the peace and brotherhood that results on the human scene, and the flow of healing, and joy, and love, and power. The value of spiritual attainments can only be judged in terms of what we gain in ever greater freedoms for reflecting the divine nature in human civilization, like birds taking to the sky. On this infinite platform we all stand side by side with one-another, governed by the one Mind, the Mind that is God reflected in infinite individuality. Mary Baker Eddy's pedagogical structure is a tool in our journey towards the infinite.

Here begins our journey of exploring the tool. Mary Baker Eddy's outlined pedagogical structure is a tool that helps us to explore the land of infinite Spirit, the land of metaphysics, the land of healing, the land of respecting one another as divine beings. It is also a tool for exploring the platform of the Principle of Universal Love. On this note I would like to present my discoveries about Mary Baker Eddy's pedagogical structure as a tool, and the various aspects that came to light by using the tool. The discoveries were derived through years of pondering and a the determination of being as faithful in following her outlined forms and metaphors that she put forth to get us started.

As one would expect there exist quite a number of outlined forms and metaphors that present themselves as an invitation to ponder profound ideas and concepts in order that they may take shape in thought. And even as it stands today after 20 years of utilizing the tool, the present stage of my perception of it is still but an example of how Mary Baker Eddy's outline can be recognized. I personally found the recognition extremely useful, and therefore worth sharing as a shared research example. Thus, when in some places I say "this IS," I simply mean to say that it IS so in my perception. And that is all that anyone can really say, even from the highest standpoint of Science.

So, let's begin by looking at what Mary Baker Eddy has outlined in terms of hints, descriptions, metaphors, and associated structures.

Let's begin this task with the simplest outlined

forms, that of three groups of three related structures, of which each group combines structures that are similar in nature.

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## Group 1: The Textbook Group

Group 1, in Appendix A3, combines three progressive structures that are made up of 16 parts each. The largest of these is the Christian Science textbook, which is a structure of 16 chapters. The Lord's Prayer is another such structure. It is a progressive structure divided by Mary Baker Eddy into eight parts, interspersed with eight statements of her scientific interpretation, resulting in a structure of 16 stanzas. Another associated structure of that group is the 16 part structure of Mary Baker Eddy's illustrated poem, **Christ and Christmas**. The book of the poem contains 16 verses, each with an associated scene. The 16 elements in each part of this group cover the 16 elements the foursquare structure in a progressive fashion.

The scenes in **Christ and Christmas** were created as paintings produced by James F Gilman under commission by Mary Baker Eddy. Thus **Christ and Christmas** carries the metaphor for the foursquare pedagogical structure, and thereby provides a metaphor for the textbook chapters. Some paintings in **Christ and Christmas** have two verses of the poem associated with them. The resulting arrangement divides the scene across two elements, which enables it to be perceived as a compound scene. In most cases the scene can be simply divided in half, so that each half pertains to a different element. In only one case does a compound scene apply to both elements, in this case the painting is circular.

But what is the utility of it all?

Actually, the utility is more profound than it may appear. Since these structures are all progressive structures that apply to the foursquare structure in the same manner, and they therefore relate to each other. Each element represents a specific step in the development chain. Since the individual structures are all progressive structure, their first element coincides with the lowest level element in the first column. From there they progress upward in the column and cycle on to the next column through the whole foursquare matrix, column by column. Please see Appendix A2, figure 4, for an illustration of the process. As I said, the utility of this arrangement is more profound than it may appear, because it draws the entire structure into the

daily process of individual scientific and spiritual self-development that is facilitated through the daily Bible lessons.

In churches of Christ Scientist there is no sermon preached. The sermon is a Lesson Sermon, consisting of texts being read from the Bible, interspersed with corresponding texts from the textbook. Each textbook selection, of course, is from a specific chapter that has a specific place in the pedagogical structure. Therefore, each lesson citation has a built-in link to the foursquare structure. Thereby the Lesson-elements gain a specific significance which is defined by the definition of the "cardinal point" that define the foursquare structure, and the definition for its column. The lesson elements are thereby also further defined by the related element of the Lord's Prayer and the related metaphor provided in the related scene and verse from **Christ and Christmas**. With these three interconnections the dimension of the lesson citation grows enormously.

Please see Appendix A9 for an illustration of the structures that are immediately related the Bible lessons, via the textbook chapters. Also, please refer to a list of all the details involved, for each individual chapter, located in the Summary Appendix under Textbook Chapter references ranging from 4000 (Chapter 1) to 0001 (Chapter 16).

Furthermore, for an overview of the chapter placement, refer to Appendix F, and for the placement of the images refer to Appendix F1.

By this process of scientifically linking various structures, the Bible lessons that individuals study for their daily self-development become a high-level discourse in divine Science, which takes the individual in a dynamic interaction through the whole pedagogical structure again and again. Nor does it end here. In the same manner that the textbook chapters have been mapped to the matrix, I have mapped the two structures of my books (the novels and research works) to the development flow that is unfolding in the four columns of the pedagogical structure. Please refer to Appendix F4 for the mapping of the novels and research books. The novels are focused on exploring the challenging dimension of the Principle of Universal Love; Universal Truth; and Universal Soul reflected in the Universal Brotherhood of Mankind. The novels are related to the first two columns, the research books to the last two columns.

The challenge in Divine Science, which Christian Science builds on, is to eradicate the errors of primitive and limited mortal sense with a scientific sense of divine Truth. That sounds simple, right? But how does one

eradicate a perception that is erroneous, even while it is perceived to be the truth? It is not easy to eradicate errors in thinking that are not regarded as errors. Here one's development in divine Science comes to light as a valuable resource.

A simple example is society's near total devotion to the fascism of greed, manifest in the relentless privatization of wealth, and so forth, that has become a deep-reaching obsession. Everyone has been taught to love it, even while its effect is destroying civilization. A higher-level standpoint is required to deal with those errors scientifically. Universal Divine Science can take us to those higher levels of Principle-oriented thinking by means of scientific discoveries.

The total denial of the divine Principle of universal Soul that the current privatization obsession reflects, is deemed to be the ideal of civilization. Virtually no one regards this obsession as based on a fundamental error. In most cases it is not even recognized that this error is destroying civilization. Therefore no correction of the error is actively sought. In fact, those daring few who stand up and point out the fundamental error, like the American economist and statesman Lyndon LaRouche has done for 35 years, is being laughed at, scorned, and ridiculed, and thrown into jail by those who profit from the universal error and who don't want the error to be discovered. They hail Adam Smith, the king of the fascism of greed (misnamed modern economics), and honor him like he were a god. The underlying error cannot be recognized at the level of thinking at which the error is created or imposed. It can only be discovered when society's thinking is raised to a higher-level standpoint that unfolds in divine Science.

The same happens in the world of Christian Science healing. The errors that are not detected continue to cause suffering until they are detected. The process that Mary Baker Eddy has put in place to break this deadlock is the Bible lesson process that is linked to the whole pedagogical structure and its profound riches, which focuses the individual constantly onto every aspect of its riches in countless different contexts. In this recycling through the vast domain of divine Science, in many cases, hidden errors simply disappear and healing unfolds that isn't always immediately recognized. That is what many people have reported who found themselves reading through the textbook in search for something else. They came upon an aspect of truth that suddenly had a profound meaning for them, and in the flow of it, healing resulted. The pedagogical structure that Mary Baker Eddy poured such great riches into that all of her major works became a part of it, comes to light as a scientifically active impetus that enormously enriches both the Bible lessons and the textbook as foundations for healing.

A summary index has been provided in the Appendix of this book, under the heading: Textbook Chapter References. The index draws together the specific definition for the applicable cardinal point, and everything that pertains to it, and the same for the specific column, in conjunction with the applicable verse and scene from **Christ and Christmas** and the applicable stanza from the Lord's Prayer. This reference work greatly expands the dimension of the Bible lessons and the textbook chapters.

In addition, for the same reason, I have prepared a special Divine-Science focused presentation of the textbook that incorporates many of the unique features of Mary Baker Eddy's pedagogical structure that the textbook itself is a part of. The unique presentation is available under the title **Science and Health with Key to the Scriptures in Divine Science**.<sup>\*203</sup> Further, I have created five sets of the early Lessons Sermons from 1898, 1899, and 1909, have been prepared in a similar manner, linking the Bible lessons with the rich background in Divine Science that Mary Baker Eddy's foursquare pedagogical structure provides. They are available under the title: **Bible Lessons in Divine Science**.<sup>\*204</sup>

These kinds of scientific development processes, which Mary Baker Eddy has documented in her development structure for our use, were evidently fundamental to her discovery of Christian Science in the first place, a discovery that was rooted in the universal sphere of Divine Science.

The ever-searching mind had broken new ground in pioneering territory. It had seen what no eye had ever seen, and no consciousness had ever dealt with in terms of the complexities of reality that lay far in advance of the realm of general experience. Animals learn by experience; they react to changes in their environment or to the failures and successes in their daily course and are able in some fashion, by reacting to their experiences, to alter their behavior to some degree. Mankind has been able to move far beyond those limited experiences, and with the human intellect, through scientific development, establish a channel to the infinite and divine, discovering its roots in divine Principle. This is our basis for creative discovery where the mind moves ahead of the physical experiences, where the mind creates a platform in thought on which new types of greater experiences can unfold. In this chain of creative discovery, the actual experiences come into play as but a confirmation of what the advancing thought had already established.

Plato's pioneering work on the process of scientific discovery brought us quite a few steps towards the point where we are at today, where divine revelation in Divine

Science takes us still ever-closer to home. This scientific process is not a human-mind process. It is not human mind-power that unfolds in the metaphysics of Christ healing. It is a divine process. Divine Science takes us into the land of divine metaphysics, to metaphysics manifesting divine Principle.

The resulting advanced experiences subsequently cement the mental discoveries together into concrete facts that furnish a higher basis in spiritual consciousness from which to advance further towards still more absolute conclusions that in turn lead to still higher experiences. This is what Mary Baker Eddy may have meant when she said about her initial healing that she must know the science behind that experience.

Obviously she understood a great deal about the spiritual facts before her healing took place, having searched for these facts for all of her life. Obviously her having experienced the evidence thereof didn't bring her 'journey' to an end, but opened up a new beginning. She said that she must know the science involved. Her evident goal was to make her discovery scientifically accessible as a universal platform for the healing of mankind. In order to reach this goal, she realized that she must understand clearer than ever before the underlying principles that she had merely touched upon earlier as advanced concepts. Now they came into her life with substance, in the form of a profound healing.

Here is what she said about it herself:

"When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,--called error, sin, sickness, disease, death,--is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names **matter**, thereby shutting out the true sense of Spirit....

"For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power.

When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born,... and his name shall be called Wonderful.'"\*205

Evidently, the healing process that she experienced was similar to what the great spiritual pioneers in biblical history had also experienced and may have meant to indicate by their declaration that man is created in the living image of God, which they had deduced from their own experiences drawn from far-advanced spiritual perceptions. Evidently those far-advanced perceptions have been lost sight of in modern times. However, Mary Baker Eddy proved that they can be regained on a spiritual scientific basis.

Advanced scientific and spiritual development is an aspect that sets mankind apart from even the highest species of animal life. This type of advanced development may have had its beginning in the distant ages of the development of mankind itself. Mankind has developed the recognition of itself as a spiritual species with a spiritual capacity that can be utilized to shape everyday experiences in life. Unlike an animal, man is not at the mercy of experiences, but has the capacity to direct, create, and control experiences. Man is not bound to the low-level mode of living material experiences, but has dominion over them.

The break-out point in human history at which the advancing creative discoveries of the mind were putting man far ahead of any other species of life is reflected in the development of art, music, and the spiritual development of thought through the unfolding of advanced ideas that provide freedom. The most central of these advancing ideas, in terms of increased freedoms and higher standards of living, is the unfolding discovery of universal principles. This is profound, since God is divine Principle reflected in All.

This theme of universal divine Principle was spasmodically touched upon in numerous ways in the ancient societies, those that existed long before Plato and Christ Jesus. This theme was also touched upon by the various founders of the worlds great monotheist religions. This theme, which Christ Jesus had raised monumentally to divine height, was applied in the 15th Century in Europe to a large extend in a kind of spiritual revolution, notably during the forty-year-period beginning in 1440. This was the period in history when the idea of the Common Wealth of the Nation was developed that might have been the outgrowth of the teaching foundation, called the Brotherhood of the Common Life, which preceded this period and had produced many geniuses. That was the period in history in which cardinal Nicolas of Cusa, one of the geniuses and founders of the Golden Renaissance, made his mark

in history, championing the rediscovered idea of man as existing in the living image of God.

Perhaps it is largely due to Cusa's work on the rediscovery of the divine image in man that the unfolding historic period became a period of remarkable humanist progress in which the Eastern and Western churches were brought together to some degree into a single ecumenical fraternity based on the divine image of man and the universality of Truth, thus healing the breach by way of a scientifically spiritual **affiliation** called the **Filioque**. The idea of the Filioque first emerged in the 13th Century but was fully put on the map by the Council of Florence in 1438-1445.

This theological affiliation lasted into the next century, at which point it was destroyed by Venice in its effort to destroy the Renaissance, a treachery that succeeded. Thus budding universally unifying perception of man as the living image of God has never been profoundly revived again to the present day, except by Mary Baker Eddy's revolutionary declaration that God is divine Principle.

Still, the underlying idea of the Golden Renaissance, that man is created in the living image of God did change the course of human development for all times to come. The root of our modern civilization was laid in this period. The dark ages ended with this sparking recognition of man as being created, and existing, as the living image of God. From the Golden Renaissance epoch on, in spite of the efforts by Venice to squash it, a gradual scientific and spiritual revolution began that nothing could hold back, in which the movements of the mind precede the unfolding experiences that were themselves revolutionary to anything that had been experienced before. Up to the beginning of the Golden Renaissance most of humanity, especially in Europe, had lived under various forms of oligarchic feudalism, pressed into serfdom or slavery, living in poverty and often in fear of their very lives. This chain was broken with the unfolding idea of the divine image of man that was reflected in the Filioque and became manifest in the unfolding idea of the modern nation state of common wealth that emerged through the work of the renowned Council of Florence under the leadership of Cusa, based on the principle of man as the image of God.

The so derived idea of the sovereign nation-state of common wealth was first instituted in France under Louis XI. It was designed to raise the status of the common man, both politically and socially through education. Poor boys and girls were taken out of their locked-in status to pauperism and given a classical humanist educational experience that unlocks the genius within man. As the result, France flourished as a nation.



Soon, other nations matched to some degree the path taken by France.

From this unfolding idea that preceded the revolutionary experiences, a shift in the nature of human civilization was launched that enabled a sharp rise in population density and correspondingly higher standards of living that an advanced society brings about. It resulted also in a revolutionary uplift in culture, such as in art, music, architecture, and the development of science and technologies.

This single idea that man is created in the living image of God, that had changed the experiences of millions of people, nonetheless did not reveal a fundamentally new actuality. The recognition of an aspect of divine Principle by which the lives of so many people were raised to ever-higher standards of living, had always existed. It existed in divine Mind, and only needed to be discovered humanly for the experiences of the people to reflect the reality that had always been real, forever.

No species of animal has yet undergone such a fundamental shift in experiences as those that we human beings brought about by the creation of advanced ideas that unlocked some long hidden principles. Only mankind has undergone such a fundamental shift in experiences. However, it must also be recognized that the achieved shift in human experiences can reverse itself if the advanced ideas are lost sight of, by which the bright moments of civilization became lost, sometimes for long periods when the human mind was held back for political objectives. Many such regressions have been experienced in history. Almost always they were intentionally created. The treacheries of the oligarchic society of Venice, for example, imposed such a carefully crafted reverse shift onto the people of Europe in the sixteenth century, with devastating consequences. Nevertheless the principles that had been discovered and put on the map, had remained. They had blossomed at various times into some bright moments of freedom and progress, even if they were consistently squashed again.

Mostly the renaissance movements of scientific and spiritual progress were squashed by the various methods of the Venetian Empire that soon became a world-engulfing imperial force by which the British Empire was created. America lay somewhat isolated from this degrading force. In North America the renaissance spirit that had uplifted Europe continued to develop quite extensively, while it was being squashed brutally in Europe. Mary Baker Eddy's advanced discoveries emerged from the background of this profound humanist renaissance for which America had become the last pioneering territory on the planet in her time.

Furthermore, the discovery of Christian Science by Mary Baker Eddy occurred in a part of North America where the pioneering humanist renaissance spirit had its most deeply rooted history.

All of these aspects coming together were apparently needed for Mary Baker Eddy to be able to raise the level of mankind's scientific spiritual perception to a whole new level, representing a whole order of magnitude in advances. She raised the platform for perception beyond the tallest perception that Plato had achieved, who had still regarded the human mind as causative in the discovery process of universal principles. Mary Baker Eddy discovered and proved that the real causative source for discovery and understanding exists on a higher level than the human mind, and unfolds as the natural emanation of the divine Mind that is reflected in humanity. Nothing short of that can explain the profound healing experiences that she helped bring about almost effortlessly, which still totally defy all lower-level established rationality.

Mary Baker Eddy however encountered a major problem with that success. The problem was defined in what she recognized apparently from the beginning as necessary, that of making her scientific advances accessible for the universal healing of mankind. That problem posed a far greater challenge than the healing process itself. She had proven that the healing process could be successfully taught. She had taught it herself from 1867 on. Fourteen years later, in 1881 she had opened her own college for this purpose, the Massachusetts Metaphysical College, where she had taught for another eight years the science of this healing process. Then in 1889 she closed her college and started what may be called a second stage in making her discovery of the divine Principle of scientific mental healing, which she called Christian Science, as an element of Divine Science, accessible universally.

The second stage began with a major revision of her textbook, **Science and Health, with Key to the Scriptures**. The revision was published two years later in 1891. Almost immediately thereafter, as it were in the same process, her illustrated poem **Christ and Christmas** was created, that was published in 1893. Since **Christ and Christmas** contains the metaphor for her pedagogical structure, the conceptional architecture of that structure was apparently fully complete at this time.

Coincident with this second stage, a type of universal church was established. In 1892 she conveyed a parcel of land in a Deed of Trust for the building of an edifice for a congregation, which she determined shall be styled "The First Church of Christ, Scientist." In 1895, the governing instrument became the **Manual of the Mother Church, The First Church of Christ, Scientist,**

in Boston, Massachusetts.

Mary Baker Eddy never taught again personally on a regular basis after that second stage had been initiated. She reopened her college in 1899, ten years after its closing, in the form of an auxiliary to her church. From this point on the formal teaching in this college, and all formal teaching throughout the field of Christ Scientists was based entirely on her pedagogical structure from this point on, under the authority of the Manual. She selected two of the most advanced constituent elements of her pedagogical structure as platforms for all formal teaching of Christian Science.

She designated for the primary one of these, the 24-element structure of the (textbook) chapter, Recapitulation. In addition to this foundation for teaching, she designated for the advanced class (the normal class for the education of teachers), also the 32-element Christian Science Platform. She provided both of these structures as completed structures, perfectly arranged to the last detail. They are also the most complex of the fully completed structures that she provided as constituent elements for the foursquare pedagogical structure. Only the Glossary structure extends beyond that foundation, which was designed to be built from the ground up.

It has been suggested that Mary Baker Eddy didn't publish her pedagogical structure, and that it therefore should remain obscured. The fact lies in the opposite. She did publish it by making its two platforms the mandatory subject for all formal teaching. In this manner she published the pedagogical structure as a whole by way of discovery rather than by turning it into a doctrine. She pointed to two of the highest-level summary constituents of it and said in essence, "this is what you teach. You must discover what it is that I have set before you, so that you can teach it.

By mandating this specific teaching she literally mandated the discovery of everything else that lies underneath, such as the basic architecture of the pedagogical structure in terms of its cardinal points and development columns, and the basic constituent parts of the foursquare structure, the textbook chapters, the Lord's Prayer stanzas, the metaphors in Christ and Christmas, and so forth. With the mandate for this higher-level teaching the publication of the pedagogical structure was virtually assured, and it was put in place enshrined in the Church Manual.

The challenge that she evidently faced was to create a pedagogical structure that is not limited or finite, since the reflection of divine Mind cannot be limited, finite, or be circumscribed in the form of a doctrine, but has to open-ended and be built on the

process of discovery itself. Her un-imposed, un-dogmatic, open-ended pedagogical structure was evidently designed to reflect the very platform on which she stood herself. She said at one point about herself that, although "rejoicing in some progress she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."\*206

She evidently didn't expect to be alone at this position of a willing disciple at the heavenly gate, waiting for the Mind of Christ. By placing her teaching on the highest formal platforms of the pedagogical structure (Recapitulation and the Christian Science Platform - two types of formal platforms) she set up a high-level stage on which the infinite development of Divine Science through the 144 element Glossary structure could unfold. From this point on she no longer provided a completed form. All the Glossary elements are provided alphabetically ordered. She provided nothing but the elements themselves so that the development process from this point on would have to rest exclusively on the science involved, wrought through inspiration, and discovery; unfolding the manifest of infinite Mind.

Mary Baker Eddy's pedagogical structure therefore is built on a revolutionary concept that is presently nowhere utilized in education. The earliest formal education system, The Brotherhood of the Common Life that gave rise to the Golden Renaissance, was probably the closest historic example of the type of 'teaching' that her pedagogical structure was evidently created for.

The earliest formal education system in Europe was built on the experiences of young boys who were taught in monasteries to copy ancient manuscripts like the writings of Plato, who thereby became independent thinkers of their own, and discoverers of profound concepts and ideas. It appears that Mary Baker Eddy has utilized this kind of renaissance process and gave it a scientifically advanced form. She provided the fundamental structure for scientific and spiritual development, and then opened the door to infinity. Her formal education requirement were set up at the leading edge of the formal structures to the open door to the infinite structures unfolding discovery, inspiration, and scientific development.

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## Foundations for formal teaching

Since this leading edge of her formal education is revolutionary in its concept, I have added a brief summary for those who are interested in exploring what the two platform structures include that have been mandated by Mary Baker Eddy for formal education in her church.

As indicated in Appendix A2, figure 5, all platform type structures begin with the highest element and then dig deeper to encourage an awakening. This means that the starting point of their mapping unto the foursquare structure must begin at the highest element in the fourth column and then proceed downward row by row. This principle applies to both the platform that constitutes the chapter Recapitulation and to the Christian Science Platform in the chapter, Science of Being.

However, there are additional structures associated with these two major platforms. As it was the case with the textbook structure that has two similar, additional structures associated with it, both of the platforms have each two similar structures associated with them; each forming its own group. Please refer to Appendix A3, group 2, and group 3.

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## The Recapitulation Group

The Recapitulation Platform Group is the primary of the two. The Recapitulation Platform is designated for the primary teaching, is located in the textbook chapter, Recapitulation and contains 24 elements. The chapter Recapitulation is made up of 24 questions and answers, enough to cover the upper three rows of the pedagogical structure. Ultimately this is sufficient to gain a sense of reality, since as the John the Revelator points out about the city foursquare, there shall be no night there. The last row of the pedagogical structure is coincident with the terms NIGHT and HELL that Christian Science is designed to eliminate in human experience. In other words, Christian Science is designed to establish Christianity as the outcome of the divine Principle of the Christ idea in Christian history. That is the target in Christian Science treatment, to establish the moral domain.

As is shown in Appendix A3, there exist two additional platform type structures that are related to the 24-element platform in the chapter Recapitulation. One of these additional structures is the platform of the

Bible Lesson topics. Mary Baker Eddy has defined 26 of these, one for each week in half a year. The size of this platform is determined to be 26 by the number of weeks in a year. Mary Baker Eddy could do nothing about that. However, she could create an interface to accommodate this number, and that she did.

The 24 Recapitulation questions have among them two double questions that enable the two additional lesson topics to be associated with the Recapitulation Platform. The double questions are questions 20 and 22. (Please refer to the Overview Appendix: The Recapitulation Group.)

In the same manner as the lesson topics can the 26-element structure from the Glossary definition for the term ADAM be associated with the Recapitulation questions. In this manner the 26 definitions for the name ADAM are being invalidated by the Recapitulation Platform and by the Bible lesson structure. The end result of combining the recapitulation questions with the definition of Adam is shown in Overview Appendix: The Recapitulation Group.

There are 24 elements listed in the Appendix. Each listing begins with the Recapitulation question and its sequential number (which is shown for identification purposes). It is then followed by the corresponding part of the ADAM definition, which is followed in turn by the corresponding Bible lesson topic. All three make up the recapitulation group. As shown in the Overview Appendix, the combined elements of the three associated structures are applied from right to left, line by line, row by row, covering the first three rows.

It should be noted that the "Recapitulation" platform is primarily designated for the primary class teaching. It combines all the essential elements that are important for effective Christian Science treatment. The most important of these are the Bible lessons. Mary Baker Eddy said that the prosperity of Christian Science largely depends on the Bible lessons.\*207 The foundation on which the lesson topics rest is the Recapitulation Platform.

Although the chapter Recapitulation has never been given the title of a platform, it is structurally a platform. In fact it is the platform that Mary Baker Eddy had based all her personal teaching on. The chapter was her teaching manual. She brought this manual into the pedagogical structure and added the specific Adamic denials that stand in the way, and added the lesson topics as well. What a rich foundation for teaching Christian Science healing she established thereby! This group of structures provides a rich platform to work from in the field of Christian Science treatment.

A similar arrangement of associated structures was built around the 32-element "Christian Science Platform" in the chapter, Science of Being.

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## The Christian Science Platform Group

One of these associated structures is the 16-element Glossary definition for the term MORTAL MIND, and the other is the 16-element structure of By-Laws of the Church Manual. In this case, however, we have 32 elements to cover. Since the two associated structures have each only 16 elements, they evidently apply interspersed line by line. In this case the first 4 mortal-mind elements are being denied validity by the Christian Science Platform in the first line, followed by the reflection of this continuing platform in the first four Manual elements where the platform is thereby applied. (Please refer to the Overview Appendix: The Christian Science Platform Group.) This pattern then extends through all four rows.

It becomes obvious from the above that an enormous amount of educational discovery potential is imbedded in this type of interspersed platform structures and their interrelationship with all the other parts of the foursquare pedagogical structure. The higher complexity involved renders this platform a suitable additional subject for the formal teaching in the 'normal' class, for the education of teachers.

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## The infinite stage - The 144-element Glossary structure.

It was said earlier that the Glossary of the textbook represents a major group of structures all by itself, which altogether create the Glossary Structure. The Glossary contains all the elements required to scientifically create that structure. There are none extra, or any lacking. In fact, the Glossary that we find in the textbook is not so much a Glossary for the textbook. Rather, it is the Glossary of the 144-element group of the pedagogical

structure that may be termed the "crowning ultimate," that "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance..."\*208

Please refer to Appendix G for an overview of the various associated parts of the Glossary Structure Group.

What is presented here addresses the basic architecture of this structure as outlined in Appendix G. The presentation should be regarded as merely an overview.

Briefly, the Glossary that we find in the Christian Science textbook by Mary Baker Eddy contains a list of terms that are in most cases defined right in the Glossary itself. A number of these terms carry a double definition. Most of these dual definitions are separated from each other into separate sentences. This process yields 147 definitions. The metaphor in Revelation 21:17 for the city foursquare, however, speaks of a 144-element structure. This metaphor is confirmed in the last painting in Mary Baker Eddy's illustrated poem, Christ and Christmas, in the compound image of the crown. The crown gives us two major dimensions. It contains 9 jewels in the frontal view and 16 in total in the global view. This metaphor points to a 144-element universal platform ( $9 \times 16 = 144$ ) made up of 16 elements with 9 parts each. Please see appendix G1.

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## Five types of dual definitions

Since the dimensions of the metaphor and that of the recognized number of definitions don't match, the existence of an ontological paradox is indicated, meaning that the discovered process of recognizing dual definitions is evidently incomplete, since it yields the wrong result according to the metaphor. The paradox becomes resolved when one becomes aware that Mary Baker Eddy presented us with 5 different types of dual definitions that all tell a unique story and unfold with unique requirements, which in turn refine the discovered rules for recognizing dual definitions. An overview of the five different types of dual definitions is provided in Appendix G2.

For an example of how the total number of definitions is reduced, one might consider the case of the 'compound' definition that unites multiple aspects into a single concept, like the compound name 'Christ

Jesus' which needs to be kept together for a certain perception to be realized. Mary Baker Eddy did not define the term "Christ Jesus" in the Glossary, but she did define the term "Christ" and the term "Jesus." If one were to create a definition for the term Christ Jesus, one would have to include both definitions in separate sentences, the one for the Christ and the one for Jesus. And they would both have to be understood together for a correct recognition of the status of the man Jesus. That's the nature of a compound definition.

The process of recognizing compound definitions reduces the total number of separate definitions. In the end, the resulting total adds up to 144.

The compound definition is a central aspect in divine Science that evidently needed to be represented in the pedagogical structure. Christ Jesus placed his very identity on it. He referred to himself both as the Son of God and the son of man. His compound name reflects his duality, the unity of the human and the divine. This coincidence is one that must be kept together for his identity to be correctly recognized. In the same manner does Mary Baker Eddy refer to MAN as a "compound idea" that incorporates all the multiple, but distinct aspects of the dimension of man. Mary Baker Eddy defined MAN as the "compound idea" of God, Spirit, "including all right ideas."

Correspondingly, Mary Baker Eddy gives us two examples in the Glossary that illustrate this concept of the compound definition. She gives us two compound definitions where the distinct aspects of the definition are both a constituent part of a single definition. The compound type is found in the definition for Burial, and Euphrates.

The principle of compound definition is further extended into the sphere of the dual definition where one of the compound elements becomes attached to both aspect of the duality that raises the dual definition into a compound dual definition. Only one case of this type exists in the Glossary as if this case was singled out as of universal importance. The case is that of the definition for the term, SON. It contains three elements.

The son of God, the Messiah or Christ.  
The son of man, the offspring of the flesh.  
"Son of a year."

The last element is presented by Mary Baker Eddy in quotes. She refers to that concept in an article called Bible Lessons where she points out that in Hebrew texts a (calendar) month is sometimes referred to as "son of a year." She adds, that when applied to man, the concept applies to both the material and the spiritual sense of man.\*209 The end result gives us not a triple definition

for the term man, but a compound dual definitions where the "son of a year" sense becomes a part of each element of the contrasting dual definition. (more will be presented about this later)

The final outcome is that the Glossary contains 144 definitions, for a dimension that actually matches Mary Baker Eddy's metaphor and also the biblical metaphor. The importance of the compound idea or compound definition is incorporated into the design of the crown in Christ and Christmas (see Appendix G1). The design reflects a compound idea that contains two dimensions united into one concept. The crown also reflects the universal dimension that Mary Baker Eddy has defined for the second highest row of pedagogical structure in which the painting with the crown is located. The 9x16 dimension enables a deep and wide universal uniformity throughout the pedagogical structure according to the pattern indicated in Appendix A2, figure 2. It provides for 9 definitions for each of the 16 elements, and it enables the 9 definitions in principle to reflect the idea of the four horizontal rows of the pedagogical structure and their characteristics, and the four vertical columns and their development flows. There remains only one definition left over in this substructure, which becomes the center of it all.

The resulting pattern reflects the pattern shown in the painting "Truth versus Error," in Christ and Christmas (see Appendix: 0003). The pattern is woven into the carpet with the woman standing in the middle of it, She represents divine Science unfolding as Christian Science. This pattern presented at the moral level, the third level down, is the foundation on which the further unfolding of divine Science rests in the Kingdom of Heaven, which defines the entire second row.

With the 144 dimension established, a brief note may be in order about the remaining three types of dual definitions that exist in the Glossary.

One type represents the principle of the vertically separated duality where a stark contrast, like night and day, exists between the defined duality. An example of this type is found in the definition for the term Zion. There exist 16 terms of this type in the Glossary. Eight of these have a stark contrast (Jerusalem, Rock, {Son}, Sword, Wine, Wind, Zeal, Zion) and eight have a lesser contrast (Believing, Benjamin, Children, Jacob, Lord, Tithe, Wilderness, Will)

Another type represents the principle of the horizontally separated duality where a term is defined with two different meanings that relate to the same cardinal point, but to different development streams. Three terms are defined in this manner in the Glossary (Adam, Ark, Church).

The remaining one of the five types incorporates the principle of the compound definition once more. This type presents a vertical duality, but one that is held together into a single sentence that incorporates both a higher and lower meaning in a single concept (the definitions are: River, Temple, Valley, Year). The utility for such a definition is not easily recognizable. It comes into view when one considers the major division that Mary Baker Eddy has indicated on the tablet in the lap of the woman in the rocking chair of the painting "Christmas Eve." The divisional outline reflects that in Appendix A4. The above mentioned compound transitional terms serve the division that splits the moral domain, which Mary Baker Eddy has defined as transitional. Here the transitional compound definitions become important. They become the central elements in the moral domain in every development stream.

If one splits the lower three rows in half into an upper arena and a lower arena, with the central elements (the transitional elements) in the middle being shared between the two halves, one ends up with 56 definitions in the upper arena and 56 definitions in the lower arena (or 14 each per column) as shown in Appendix G3.

The two halves, the upper and the lower half, become a confrontational arena in which the moral domain is of central importance. The moral domain becomes both the gateway to the universal domain of the Christ and divine Science, and on the downward track the gateway to HELL on the fourth row. This down-track opens up when the moral platform loses its rooting in divine Principle.

Thus, we end up across the four columns with 56 definitions of light built on divine Principle, and 56 definitions of darkness reflecting a denial of divine Principle. The critical metaphor here, of 56. The metaphor is presented on the front cover of Christ and Christmas in the form of 56 rays of light surrounding a large star. This adds up to 7 rays of light applied two times in each single column, corresponding to the seven days of creation and the seven synonyms for God. They stand combined as one, and they are standing in contrast with their corresponding denial in the lower half of the confrontational division as areas of darkness (voids of reality). This double metaphor of seven is incorporated into the design of the crown. We find seven leaves surrounding the front-center jewel in the crown in Christ and Christmas. Also, every star in Christ and Christmas is a seven-pointed star. This feature has been carried forward into the modern design of the crown, which is a crown of five seven-pointed stars.

The dimension of five, evidently representing the five types of unique dual definitions in the Glossary,

appears to have been extremely important to Mary Baker Eddy as we find the factor five prominently incorporated into the design of the crown, both in Christ and Christmas, and in the modern design that emphasized the factor five, with which she identified her books. In Christ and Christmas the factor five is represented by the 5 carriers for jewels in the frontal view. And it is represented once more by the jewel on either side of the crown is surrounded by five leaves (See Appendix G1).

The crown from Christ and Christmas was utilized by Mary Baker Eddy until app. 1902 in the design of her seal, the cross and crown seal that identified her books. When the seal was simplified by her she retained the dimension of five and made it more prominently apparent. (The sequence of development in the utilization of the crown is shown in Appendix G1)

What Mary Baker Eddy's underlying reasons might have been for focusing on the factor five in the design of the crown will never be known. However, one aspect is certain that without the recognition of the 5 types of dual definitions existing in the Glossary, the 144 element Glossary structure could not have been created that is indicated in the design of the crown itself. The crown presents 9 jewels in its frontal view; three major jewels at the right, left, and center, interspersed with two groups of three jewels. When the same crown is seen in the global view it contains 16 jewels; four major jewels interspersed by four groups of three. With the factors nine and sixteen thereby combined in the design of the crown ( $9 \times 16 = 144$ ) the dimension of it in metaphor agrees directly with the dimension mentioned in Revelation 21:17.

The idea that the factor 5 in design of the crown relates to the five types of dual definitions in the Glossary is further emphasized by the fact that the focus on the factor 5 didn't vary from the first image of the crown that appeared in 1893 in Christ and Christmas (the book of the metaphors for her pedagogical structure). Rather than being dropped, this original factor became emphasized around 1902 in the new design of the cross and crown seal.

It appears to me that with the five-star crown in the seal, which Mary Baker Eddy placed on her books, she is saying to society pay attention! This is what I stand for! This is where you can find the essence of what I have created. You will know that you have reached it when the metaphor of 5 becomes profoundly meaningful to you.

Mary Baker Eddy also appears to have added the warning, if you take an element out of this chain of discovery you will never find me, and lose whatever

sense of me you may have. All of this makes the five types of dual definitions rather important.

Appendix G-2 presents in illustration of the 5 types of dual definitions that we will now explore. I have numbered them as Type 1 through 5, for purposes of identification.

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## (Type 1) - The horizontally separated duality

In some cases of dual definitions the duality is such that the dual aspects are 'horizontally' separated. In these cases the defined term has been presented with two different meanings, by which the same term applies to different flows of development or regression, and applies there at the same level, or in the same general domain in human thinking, but in different contexts.

This type of rather unique dual definitions is distinguished from other dual definitions in that this type do not present a contrast. The horizontal dual definition is given as two distinct statements separated into two paragraphs. In order to set this horizontal duality apart from the compound dual definition where the duality cannot be separated, Mary Baker Eddy separated the horizontal duality not only into two sentences, but also into two separate paragraphs to indicate that we are dealing with distinct development concepts here.

The Glossary contains three terms that have been given this type of definition. The three terms so defined, are: ADAM, ARK, and Church.

If one looks closely at the definitions it becomes apparent that this type of dual definition has its two parts pertain to two different columns, but on the same level. In these cases their representation on the matrix is horizontally separated. This means that both aspects pertain to the same cardinal point, or level of thought, but are found in different columns where they are involved with different flows of development.

The case of ADAM.

Let us look at the two examples of horizontal dual definition. The first is for the term ADAM. The definition of the name ADAM is large. It is divided into two paragraphs. The first paragraph is a single sentence

that presents twenty six separate aspects of corporeal mortal belief associated with the name, Adam. This part presents a comprehensive denial of the spiritual nature of man. The second paragraph is likewise made up of a single sentence. It presents a comprehensive denial of God as infinite Spirit, and of God's reflection in man. Two totally separate themes are presented in these two definitions for the name Adam. They represent distinct aspects that are clearly separated; but the separation is on the same level. One definition defines ADAM as a lie about the identity of man. The other defines ADAM as a lie about the identity of God. Both definitions define a lie. Thus they are on the same level.

The definition for the term Adam presents a denial of the nature of man in the first part of that definition, followed by a statement which presents a denial of the nature of God in the second part of the definition. Both denials are a part of the Adam concept.

There is a clean duality presented in this case. The duality is not only presented in two separate sentences, but is also presented in two separate paragraphs. In other words, we deal with two different contexts here, in which the Adamic mythology bears upon humanity's perception of itself, and its relationship to God or universal divine Principle.

Nevertheless, one must ask oneself: Can one separate that duality into two separate, independent statements? I recognize that this is not only possible, but is also imperative.

Obviously, the Adamic belief structure, as it relates to man's loss of his humanity, is fully countered by the Christ, defined in the Glossary, as:

"Christ. The divine manifestation of God, which comes to the flesh to destroy incarnate error."

This deals with one part of the Adamic myth. Obviously the Adamic denial of God's reflection in man is an incarnate error. Still, there is another process involved in dealing with Adam's denial, which is the Adamic denial God directly, a denial of the existence of Truth and universal Principle. This involves quite a different form of denial. Therefore, I must necessarily consider the term twice in the overall Glossary matrix structure, mustn't I?

The case of ARK.

The other horizontally separated dual definition that we find in the Glossary, is for the term: ARK. The following is the definition for ARK, presented by Mary Baker Eddy in two separate paragraphs.

**the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.**

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ARK:

**.1. "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter."**

**.2. "God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation."**

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Here, too, the definitions present the same level of thought while they present different aspects that pertain to different functions on that level. In their application to the matrix, the two definitions are again horizontally separated. One of the definitions pertains more suitably to the first half of the matrix, possibly to the first column where individual concerns are the focus of attention where man finds his individual identity in unity with God. Here, safety is an issue. In the fourth column, however, we are dealing with the advanced, infinite aspects of reality where the focus is on man's foundation in God - here the second definition appears to apply where the concern for safety is addressed in the absolute sense.

The case of CHURCH

We are dealing with two different concepts of CHURCH here, respective to the context in which it is found.

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Church.

**.1. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.**

**.2. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and**

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There is a unique need for these kinds of 'horizontal' or 'lateral' dual definitions. It has been stated earlier that Mary Baker Eddy has divided the entire foursquare matrix into two halves, a right half and a left half (see Appendix A4). The horizontally separated dual definition, therefore, serves to define aspects of the same concept in the context of a lateral duality in the form of two diverse forms of a concept standing side by side.

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## **(Type 2) - The vertical separated duality**

The most common type of dual definition that we find in the Glossary is that which presents a contrast. One definition presents the spiritual context of a term, and the other the corresponding erroneous concept. Each part of the definition, therefore, has its own place on the matrix where each part is always vertically separated from the other. Often the two pairs represent extreme opposites. One could call this a contrasting type of dual definition, or a vertically separated dual definition.

Contrasting dual definitions are vertically separated when applied to the matrix according to their applicability to either the spiritual or divine context, or to moral or the material domain. The two separate definitions that the Glossary provides in cases of such dual definitions, stand in contrast to each other. They define a concept from two totally opposite standpoints. If we look at these definitions, we will find that they emphasize a diversity of thought in specific areas in which the diversity is seldom recognized to exist, or is seldom correctly understood.

We find an example of this contrasting dual definition, in the definition for the term, Zion.

"Zion. Spiritual foundation and superstructure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation."



Here, we have the duality again separated into two different sentences. We also find a stark contrast between two definitions of the same concept. One defines the spiritual sense of the concept of Zion, and the other the material sense of the same concept. Each of these distinct concepts must therefore be represented uniquely by itself in the Glossary matrix structure.

The following is a list of Glossary terms have a contrasting dual definition. There are 16 of them (four for each column). They are:

BENJAMIN, BELIEVING, CHILDREN, JACOB, JERUSALEM, LORD, ROCK, SON, SWORD, TITHE, WILDERNESS, WILL, WIND, WINE, ZEAL, ZION.

As I said earlier, eight of these represent a strong contrast, and eight a lesser contrast; which gives us two of each for every column. The eight terms that are presented with a stark-contrast in their dual definition are: Jerusalem, Rock, Son, Sword, Wine, Wind, Zeal, Zion; and the eight that are presented with a lesser-contrast dual definition are: Believing, Benjamin, Children, Jacob, Lord, Tithe, Wilderness, and Will.

The obvious question is; is there something unique about all of these terms? One is tempted to answer: No. Still, one may wonder why there are so many of them. Here the exploration begins. The answer soon emerges that these terms point to unique cases that need to be highlighted in thought. Special attention needs to be drawn to them. If this were not the case, every term in the Glossary would have been given a dual definition, for mortal perception always constructs materially oriented images which stand in contrast to spiritual ideas.

It stands to reason that Mary Baker Eddy had chosen each dual definition with great care. Someone who has labored for two years over a single revision of the textbook isn't likely to approach such an important aspect as the outline for the "crowning ultimate" in a casual manner. Neither should anyone else take a casual stand, who adopts the Glossary for constructing that structure for which the Glossary appears to have been created. Thus the examination must be done with care.

There are certain rules apparent that Mary Baker Eddy has applied when presenting dual definitions.

Rule 1. Each diverse aspect of the dual definition is presented as a complete concept in itself.

Rule 2. Each aspect is presented as a single sentence (except type 5). By this method, the diverse aspects are clearly separated from each other.

For the contrasting type of dual definitions the separating duality is strongly apparent and is usually given in the same paragraph. Also, it is consistently evident why the duality is needed, for it highlights certain unique aspects that otherwise might not become apparent. There is a certain beauty in this method of presenting important aspects. It is like Mary Baker Eddy were saying: Look at this one here, have you ever thought about this concept in this and this manner? Frequently, Mary Baker Eddy highlights a contrasting duality in cases where the spiritual aspect tends to be casually regarded, but has a profound impact when pursued in contrast to its opposite. By the same method Mary Baker Eddy also highlights certain mortal concepts, and shows that they really belong into the court of infinite Spirit.

What do these dual definitions tell us, then? What is their practical significance? What they say to us, is: "Choose Ye!" Their most obvious feature is that they represent a duality of viewpoints that people tend to be uncomfortable in dealing with. Here, consciousness is urged to pursue a deep searching process of discovery. Herein, also, lies their most important aspect. Dual definitions are employed when there exists a diversity in general perception about an issue that should be obvious to anyone, but isn't. This forces choices to be made in the most intelligent manner possible.

Let's look at the dual definition for BELIEVING, for instance. The material facet of the religiously ingrained concept of believing cannot be shaken, much less reversed, unless the commonly regarded singularity of the concept of believing (as related to 'blind' belief) is eradicated. Mary Baker Eddy gives us a dual definition for the subject. One definition presents the concept of BELIEVING as pertaining to: "Mortal thoughts, illusion." This definition sets the stage on which another aspect of believing can be accepted, which is a wholly spiritual one and which is rarely associated with the concept of believing. This spiritual definition, however, raises the concept of believing onto the platform of divine Science where it represents: "Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth." Gone is the old theological concept of believing into something that one cannot possibly understand. Indeed, the old concept of believing will rarely amount to anything more than "mortal thoughts," which by their very nature ARE illusions.

The utility of dual definitions lies in the fact that they raise the defined concept to spiritual heights. Once the claims of divine Spirit become admitted, we have a chance for progress. Even the most materially minded logical thinkers will admit that two opposite images of the same concept cannot represent Truth at the same time. They will recognize that one must choose which concept one will allow to operate in one's life. They

will recognize that one of the definitions presents a false concept, which must be recognized as such.

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### **(Type 3) - The indivisible duality, a compound definition.**

A third group of dual definitions that can be recognized in the Glossary is that for which the duality cannot be logically separated into two independent parts without the loss of the meaning of the defined concept. In the cases where this applies the defined concept would become transformed into something quite different if the two aspects for a defined term are split apart and regarded in isolation.

In other words, we have an interdependent duality here that cannot be split apart, because two defined aspects support each other so that the duality that is presented creates a single concept for which both definitions are required to correctly define it. These definitions are recognized as dual definitions which combine diverse aspects that don't present a major contrast and which are presented as two single sentences that are kept together in a single paragraph, indicating that they do belong together.

This convention makes the compound definition distinct from the horizontal dual definition that likewise doesn't present a major contrast, but which is split into separate paragraphs, indicating that the aspects do not belong together.

The dual definition for the term, Burial, is an example of this type. Another example is the definition for the term, Euphrates.

There is a need for having unique compound definitions recognized, for which the duality cannot be separated as the whole concept would thereby become lost. The compound definition is naturally also the most challenging one to come to terms with. It challenges the limits of conventional perceptions. But in a few cases when complex concepts are involved the conventional limits need to be challenged.

This type of dual definitions is required when it becomes imperative to set up checkpoints that must both exist together before the concept is recognized that they define. In these cases, each separate definition presents a complete aspect in itself, but each part is

required in conjunction with the other for the defined aspect to be correctly understood.

Three terms of this type are found in the Glossary. The terms are DEVIL, BURIAL, and EUPHRATES. In each of the cases, the definitions are presented as two separate sentences within the same paragraph. For the sake of simplicity, let us look at the definition of BURIAL first.

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### **BURIAL - a Type 3 compound (dual) definition.**

BURIAL is defined in a single paragraph, as:

- 
- .1. Corporeality and physical sense put out of sight and hearing; annihilation.**
  - .2. Submergence in Spirit; immortality brought to light.**

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We have a clear dual definition here. There are two separate sentences given. Except both sentences complement each other, rather than presenting a contrast or a diversity. Neither aspect can stand without the other if a correct perception of the concept of BURIAL is to be attained. Which means, there is no duality in deed. Let us ponder why this must be so, and what principle this requirement reflects.

The process that we have indicated in the first sentence can certainly be pursued (materially) in isolation from the other process. Indeed, it has been so pursued throughout the ages, through will power, for instance. But does this result in any kind of burial? No. It results in one type of belief, replacing another type of belief. Nothing is being buried in any real way. This impossible process for burying a materially centered existence by material means has been attempted many times throughout history. This is what the monks had pursued in ancient times who had locked themselves into dark-celled monasteries, shutting out all impulses from the surrounding world. They had shut out corporeal and physical sense to the utmost, by physical means.

We have no indication, however, that this process did elevate consciousness to the perception of infinite Truth? Instead, the process caused deprivation. No burial of Earth-bound mortal thought or belief takes place, unless it is accomplished in context with a deep reaching submergence in Spirit. The two aspect must appear as one concept and be so represented on the pedagogical structure. The duality cannot be separated because it is a part of the same process, which is not divisible.

A similar consideration comes to light when we focus on the second sentence of the definition of Burial in isolation, so that that the concept of burial is seen only as "Submergence in Spirit..." One can certainly pursue the spiritualization of thought by material processes, and many have tried. But does the approach work? People sit down and read the Bible three times in succession, or study the Christian Science textbook five hours each day in a high intensity submergence in spiritual writings, but will this submergence bury the limits of corporeality and the earth-bound mentality of physical sense? It won't. If it did, the spiritual absolute could be gained in a month in a high intensity effort of reading. If such a process was possible, why did Jesus spend thirty years in preparation for his public career, and Mary Baker Eddy many more years than that? Indeed, in countless cases people do try to enforce the spiritual ultimate by reading the Bible or the Christian Science textbook routinely from cover to cover in order to gain spirituality. But, can any materially intensified effort produce the spiritualization of thought that buries the very material sense that caused the intensified effort in the first place? Not likely!

The fact is we can force neither aspect by itself materially, with mortal will or intellectual processes. But we can do it spiritually through scientific development, discovery of Principle, acknowledgement of Truth, and through the reflection of divine Love unfolding evermore as universal love in human domain. This happens when a higher point of reference is brought into view that is created by all the elements of the compound process coming together as one.

Now one must ask the question: How is one to define the outcome of this process of development, of discovery, of reflection, etc., when this higher point of reference govern our axioms, perceptions, and experiences? Won't this combined shift in focus from the mortal to the infinite domain, bury what separates man from infinite reality?

The outcome must be essentially as Mary Baker Eddy has defined the concept of BURIAL:

**.1. Corporeality and physical sense put out of sight and hearing; annihilation.**

**.2. Submergence in Spirit; immortality brought to light.**

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I want to be very careful before I separate these kinds of concepts, because in this case, corporeality and physical sense put out of sight and hearing, without an accompanying submergence in Spirit, will cause me to engage in self-annihilation by which immortality will not be brought to light. Neither can one engage in the submergence in spirit without the parallel process of corporeality and physical sense being put into the background and gradually out of sight and hearing. If the unity of this essential combination isn't maintained, immortality will evidently not be brought to light. This means that we are dealing with a single but compound concept that must be represented in Glossary structure as a singularity.

If we don't do this, then the duality is split in two different concepts. In this case I must ask myself however, if I would still be talking about the same concept of burial. Is the process still possible if either one or the other of the two constituent parts is taken out of the picture, as would happen when the two parts are split up into isolated elements. I would answer, no, to this question. I would have to say that the real concept becomes lost when one takes away a part of a compound unity. But even as I say no, I am challenged to consider the duality that is involved, am I not?

The term Euphrates presents a similar challenge.

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## **EUPHRATES - a Type 3 compound (dual) definition.**

Mary Baker Eddy could have given us a much longer list of compound definitions, but the few examples are sufficient to illustrate the principle involved. The point is that each one tells the same type of story, and describes the same type of process.

The type of dual definition that cannot be

separated illustrates in principle what unfolds in human experience as we shift our point of reference to the infinite. As this happens, all earth-bound material concepts become buried, never to rise again, and the spiritual reality that once was but a distant theory comes to light as the center of one's existence. This is especially evident in the definition for Euphrates.

The same requirement to integrate an apparent duality can be recognized for the dual definition of Euphrates. The definition is given in two closely related sentences that are combined into the same paragraph. The two sentences describe two essential facets of the same process. Here too, a clear duality is presented, but both aspects are a part of the same phenomenon.

The same integration of a duality into a single concept, though less complex, is found in the definition of DEVIL, which is presented in two sentences that present no horizontal or vertical separation. One sentence defines the concept of DEVIL as "evil; a lie; error; sickness; animal magnetism etc..." The other sentence presents the notion that "there is more than one mind." There is no separation indicated here even though each sentence presents a complete and separate idea. But draw the two together and a complete perception is reached that neither of the two parts is able to represent in itself.

The indivisible duality contains vital aspects that are complete in themselves, but must be recognized together. This indivisible duality needs to be highlighted. In the definition of Devil, the duality tells me, that whenever a concept arises that tells me that there is more than one mind, watch out! The result will always be evil. The notion that there can be more than one mind - one to control, and the other to be controlled - invariably adds up to evil. This deep connection seems to mean nothing in today's modern world, a world that is so filled with personality focus, mass hype, and material individualism. As a result, people do not recognize that there is evil in the wake of the manipulative mania of many mentalities. The vital context is missing in general thought that unmask the error involved and defines the very notion of multiple roots of intelligence, which have been promoted by emperors and empires since time began, as the root of evil, of animal magnetism, or whatever form such personal sense may take on.

In the case of Devil, the two underlying concepts must be seen as one, or else the essence of the thing that is to be exposed, is lost. We must recognize that the perception of evil, and the perception of more than one mind, are linked. If we don't, we may be tempted to defeat evil by mortal will, through penalties or whatever, which merely adds to the evil.

The correct perception of the nature of evil (represented by the concept of Devil), by reversal, hints at a foundation for metaphysical healing.

With this in mind we can now get back to the definition of EUPHRATES.

The Glossary contains two sentences, to define EUPHRATES, combined into a single paragraph as follows:

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#### EUPHRATES:

**.1. Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness.**

**.2. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.**

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At first glance one could think that we have two contrasting definitions before us - a spiritual one representing divine Science, and a material one representing the atmosphere of mortal belief... the only error of which is limitation. But, this is not what the definition is saying.

In the first sentence, divine Science, is not defined as something absolute. It is defined as "a type of the glory, which is to come." Something is being developed. This development relates to the operation of divine Science. Indeed, this is what the definition defines. But what about "the atmosphere of mortal belief... the only error of which is limitation?" This, too, defines scientific thought. Science is a spiritual aspect of our humanity, but it operates within the sphere of mortal mind, the sphere of human limits, even as it acts to push back these limits. If it were not for human limits, which science aids us to overcome, science would have no meaning. Science is a human platform for understanding principles and phenomena that the physical senses cannot accurately convey. Science is a spiritual aspect of our humanity that enables us to understand divine aspects within the limits of human sense. Divine Mind is its root. Mind is God, omnipotence, omnipresence, omniscience, omni-action - all power, all presence, all Science, all action. Mind, omniscience, constituting all

Science is reflected in man. Human theories are destitute of Science. If Science were not divine, human limits and the mortal sense of finity would disable its unfolding. Instead, divine Science unfolds amidst the atmosphere of mortal thought and disables all that is mortal, and elevates thought above its perceived limits and finity to pattern the divine.

EUPHRATES, as the river in the development stream of divine Science represents the environment in which the human and the divine meet and the finite becomes uplifted into the infinite.

If it were not for the limits of human sense, science would have no meaning as a progressive structure for advancing understanding, developing true perception line by line. If All was fully understood, science would not be needed, man would be omniscient. But man is not God, Mind, infinite Spirit. Man is spiritual and scientific. It was never said the God is Science and that man is omniscient. God is the essence of Science. God is Truth. God is all knowing. That all-knowing quality of divine Mind, the quality of omniscience, becomes reflected humanly as a divine manifest, or divine Science, that enables us to shed our limits, step by step. But God is above Science. Mary Baker Eddy writes under the definition of MIND: "...Deity, which outlines but is not outlined." Science outlines reality, but it does not outline God. Science outlines reality for man. It is the light that banishes the darkness. The environment in which this compound process happens is EUPHRATES.

In Mary Baker Eddy's "scientific translation of mortal mind" the highest domain is labeled: spiritual. This is the domain where divine Science unfolds and brings us nearer to infinite Principle where mortal mind itself disappears, and man as God's image appears. Divine Science is synonymous with human limits in the context of its overcoming them. It doesn't dwell apart in a universe of its own where human limits are not known. It operates where the human limits still are the scene but pervades them in a manner that they become progressively un-known and the divine becomes known.

There is neither a horizontal nor a vertical separation apparent in this duality. The duality is such that it draws both concepts, the human and the divine, together. Rather than separating the concept of EUPHRATES into two concepts, the dual nature of it as a single concept needs to be acknowledged. The compound definition of EUPHRATES highlights two distinct but vital concepts that we need to hold together consciously as one and to acknowledge that unity.

According to general perception we should have a contrasting duality indicated. We have a statement about divine Science, followed by a second statement about

human belief. According to general perception these two aspects have nothing to do with each other. The vital point is that this general perception is unscientific. In fact it is terribly, terribly wrong.

The vital point that is highlighted by the compound dual definition, is the spiritual fact that its two aspects are not separated by nature, but are separated only in human belief. What common perception would separate is scientifically drawn together when a higher point of reference is introduced through divine Science that makes the definition a compound definition. Human theories would come up with all kinds of arguments as to why the duality should be separated, but as Mary Baker Eddy has put it, "human theories are destitute of Science."<sup>210</sup>

If the two definitions of EUPHRATES are not seen from the standpoint of divine Science that interfaces with the highest form of mortal thought, to the point where mortal mind itself begins to vanish, the meaning of the whole concept of Euphrates becomes lost in error. Science becomes mythological and Divine Science a contradiction.

The question should be asked what resource would mankind have if the process of divine Science could not unfold within the limited platform of mortal mind. Mankind would have no resource at all with which to advance beyond itself. Divine Science is that resource and unfolds on the highest level human platform, driven by a human intellect whose chief fault is its limitation and acceptance of finity. If humanity was not driven by a need to overcome its limits, then one should ask; what do we need divine Science for?

All Science unfolds in human thought, which is inherently encumbered with limitations arising from belief in finity and corporeality. Even Christ-Science unfolds in this environment. Christ Jesus struggled with human limitations and finity almost to the very end, as is evident in the Garden of Gethsemane, but through his final steps in Divine Science he managed to overcome those limits. We are told it took him three days to step beyond the grave.

All this tells us that we are not dealing with a contrasting dual definition for the term EUPHRATES, nor with a horizontally separated dual definition, but with a compound dual definition that draws together what seems to be a duality, but is in reality a single profound concept.

In earlier editions of the Christian Science textbook the definition for the term Euphrates had been given in four separated sentences. All four aspects define the river. In essence, they are aspects that are flowing in

the river together. There is only river named Euphrates. We cannot have two rivers, both being named Euphrates, running in different directions.

The following four sentences describe the River Euphrates. They are from the ninth edition published in 1884.

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## EUPHRATES

- .1. Divine Science, encompassing the universe and man; the true idea of God.**
  - .2. A type of the millennial glory which is to come.**
  - .3. Metaphysics taking the place of physics; the reign of righteousness.**
  - .4. The atmosphere of a finite belief before it accepted sin, sickness, or death; a state of sinless mortal thoughts, whose only error is limits, finity, the opposite of infinity.**
- 

The river so defined flows between heaven and earth. I hear Mary Baker Eddy saying to me be cautious and note that the River Euphrates, while it may be the strongest river, the most powerful river, it still flows in a land that makes its water muddy with limitations. I hear her saying to me, be alert of the mud; be alert, of the challenge imposed by limitation; be alert of the final challenge that man is facing at the gate to the infinite is the nagging sense of limitation; confront this sense of limitation as a divine being, because the human being is a divine being. I hear her say to me that the challenge in all forms of mere humanism is the sense of limitation that won't go away until we reach the full scientific coincidence of the human and the divine and enter the gates of heaven. Even Jesus, the greatest pioneer in the Kingdom of Heaven, the man who raised the dead and turned water into wine, was confronted with the sense of limitation to the very end in the Garden of Gethsemane. I hear her saying to me with the complex definition for Euphrates, the gates to the infinite lies before you, but take heed of the sense of limitation that is deemed, human limitation, but which is in effect but a phenomenon of mortal thought, a finite belief with a built-in end, which ends when we place our humanity into the courts of God, the coincidence of the human and the divine. I hear her say to me about the waters of Euphrates, don't cry when the waters taste bitter with

the taste of mud at your present stage, be assured that as you come closer to the wellspring of the river, the waters will be pure and sweet.

In the last sentence we have the atmosphere defined in which divine Science unfolds. It is defined as a sinless state of mortal thought which exists "before" finite belief get deeper into itself and accepts sin, sickness, and death. She is also saying that as soon as we get ourselves out of this deep trap through moral development we'll find ourselves caught up in the river Euphrates. I also hear her cautioning me that the metaphor has its own limits. Human progress does not have to be a progress of accretion. Inspired ideas can take us forward in leaps and bounds, in quantum jumps, so to speak.

This profound concept was brought out in Mary Baker Eddy's experience on what would have been her deathbed, when she struggled with the mortal sense of life because of a spinal injury. She won this struggle in one inspired instant when she found herself stepping away from the disease and death belief. Out of the ensuing 'sinless thought' unfolded her healing and the subsequent discovery of Christian Science in divine Science.

The reality that is coming to light in divine Science is, that man is living in unity with infinite Spirit or divine Principle, and that divine Science comes to light as an interface through which man can become conscious off the reality of divine Principle, here, and now, and experience its substance. The strong moral domain becomes the first base, opening the gateway to Euphrates. Divine Science unfolds divine Principle even in the moral domain where the deeper errors are dealt with, setting the upwards stage for the "Christ" domain (second row) unfolding in thought "the spiritual idea of God," the scientific idea, the domain of Euphrates in the flow of divine Science.

Divine Science is a divine tool for mankind that enables us to explore the universe of God in which we have our being. It unfolds spiritual concepts, but the spiritual is not Spirit. The spiritual domain lies still within the domain of mortal thought and its framework of limits, even though these limits are fast disappearing in human thought at the spiritual stage of our scientific development. To say that all limits must be overcome before divine Science unfolds the divine idea is in my sense unscientific quackery.

As stated before, in Mary Baker Eddy's "scientific translation of mortal mind" (Science and Health 115) the highest aspect of this sphere is defined as, spiritual, which corresponds with the domain of the Christ, represented in the last column by the river Euphrates.

This means that the errors of limitation and finity that would hide the divine reality are not a fundamental obstacle to the Christ unfolding in divine Science.

Humanly we appear to be moving Spirit-ward through scientific spiritualization of thought and perception. We call it spiritual growth. This, however, reflects merely the unfolding perception of Truth in consciousness, which brings us gently into the sunlight of a more complete and correct perception of reality. In reality we do not live and move in the mortal sphere, and never have, but have our being in unity with God, with infinite Spirit, Life, Mind, Principle, and Truth. But this reality needs to unfold in the flow of progressive experiences in which mortal thought disappears and consciousness accepts its native infinite nature. This happens in the domain of Euphrates where sinless sense with all its remaining limits and finity loses its mortal character and approximates the divine and the infinite in which its (untrue) limits and finity disappear.

Of the five types of dual definitions that are found in the Glossary, the unifying, compound type is probably the most powerful and most profound type of the dual definitions.

The vertically separated dual definitions are important, but their contrast is dealt with in rich measure in Christian Science, and is translated into healing. The horizontally separated dual definitions are less obvious. They present parallel concepts that we need to concern ourselves with for a deeper understanding of divine Science. They have far-reaching consequences. It is important, for instance, to realize that the ADAM mythology not only denies the spiritual facts about man, but also denies the nature and existence of God.

The unifying, compound dual definitions, on the other hand, deals with the least obvious aspects of reality. They deal with the most deeply seated material perceptions that seem so right on the surface, but are dead wrong under the microscope of scientific enquiry. For the unifying, compound dual definitions, there is naturally only a single representation possible on the matrix, since all of its definitions converge into one concept in order to define the otherwise indefinable.

The definition of EUPHRATES, as a unified dual definition, is a most beautiful definition. It presents the immutable rich unity between God and man. It presents the coincidence of the human and the divine, even while the evidence is still lagging behind. No other definition in the Glossary draws the human and the divine so tightly together. It echoes what the Master said: "As I hear, I judge." (John 5:30) - of whom Mary Baker Eddy wrote that he was "the most scientific man that ever trod the globe."<sup>211</sup>

Science develops understanding. One manifests the other. If one attempts the separation, whatever remains has no meaning by itself. If we split the two sentences of EUPHRATES apart into a contrasting dual definition, we would separate divine Science from its necessary manifestation in man. As a result, the nature of God would be lost to us, which can only be gleamed through divine Science leading us out of mortal thought. Then reality would remain forever clouded. We would have nothing that is of any value. The omniscience of God must express itself as Science, and this Science must fully unfold in the highest region of mortal mind, which Mary Baker Eddy defines as "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."<sup>212</sup>

Euphrates must unfold there in spite of the limits held in mortal mind, whereby this mind loses its erroneously supposed finite nature, and infinity comes to light. This sets the stage on which disease can be healed scientifically - "even to the extinction of all belief in matter, evil, disease, and death..."<sup>213</sup> - so that the spiritual idea of God, the Christ, becomes manifest in human existence.

Unfortunately this singularity where God and man meet in divine Science has been split apart in popular perceptions. Is it any wonder then that humanity struggles so hard, trying to fill with fruits of human toil, personal energy, personal goodness, personal intelligence the perceived emptiness in which divine Science is barred from consciousness, because of human limits. This toil is in vain under such circumstances, and must forever be in vain by the nature of the perceived underlying emptiness. This will continue for as long as good in human existence is deemed to be the product of personal creation rather than unfolding from man's unity with God, man's infinite basis for being that Euphrates becomes the gateway to in spite our perceived limits. With the unity of Euphrates becomes the acceptance of its immediate relevance in the human world.

The definition for the term EUPHRATES presents the unity of God and man in which omniscience is reflected as divine Science in human consciousness. Countless payers have risen to heaven for a deeper and clearer understanding of God, and for metaphysical healing. People have given sacrifices and ceremonies for it. If they had only known, that what they seek is already theirs to grasp. Reality does not unfold through human will and procedures, or dreams of impotence on bended knees, but through a keen understanding of man as the present and forever Son of God. This opens the horizon to creative discoveries, establishing a higher platform for living than has ever been experienced before, based on understood principles of reality.

Humanity's breaking away from limitation and finity is the product of scientific progress. By it we shall reach the glory that is to be, as metaphysics do take the place of physics.

This progress cannot be forced, however. We cannot force on ourselves what we do not understand, but we can move with what is becoming clearer and clearer in divine Science. An individual can watch for the emergence of the Christ in consciousness. This is how we climb out of the mortal pit of limits. Mankind has the power to do this at any moment. We can choose to begin to work metaphysically and achieve healing in divine Science long before the last limit is put behind us. This brings us closer to the reality of our being as the "Son of God" in just as in Hebrew texts a month is called the "son of a year."

The definition of Euphrates is a valuable help for healing. It tells us about perfection, and that we never lost any of it, except in belief, or the ability to claim our place in the divine order.

This also means that we are not limited to moving forward as in a linear progression, in order to work ourselves out of sickness and into health, which is quite tempting. Conceptually speaking, all we need to do, is to get back to that point that existed at the 'beginning' before consciousness became too deeply involved in accepting the grosser forms of unreality, such as sin, sickness, and death.

The reality of our being reflects unchanging Truth. Euphrates reflects this reality in the human domain as "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness." In real terms, that which is to come is that which already is. The evidence may linger, because of the limits of mortal thought, but it is inevitable as these limits disappear or a scientifically taken down, and infinity comes to light in divine Science.

I believe Mary Baker Eddy is teaching us an important lesson by asking us to consider what happens if an essential duality, that is a duality in unity, becomes separated into isolated concepts. She suggests that we end up with something "spiritually lacking."

The value of these compound definitions, which are dual definitions that cannot be separated, especially that of Euphrates, can hardly be overstated. They bring together distinct aspects that would normally be separated.

The use of dual definitions in the Glossary are a

wonderfully unique method for presenting spiritual aspects that require the deepest consideration. One stands in awe before the majesty of the genius that has developed them, of scientist that has meticulously assured that every possible type is represented in the Glossary for the pedagogical structure for Divine Science.

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## **(Type 4) - The superimposed (compound) dual definition.**

The simple exercise in logic that the contrasting dual definitions demand one to pursue, brings to light some interesting aspects of Science. One of the most interesting of these is probably the dual definition for the term, SON.

Here we deal with a rather peculiar type of dual definition, which has a specified point of reference included with the definition of a contrasting pair. This superimposed point of reference sets up a unique perspective from which the contrasting aspects need to be seen. It gives each part of the contrasting pair a compound definition.

The Glossary definition for SON presents the following contrasting concepts for SON.

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### **SON:**

- .1. The Son of God, the Messiah or Christ.**
- .2. The son of man, the offspring of the flesh.**

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The added point of reference is not shown here. Let us explore the contrasting opposites first. It is plain to recognize that these two opposites cannot mix. Each definition presents an aspect that is indivisible. For instance, one either perceives oneself as the son of God, or one perceives oneself as the offspring of the flesh. One can't be the offspring from both God and the dust of inanimate matter. In other words, one must determine scientifically with which of the two poles one's sonship lies.



The resulting vertical duality, of course, must be acknowledged by presenting the term twice on the pedagogical structure; once in a spiritual context, and once in a material or mortal context. Like with any vertical dual definition, one cannot take a halfway position on this issue. This is an issue of principle. It is scientifically illogical to assume that one is mainly a spiritual being, but with a little material corporeality added in and tolerated, or that one is mainly material in nature but interwoven with a tinge of Spirit.

Mary Baker Eddy makes it plain that such intermingling is scientifically speaking, not possible. She presents two contrasting perceptions, which, unequivocally, exclude each other. One cannot accept contrasting standpoints simultaneously, or unite opposites to create something else. This is not possible no matter how strongly one imagines this to be possible, or general religious sentiments support such a view.

Of course, if Christian Science is approached as a religion, rather than as a Science, the mysticism of religiosity allows imagination to embrace scientific impossibilities, such as perceiving man as partly spiritual and partly material - living in a world of matter while relying on spiritual means for support, or living in a world of Spirit while relying on material means for support. One must assume that the contrasting dual definitions in the Glossary are meant to highlight selected areas where clear and precise choices are essential.

Of all the contrasting dualities that are presented in the Glossary for the pedagogical structure the concept of SON is evidently the most vital to be understood correctly. We must choose whether we recognize ourselves as divine image, or whether we recognize ourselves as a child of the dust of the Earth. We cannot escape the principle that as we choose, right or wrong, so shall we live, because one's experience always reflects the dimensions of one's perception.

Now, in order to raise the duality to a higher level where there is absolutely no intermingling possible, Mary Baker Eddy added a specific point of reference to the definitions against which the dual concepts must be perceived, that block that intermingling. This point of reference is the "Son of a year" concept, which she defined outside of the Glossary.

An explanation of the phrase "Son of a year" can be found in her Miscellaneous Writings, in an article titled: "Bible Lessons." Mary Baker Eddy writes: "In Hebrew text, the word 'son' is defined variously; a month is called the son of a year," and she adds; "This term, as applied to man, is used in both a material and a spiritual

sense."<sup>214</sup>

The question must be asked: What precisely constitutes man's divine sonship as exemplified by Christ Jesus? Also the question arises, what precisely constitutes man's sonship in the flesh? These questions do not change the contrasting duality. They merely extend the meaning of each definition into a more precise concept, which makes it less possible for one to be tempted to perceive a possibility of intermingling.

While this intermingling is routinely done in religious thought - for instance Christ Jesus is often regarded as a mixture of flesh and Spirit - the concept of "son of a year" that Mary Baker Eddy adds to the contrasting definitions profoundly highlights the scientific impossibility of such an intermingling. Mary Baker Eddy tells us that in Hebrew texts a month is called "son of a year." This concept of sonship is not external, but inclusive. Man is the Son of God not by attachment, but in being. The same perception must also be applied to the idea of sonship in the flesh. What is one a part of?

With this new reference point of the Hebrew example added, of a month being regarded as the son of a year, we find that any notion of an intermingling becomes self-evidently impossible. The whole concept of sonship has been changed. The old concept has been eradicated. A new concept of sonship, a sonship in being rather than in attachment, has been put in its place. By bringing this added point of reference to bear on the identity of man, an entirely new identity has been created that cannot be brought out on any other platform.

The added point of reference appears at first glance as though it was a third definition for the same concept - the very thing that cannot be. However, we find that the reference is presented in quotation marks, which identifies it as a reference, rather than a third definition.

The full description for the term, SON, with this reference added, is as follows:

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**SON:**

- .1. The Son of God, the Messiah or Christ.**
  - .2. The son of man, the offspring of the flesh.**
  - .3. "Son of a year."**
-

Now, what does the concept, "son of a year" add? Actually it doesn't add anything. It narrows the meaning. If a month can be regarded as the son of a year, what does this metaphor say about the spiritual fact of man's sonship with God? It invalidates the concept that man is "created in" the image of God but exists externally from God. Christ Jesus never defined himself in this manner. He said, "I and my father ARE one."<sup>215</sup>

In this advanced concept, man is no longer seen as isolated from the infinite base of being and left to his own devices. Here man comes to light as an integrated fundamental aspect of that one all-embracing reality called God.

In connection with the superimposed "Son of a year" reference point, Mary Baker Eddy presents the following biblical text which speaks about Christ Jesus perception of, or more specifically the Christ which Jesus exemplified. She quotes him as saying: "To as many as received him, to them gave he power to become the sons of God."<sup>216</sup>

Mary Baker Eddy comments on this quote: "Here, the apostle assures us that man has power to become the son of God."<sup>217</sup>

She points to the power of the human intellect as being able to recognize man correctly and scientifically, and to act according to this newly discovered identity. The transition from living as the "son of the flesh" to living consciously as the "son of God" has always been possible in divine Science, but it became a practical aspect for mankind through the example of Christ Jesus as the great Exemplar of man as the "son of God." The Apostles appear to have been quite aware of this fact and experienced its reality.

The point is, if man were not the son of God in Truth - in the inclusive sense of sonship in being, which cannot change eternally - then no Apostle, or Christ, or anything or anyone, could ever alter that reality in our favor. The power that the Apostle refers to, to become the son of God, is the power of scientific awakening to the forever established divine reality.

The type of dual definition that includes an enriching superimposed point of reference that makes the resulting dual definition more precise, occurs only once in the Glossary, but it is one that is essential in life. The Glossary for the pedagogical structure provides us with some striking examples that set the stage, and then leaves the field wide open for us to live on that stage in all aspects.

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## (Type 5) - The two-directional dual definition.

The fifth type of dual definition that exists in the Glossary for the pedagogical structure is a type of definition that presents a contrasting duality that is contained within a single sentence, whereby the contrasting aspects of the duality cannot be split apart from each other, but remain attached to the same definition.

In this case, we have a kind of definition before us that points into two opposite directions simultaneously. It sets up a stage that is depending on what environment is dominant in ones perception.

This dual-direction type of the dual definitions sets up a volatile element with a transitional quality that can lead into opposite directions according to motivating conditions. An example of this type is found in the definitions for the terms, Earth, Evening, River, and Temple. The dual-direction concept is a part of the moral scene, which Mary Baker Eddy described as "transitional qualities." The natural transition is upwards with evil beliefs disappearing a divine Principle becomes more and more recognized as a factor in human living. The transition can also be regressive into the sub-moral domain as divine Principle becomes increasingly denied.

Let's look at the terms and their definitions that Mary Baker Eddy provided. (Note: we have a duality presented in each case, in a single sentence that cannot be separated.)

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**EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end.**

**To material sense, earth is matter; to spiritual sense, it is a compound idea.**

**EVENING.**

**Mistiness of mortal thought; weariness of mortal**

**mind; obscured views; peace and rest.**

**RIVER. Channel of thought.**

**When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.**

**TEMPLE.**

**Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.**

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In each of the above cases there is a defining factor involved which determines the direction into which this definition takes one. In the latter case, the defining condition is the introduction of Christian Science into mortal thought.

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## **Summary of dual definitions (see Appendix G2)**

If one considers the five fundamental types of dual definitions, especially the ones which cannot be separated, one finds that the Glossary for the pedagogical structure does indeed contain 144 definitions, so that this Glossary thereby reflects the dimension that the Apostle John had presented for the city foursquare, and that Mary Baker Eddy has twice defined in metaphor in the last two paintings in *Christ and Christmas*. (see Appendix: elements 0002 and 0003)

The existence of the five types of dual definitions is not easily recognized. Still, this recognition is vital for dealing with the Glossary matrix structure that contains 144 separate and unique definitions. Without the recognition of the five distinct types of dual definitions the 144-element structure cannot be created. This fact makes the factor five a highly important

element in the sphere of the pedagogical structure for Divine Science, so much so, that Mary Baker Eddy apparently saw this factor so highly important that she made it more prominent in her new design of the crown of the cross and crown seal (see: Appendix G1).

Of course, the factor of five has always been reflected in the design of the crown. In the crown in the last painting in *Christ and Christmas* we see five sets of jewels shown, and the jewels on either side are surrounded by five leaves. This crown, as we see it in *Christ and Christmas*, had been initially adapted for the cross and crown seal. In the 1901/1902 time frame. The crown for the seal was simplified. It appears that the other aspects of the crown that represent the 9x16 dimension were consciously sacrificed in order to highlight the factor of five which represents the five types of dual definitions without which the 144-element Glossary structure cannot be created, by which all the lower aspects become meaningless. It also appears as if she is telling humanity that Christian Science cannot be understood without a basic recognition of the pedagogical dimensions of the Glossary structure that the crown represents. It is as if she is saying to humanity, if you want to find me, you will find me through that crown which represents the 144-element Glossary structure.

You may wish to refer to Appendix S for an example of what a completed Glossary structure might look like if all the aspects are brought together. You may wish to locate in that example the various groups of dual definitions that have been described above, which are presented by the crown.

The crown also contains another metaphoric aspect that is deeply related to the Glossary structure.

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## **The seven-pointed stars in the crown.**

Each star on the five-star crown of Mary Baker Eddy's seal has seven points, and so has every star shown in *Christ and Christmas*. Also, the front center jewel in the crown in *Christ and Christmas* is surrounded by seven leaves, the leaves of Revelation 22, which were "for the healing of the nations."

The factor seven is a significant one in Universal Divine Science. We find it reflected in Genesis 1 in the

seven days or stages of creation. We also find it reflected in Mary Baker Eddy's work in her seven synonyms for God. The seven-pointed stars may stand in metaphor for both. That adds up to fourteen. If we find each of these symbolically represented in the four development streams of the pedagogical structure, the total adds up to 56 ( $4 \times 14 = 56$ ).

This may surprise you, but there are exactly 56 rays of light shown surrounding the 7-pointed star on the front cover of **Christ and Christmas**. This number 56 appears to be significant. What does it mean? How does one relate a 56-element structure to the 144 element Glossary matrix?

Well, the answer is not easily recognized, but it is profound. In fact the matrix contains space for two such structures, in the form of a structure of light representing the days of creation and the seven synonyms for God, poised against a correlative structure of voids of reality or areas of darkness.

The two 14-element structures are both centered around the Type 5 directional dual definitions, which can part of the structures of light in an upwards oriented environment, or become a part of the structure of voids and darkness in a downward oriented environment. With those central elements shared we can divide the lower three rows in half, so that each half in each column has 14 elements. (Please see Appendix G3.)

One may wonder if the seven days of creation and the seven synonyms for God really fit together as a single structure. It appears that they do. (Please refer to Appendix G9) If one takes the Glossary definition for the term GOD, in the sequence given, a surprising correlation unfolds with the seven days of creation. The Glossary definition for GOD actually contains two seven-element structures. One represents all substance, the other all intelligence.

Please note that in both structures Principle is primary, which corresponds with what Mary Baker Eddy says about divine Principle. She states that "God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as **one**. The divine Principle includes them all." She adds that "the word Principle, when referring to God, should not be written or used as a common noun or in the plural sense." She adds further that "what are termed in common speech the principle of harmonious vibration, the principle of conservation of numbers in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause,--an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs

all from the infinitesimal to the infinite,--namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist."\*218

In the above the dual aspects of God, intelligence and substance, are clearly brought out. They are both represented in Appendix G9, and they are represented with intelligence as being primary as we find it indicated in the Glossary definition for GOD.

In Appendix G9, for comparison, the major definitions for the cardinal points have been added outside the days/synonyms structures, for the first four days or steps, and what their outcome might logically be for the remaining three steps. The comparison with the cardinal points (representing the rows) is close and rather profound, so much so that some aspects of it have been added in brackets to the definition of the cardinal points (see Appendix B)

As in most cases, Mary Baker Eddy also presents the mortal counterpoint to the spiritual fact, which for the columns can be found in the second part of the Glossary definition for the name ADAM. (Please see Appendix C, D, E.)

All of that pertains simultaneously to the structure of the 56 rays of light, and to the structure of the 56 voids of darkness.

The interesting aspect is that one can map the two 7-element structures into each of the two halves in every column, bringing the seven days of creation into each half, together with the seven synonyms for God. And all of that is centered in moral domain, which Mary Baker Eddy says repeatedly is highly important for the learner in Christian Science. It is interesting to note here that in the 7-days structure the moral domain is associated with the divine synonym, Soul. Is she suggesting that the divine Principle of Universal Soul, reflected universally in all mankind, is a key aspect for the moral development of individuals and society? The divine Principle unfolding as Universal Soul, is naturally manifest in the Principle of the Universal Brotherhood of All Mankind. Without this principle we have no moral platform, and the gates are open to hell, to the treacherous notion that God, divine Principle is dead or irrelevant.

Mary Baker Eddy gives us seven elements in the synonyms structure, one each for the seven days of creation, all standing as rays of light in each of the four columns to eradicate the corresponding voids of darkness associated in the lower half with the concepts of Hell and Night. These counterpoints of divine light to the

elements of darkness create a symmetric confrontational structure that counteracts the very existence of Hell and Night in consciousness, represented on the lowest row, as shown in Appendix G3. Again, the symmetry of the confrontational structure is centered in the moral domain.

This symmetry has an interesting characteristic. It brings the five lower aspects (in Appendix G9) from the middle of the fifth day, into the moral domain, which contain the divine synonyms, Truth and Love. By this complex arrangement, Mary Baker Eddy brings all of the synonyms of God that are not defined in the Glossary (Soul, Truth, and Love) into the moral domain where divine Principle needs to be recognized first as universal and ever-present. If Soul, Truth, and Love are understood and acknowledged in their universal dimension encompassing all mankind, the moral domain flows into the Christ domain. It also becomes apparent why Mary Baker Eddy has put such great emphasis in divine Love as a key element for Christian Science healing, saying that if the healer reaches the patient through divine Love the healing will be accomplished in one visit.

Structurally, the 7-days structure is that of a platform. It begins with the highest element and reaches down to everything that unfolds under it. In this sense the seven days of creation represent not stages of creation in the standard sense, but states and stages of progressive scientific unfolding or awakening. The deepest sense of this awakening is the acknowledgement of divine Love as eternal good. The creation story tells us that God as was satisfied and could go no further than to acknowledge the eternal completeness of good. This is the center of the moral domain. Here mankind's scientific development begins. Here the question begins as to what constitutes the completeness of God as eternal good, and what void does it fill, step by step, reflecting the void and darkness symbolically presented in Genesis 1:2.

Thus the voids and darkness of HELL and NIGHT are not 'fought' as something substantial, but are simply filled with the light of the reality of GOD. In this manner HELL and NIGHT lose whatever substance and reality they have been falsely given. Thus, HELL, "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie,'" yield to the reality of good, and NIGHT, "Darkness; doubt; fear," yield to the reality of God, "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." This yielding of the void to the unfolding intelligence and substance of God reflected in man is reflected in the omni-action of divine metaphysics that unfold in the

processes of Christian Science treatment and revelation.

All of this is reflected in the 7-pointed stars of the 5-star crown that has been made the symbol of all of Mary Baker Eddy's works. I should add here that the division of the lower three rows into an upper and lower zone, and the direct application of the seven days of creation and the seven synonyms for God in each development stream in both the upper and lower zone, would not have been possible without the discovery of the five different types of dual definitions existing in the Glossary. The discovery of the principles of these five types of definitions opened up a whole range of vistas that were unattainable before, including some of the most profound aspects of that structure.

At times it had been a challenge to keep all of the aspects in mind, considering that one is relating 144 Glossary definitions to the vast pedagogical structure of the type that is shown as an example in Appendix S in which all the numerous metaphors and related structures are combined. The kind of structure that is shown in Appendix S is an example of what can be created. It will likely continue to involve as the unfolding of Divine Science continues. The 144-element structure is sufficiently large to accommodate the infinite development of mankind's perception in Divine Science. Mathematically the possible arrangements in such a structure add up to a number that is 250 digits long. For all practical considerations the huge number of possibilities provides an infinite base for the development of scientific perception. This infinite base also sets Divine Science apart from all religions, which are universally finite in doctrine rather than being an open door to infinity and the infinite nature of God and man.

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## Biblical Names in the Glossary.

There are several groups of definitions for biblical names in the Glossary, which all have an amazing story to tell.

These names can be grouped into three distinct categories. One category contains the names of the great patriarchs: Noah, Abraham, Elias, Jesus, and Moses. Little needs to be said to point out their significance to the overall matrix structure. But there are a lot of other names in the Glossary that are not so well known. They are the names of the sons of Noah, and the sons of Jacob.

There are even individuals focused on through the Glossary definitions whose names are hardly mentioned in Bible in respect to specific actions or beliefs. However, they all represent complex human relationships that require some careful thought. So let's begin with the easy ones.

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## The names related to Noah.

This is the smallest group of names in the Glossary. The names are: Japheth, Shem, and Ham, the three sons of Noah; and Canaan, who is the son of Ham. The remarkable aspect about these names is, that hardly anything is written about them in Scriptures, except for their brief involvement in a single incidence. Still, Mary Baker Eddy has chosen the interrelationship described there to be represented in the Glossary where they present the metaphor for important aspects of the confrontational structure.

The brief incidence, to which the definitions of the names are evidently related, took place after the flood. We are told that Noah had planted a vineyard after the flood was but a memory, and was found drunken one day, and naked, in his tent. Here the definition of the various names becomes important.

The story line tells us that it was Ham who discovered the nakedness of his father, who then went immediately around to everyone and told them about it, especially to Shem and Japheth. In response Shem and Japheth took a garment upon their shoulders and went backwards into their father's tent, still going backwards covered the nakedness of their father.

We are told that when Noah woke and knew what had been done, he uttered a profound declaration that has kept scholars puzzled: "Cursed be Canaan; a servant of servants shall he be unto his brethren," Noah is quoted to have said, who quickly added, "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."\*219

With these words the brief story ends that has prompted five definitions to be put into the Glossary. Is this high level of attention justified? Evidently it is. But what is so important about the story?

We are told that Ham, the father of Canaan, discovered the nakedness of Noah and was fascinated

with it, so much so that he eagerly spread the news. All right, then, where is the justice for the denunciation of Ham's son that he should bear the heavy burden announced by Noah for something that was done by his father?

Indeed, where is the justice? There is no justice, if this is what we see, by which Noah is portrayed as a cold and cruel man. Ah, but were Noah's words really a denunciation as it is generally assumed? Or were they not rather a scientific observation - an observation about the inevitable result of the mental processes that Noah had recognized to be at work? Why must we assume that this was a denunciation? Noah's observation would likely have been stated sadly, as he knew that such results would inevitably manifest themselves.

We must assume, when judged by his alertness to the flood, that Noah was an extremely alert and wise individual. Which means that he was certainly not a cruel man. He must have realized that the atmosphere that Canaan is invariably subjected to as the son of a man who is fascinated with nakedness and corporeal sexuality, would have the effect of reducing the child's chances to near zero for establishing his own free divine identity. Focusing on nakedness and sexual sensuality was evidently a feature that the child's father had become engrossed with, so that any child under such circumstances would become a slave to degenerative mentalities. How would such a person establish his freedom, refusing to be a slave? How, indeed?

It becomes evident that the writer of that story portrayed Noah as the only person in that brief episode who even raised a concern for the child. The Noah story is evidently intended to elevate thinking to a higher level. It causes that event that on the surface appears to be a cruel farce, to be transformed into something remarkable and beautiful. The real conflict, here, is with oneself, but when it is resolved the process becomes an elevating experience by which one discovers the principles that are reflected in reality. The scientific healing process is reflected in the role of Shem and Japheth, who went backwards and covered the perceived nakedness in order to reestablish a sense of dignity. It is interesting to note how this healing concern is reflected in what Mary Baker Eddy has defined for the name Shem. She defined Shem as "A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism."

Japheth, on the other hand, is defined in a higher sense, as "A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care."

It is interesting to note that Mary Baker Eddy's

defined two essential aspects of the process of healing, which are brought together on a higher level as a compound concept in the definition for BURIAL. Japheth and Shem represent cooperative moral leadership. Here we find humanity. Noah said that Japheth shall dwell in the 'tents' of Shem. By responding to the riches of the brightest in moral leadership humanity becomes enriched. The salvation of humanity lies not with elevating a homogenous state of semi-insanity to a higher level of thinking, but rests with individual responses to advanced forms of leadership that often involve quantum jumps in perception. On this platform rapid progress can be achieved on a wide basis that elevates the whole of society.

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## The significance of Noah

It should be noted that any form of leadership can exist only within the framework of the vertical confrontational structure where scientific perception confronts erroneous perception, centered of the moral domain. The purpose of this confrontation is to cause a transition out of HELL to the KINGDDOM OF HEAVEN, from the physical to the spiritual platform of being.

In this context the attributes of Ham and Canaan appear as shadows of a world that never truly existed. Nor does exist. It's assumed reality was artificial from the beginning like a mythology that has never had any footing in Truth. The healing process in the confrontation of the mythological imagery with scientific perception liberates the human scene also physically, because the mythological imagery existed only in human belief. In the scientific confrontation of error, the error becomes detached from the image of man. In this uplifting process to a higher level of thinking the belief structures become eradicated that once 'inspired' the self-degeneration of society.

If we consider the definition of Noah a new significance for this renowned biblical figure comes to light. In the biblical narrative Noah stands at the center of a complex story that plays itself out in the confrontational sphere. In this sphere we find the representational interrelationships between Ham and Canaan, and Japheth and Shem, and Noah who provides the point of reference that defines the interrelationships. Without Noah's comments the interrelationships could not have been defined, nor would Mary Baker Eddy's definition of them be of any great significance. Noah

provided the crucial point of reference by which every aspect of this interrelationship, which is in this case sexually focused, becomes defined in terms of fundamental principles. But Noah stood not only at the center of that story. He has a dimension of his own which is reflected in Mary Baker Eddy's dual definition of ARK. The term Ark is defined with a horizontal duality (type 1) that spans across the matrix and is defined at the highest levels of the confrontational structure.

Mary Baker Eddy defined the duality of ARK with the following two statements:

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.1. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

.2. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever.

Then she added an explanation: "The ark indicates temptation overcome and followed by exaltation."

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She tells us that Noah was not only aware of the reflective nature of scientific perception, as light shining in darkness, but that he was totally at home in the light. His comments about Shem, Japheth, and Canaan reflected the point of reference that he had established for himself, which made the scene of corporeal existence so profoundly transparent to him. Still, Noah is not portrayed by the biblical author as a leader. Rather, his is portrayed as someone above that, as an Exemplar. The role that has been cast for Noah serves more as a bridge across the boundary between the confrontational structure and the reflective structure. Mary Baker Eddy's definition of the name Noah seems to confirm this.

NOAH is defined as, "A corporeal mortal; knowledge of the nothingness of material things and the immortality of all that is spiritual."

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## Names related to Jacob.

The group of names related to Jacob is the largest group of names in the Glossary. It contains many of the names of the "Children of Israel" whose names are written in history as the root of a nation. Jacob's name was changed to Israel in later days. The focus in the Glossary, however, is on a totally different aspect than the historical importance attached to the names. The Glossary definitions for the names are clearly related to the circumstances surrounding their birth. Most of the individuals are referred to in the Glossary as "Jacob's son."

At first glance, this definition seems rather unjust. The Scriptures tell us that the original naming of the individuals reflected the mental background of their mother, rather than that of Jacob, who plays no active role in the sequences that are describing his son's births. However, Mary Baker Eddy must have realized that the mental background of the two mothers, Jacob's two wives competing with each other for Jacob's affection, is reflected in the naming of the children, which were 'given' to Jacob as Jacob's sons. Thus, the definition attached to their names, as "Jacob's son" is justified. Also the names that were chosen were largely the immediate result of that dual marriage relationship. And they are accordingly defined in Glossary.

The Glossary presents a contrasting double definition for Jacob's own name. The double definition corresponds with the two major aspects that dominated Jacob's life. As is well known that the early part of Jacob's existence was a saga of monumental duplicity. He was duplicity's patron saint. He was determined to have his brother's birthright (a father's blessing that by tradition is given to the eldest son); but Jacob managed to get it for himself through fraud engineered by his mother. The duplicity resulted in an atmosphere that forced Jacob to leave home. He found refuge with his mother's brother, named Laban. In Laban's house, he was being subjected to duplicity, himself, which he lacked the inner resources to defend himself against. He worked six years for the hand of Rachel, the younger daughter of Laban. We are told that he loved Rachel with a great passion. However, on the day of the wedding, he was given Leah, the older daughter, instead. We are told that his passion for Rachel was so strong that he served Laban another six years, to obtain Rachel, also.

Twelve sons were born to Jacob out of this double marriage unfolding from duplicity. Many of their names are defined in the Glossary. Once again, little is said about these individuals in the Bible, with the exception of Judah and Joseph. The little that is said about the others concerns the circumstances of their conception or birth. The Glossary definition of the names must therefore be related to the circumstances surrounding the births of these people that is reflected in the names

themselves.

To say that Jacob's double marriage might have been a battleground of envy and conspiracy appears to be an understatement. Each of the two wives struggled to gain control over their common husband. The situation was further complicated in that Leah, whom Jacob didn't particularly love, was bearing him children, while Rachel, the love of his dreams, remained barren. The names of the children reflect to a large degree the two wives' struggle for supremacy.

The Scriptures tell us that Leah called her first son, Reuben, for she said to herself, "Surely the Lord has looked upon my affliction; now therefore my husband will love me."<sup>220</sup> In the Glossary we find the name presented in following manner:

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error.

Leah conceived again, but this conception occurred in the same frame of mind. She called her second son Simeon. The name does not appear in the Glossary as the definition would have been redundant.

At the birth of Leah's third son, her frame of mind had shifted. She said: "Now this time will my husband be joined unto me, because I have born him three sons." The Scriptures report, "Therefore was his name called Levi."<sup>221</sup> The name, Levi, means: **attached**. We find the name defined in the Glossary in the following manner:

LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fullness of God's creation; ecclesiastical despotism.

Leah bare Jacob a fourth son, "and she said, Now will I praise the Lord: therefore she called his name Judah."<sup>222</sup> Interpreted, the name, Judah, means: **Object of praise!** A much higher sense of human identity and human relationships unfolds here, which unfolds a divine sense of reality that is wholly spiritual. The name JUDAH is defined in the Glossary in the following manner:

JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing.

Note, this name appears in the Glossary without the usual designation, as Jacob's son. The change in presentation reflects the fact that the birth itself was no longer intended as a means to attract Jacob. In essence, it was unrelated to Jacob. This fact is reflected in the definition for the name, JUDAH. The definition represents a profound moral and spiritual unfolding.



Rachel, of course, envied Leah. Out of the depth of her anguish she gave Bilhah, her maid, to Jacob that he might also have children through her. And Bilhah bear Jacob a son. "Rachel said, God has judged me, and hath also heard my voice, and hath given me a son: therefore she called his name Dan."<sup>223</sup> The name Dan can be interpreted as: **to judge**. The name is defined in the Glossary as:

DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.

Bilhah bear Jacob a second son, whom Rachel named Naphtali. The circumstances surrounding this birth were too similar in nature to deserve special mention. The name Naphtali does not appear in the Glossary.

Leah stopped bearing children after her fourth son. But this didn't stop her. It appears that she raised the whole concept of human generation to a higher level. It appears that she didn't see herself as an essential part of the process any longer. She simply gave her maid Zilpah to Jacob that he might have children by Zilpah instead of by her, as if the personal element was rather insignificant, which in reality it is. Even in the biological sense the personal contribution that any individual makes in the 'birth' of a child is absolutely minuscule when compared to the countless Principle-directed processes that ultimate in the birth of a human being with a quality and harmony of interaction that becomes more astonishing the more we learn about it. We have no right as parents to call the children in our world, "our" children. They are the children of our humanity, the children of divine Principle, Life, which we are privileged to see ourselves reflected in, even as we reflect God. We should see all children as children of our (divine) humanity and care for them as such. This divinely universal image of the child, rather than as personal creation and possession, has astonishing implications. I have briefly touched upon this universal sense in one of my novels<sup>224</sup> where it comes to light with a challenging dimension and the potential for tremendous healing on the social scene.

As Zilpah bear Jacob a son, "Leah said, A troop cometh: and she called his name Gad."<sup>225</sup> She must have realized the infinite potential of this process that no longer depended on anyone's specific personal involvement. The name Gad can be interpreted as: **good fortune**. The name is defined in the Glossary, in the following manner:

GAD (Jacob's son). Science; spiritual being understood; haste towards harmony.

This definition and that for Judah, present the highest spiritual sense of all the definitions of the names related to Jacob in the Glossary. In a very real sense, Leah had completely removed herself from the process of being a personal creator with the power to control another individual through personal attachments. It appears that she scrapped the vertical model of relationships that is reflected in the top-down control in the sub-moral domain of hierarchical relationships, where people dominate one-another in countless different ways. She foresaw a strong possibility in the scientific divine sense to establish her own identity as being independent from the magnetism of her involvement with Jacob and her being controlled herself by that vertical process.

It appears that Mary Baker Eddy is pointing at something more profound, which takes the process of human generation out of the personal domain altogether. Even in the biological process of human generation the personal element in the process is so minuscule that it is barely worth the mention. Apart from fertilization, the process unfolds on the basis of universal divine Principle that no person has created or controls. We have hardly a basis therefore to speak of a child as our child, though we may be the parents in the process. It is more scientifically correct to speak of a child as the child of our humanity that we all share, as the child of divine Principle or God.

The paradigm shift towards this divine perception is unfolding in divine Science in the way we perceive children. It should reflect itself in the kind of recognition that causes society as a whole to regard itself responsible for their care and their education. Indeed, society should see itself as the universal child of God in this context.

This higher level scientific recognition puts society squarely onto the platform of the lateral model for human relationships, the divine model, as human beings and God existing horizontally side by side, which thereby invalidates the sub-moral vertical model that defines hierarchical relationships as reality of society for which no principle exist, or a scientific basis to justify it.

It appears that Leah had a faint perception of the impersonal universal process of divine reflection that takes the human being out of the personal domain into the universal divine domain. The definition of this process as: "Science; spiritual being understood; haste towards harmony" is right on the mark. Unfortunately, like it is so often the case, Leah didn't develop her pioneering perception further, for reason unknown to us. Therefore she regressed back into the sub-moral vertical domain of privatized living and hierarchical

relationships. The regression isn't radical at first, but it is definitely recognizable in her own statements.

Zilpah bear Jacob a second son, and Leah said, "Happy am I, for the daughters will call me blessed: and she called his name Asher."<sup>226</sup> The name can be interpreted as: **happy, blessed**. The name is defined in the Glossary, as:

ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

In a developmental process this stage of recognition might be a step towards the higher recognition surrounding Gad, but in this case it comes after Gad, which indicates that a vital point had already become lost sight of, resulting in a regression, a falling back on the renewed acceptance of errors. From this point on the drift back towards the vertical model accelerated as a new complication entered the scene.

Reuben had found mandrakes in the field, and gave them to his mother Leah. The root of the mandrake plant was thought to induce conception, and was at times used as a narcotic. Rachel entreated Leah that she give her some of her son's mandrakes, and offered in exchange that Leah shall lie with Jacob.

By the influence of the corrupting material sexual mythology Leah was easily drawn back into the vertical interrelationships model, so it seems, back into the old competitive game to get some personal controlling hold on her husband by which her own vertical relationship to Jacob became defined once again. When Jacob came out of the field that evening, Leah went out to meet him, and said: "Thou must come in unto me; for surely I have hired thee with my son's mandrakes."

Thus Leah bear Jacob a fifth son, and said; "God has given me my hire, because I have given my maiden to my husband; and she called his name Issachar."<sup>227</sup> The name has a dual root; one is related to man, and the other to wages. The name is defined in the Glossary as:

ISSACHAR (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

Leah did bear Jacob a sixth son that she named Zebulun, and a daughter that she named Dina. Neither name appears in the Glossary. The definition would have been redundant as Leah had regressed back into the old mentality that she started out with. She said about Zebulun, "now will my husband dwell with me, because I have born him six sons."<sup>228</sup> This comment is similar to the one she made about her first son. If only she could have held on to the bright period of unfolding spiritual integrity, associated with Gad and Asher. Obviously, she

lacked the scientific resources to protect herself against the lure of the mandrakes affair.

After the mandrakes affair Rachel finally conceived and bear her first son. She said; "God hath taken away my reproach: And she called his name Joseph; and said, the Lord shall add to me another son."<sup>229</sup> The name Joseph is derived from the verb: to add. The name is defined in the Glossary in the following manner:

JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.

Note: The birth of Joseph was indicated as not in attempt to control Jacob. It represents a stepping away from the sub-moral vertical model, to the scientific vertical model of progressive development in Christ-Science. Coincidental with this, the definition of the name Joseph is presented in the Glossary without the label: Jacob's son.

The definitions of the names Joseph and Judah may also represent something more than just the mental background surrounding their conception and birth. Joseph's story is presented in great detail in the Scriptures; how he was sold by his brothers into slavery, from which he emerged as the right hand of Pharaoh to preserve life, and how he reappeared on the family scene as the benefactor of his brothers.

Judah did not reach the same height of spiritual development, as did Joseph. Still, his place in history is that of a national leader. His name became more associated with national identity, the beginning of a universal lateral God-defined identity, rather than with spiritual development accomplishments. Nevertheless, Judah was instrumental in saving Joseph's life when the rest of his brothers had intended to kill Joseph.

One may wonder, therefore, if the circumstances surrounding the birth's of the sons of Jacob, that Mary Baker Eddy has seen fit to focus on so richly, were overriding factors that did provide a mental backdrop that would govern the individual's identity and corresponding development in life. Without a strong scientific defense against the damaging mental background of some of the individual's births, the background at the time of their birth appears to have determined the individual's perceived worth in their own eyes, and appears to have shaped what they perceived as their identity, which subsequently shaped their lives according to the accepted identity. For Judah and Joseph that mental background was ideal. Their naming and their contribution in life appears to coincide with the exalted identity of man that had unfolded. But what

about us? What identity do we assume for ourselves?

Modern developments show that the self-perceived identity of an individual can be molded at any time by clever manipulators, and thus alter the life-experiences of whole segments of humanity to suit the manipulators wishes. This process is widely exploited today through the imposition of reductionist ideologies that take us from a spiritual identity all the way down into the sewer of fascist power and hopeless subjection to slavery. All the wars in history have been created by this process. The shift in thinking that Gad represents, towards the divine, stands as a beacon on the road of human development, and as an example of the direction civilization needs to develop, individually and collectively.

With the naming of the sons of Jacob, Mary Baker Eddy touched courageously on the volatile arena of sexual/marital social relationships, and raised it up to a whole new level. What seemed totally immoral, like encouraging a husband to have sex with another woman and have children with her, resulted in the highest-praise definition of "Science; spiritual being understood; haste towards harmony."

The mental background surrounding Leah's situation in which she let go of all those lower things, like sex and privatized marriage, appears to have created the happiest environment in her life, contrary to what modern emotions would dictate. This happy environment seems to have lasted until she was dragged back into what may be called "the Three Thousand Years War." My novel *Roses at Dawn in and Ice Age World*, focuses on this war that society is still fighting against one-another. In fact one of the chapters of the novel is identically named. Also, as the title suggests a solution for the war appears on the horizon as being possible - not easily perhaps, but possible nevertheless. It also appears that mankind needs to win this war before the Ice Age Renaissance becomes possible that we can't even think of for as long as we are at war with one-another as a society.

Obviously, one needs to become aware of the forces that shape one's perceived identity, which in turns shapes ones actions, whether it be scientific and spiritual development, or one allows oneself to drift with the winds, whichever way the winds blow. If the sons of Jacob had been aware of the weight of the mental background that was laid on their shoulders, and had dealt with it scientifically as Mary Baker Eddy has enabled the process for scientific and spiritual development, the whole of human history might have come out differently. There might have been more people like Joseph or Judah, and more happy moments like Leah's represented by the birth of Gad.

I am certain that it wasn't Mary Baker Eddy's aim, in presenting the names, to shackle an individual mentally to his or her cradle. What shackles one to one's cradle, according to scientific observation, is not the historic event itself, but the mental cloud that evolves around the event, which, unless it is dealt with intelligently and scientifically, attaches itself as a label to one's identity. The rest falls into place as a matter of unintentional role-playing enforced by narrow vision.

The story of Jacob's sons is an interesting one, in that the mental background at birth is directly reflected in their naming, which tends to become a powerful mental malpractice force that shapes their identity. If only the mother's had realized what they were doing to their children! It is also interesting to note that all those who were given a name that was linked to efforts of controlling Jacob, were identified later on as the would be murderers of their brother Joseph. The background mentality that had not been corrected scientifically at the outset had developed into the very platform that had been predefined for them by their mothers. This powerful story should caution one to choose one's accepted identity wisely. It should alert one.

The name of Gad becomes interesting in this respect in that Gad is defined as Jacob's son. One small error on Leah's part is inherent in that story. While Leah gave her maid to Jacob, she appeared to have clung to the hierarchical vertical model of the sub-moral domain to some degree. I would like to propose that if Jacob had chosen Zilpah on his own accord, based on the principle of the universal marriage of humanity, and Leah would have still reacted the same, the identification of Gad as Jacob's son might have been dropped, and the phrase "haste towards harmony" might have been replaced with "harmony."

In this more fully developed scientific case of man's universal divine identity, Gad might not have been among those who sought to murder their brother Joseph. Any person that recognizes the universal marriage of humanity, acknowledging the universal nature of divine Soul being reflected as common to all humanity as the reality of our being, would never violate that humanity. The whole outcome of the history of humanity might have been different and brighter if that small shift in the history of Gad could have been made.

As for us today, the principle of divine Soul that reflects itself in the natural universal marriage of humanity is still being vehemently rejected, and so is the principle of universal love. Thus the story of Gad continues until humanity will look at itself from the higher level perspective that is rooted in the complex domain of Christ Science where all perceived boundaries

and limits give way to the infinite range of Mind.

From a scientific standpoint, it can never be said that a single human being is barred from reaching the height of attainment that Christ Jesus has reached, or Mary Baker Eddy. It can only be said that if the footsteps required to detach oneself from the imposed games of material birth, wealth, status, marriages, associations, historical trends, etc., are not followed up to the degree necessary, man's perceived nature becomes identified by countless games that have nothing to do with spiritual reality, by which society becomes servant in a vertical relationship. The names of the sons of Jacob, that appear in the Glossary, represent major classes of human dependencies that still rule the imagination of humanity and shape people's lives. They represent mental concepts that are of vital importance to be dealt with.

Jacob's story, of course, doesn't end here. All that ends at this point is his association with Laban. Jacob had prospered greatly in association with Laban. However, he still lacked the blessing he had sought for so long. He perceives a call to return home and prepares for it.

The news of his returning home reaches his brother's ears who sets out to meet him with four-hundred men. It is at this point, at Jacob's darkest hour, that the Peniel experience takes place. Left alone, he wrestles with a nameless incorporeal evangel who prevails over him and saps his strength - the strength of his perceived personal identity as a limited mortal. The evangel bids to be let go at the dawn of this morning, but Jacob refuses to let go until his nature would be changed. Then the evangel blesses him.

Jacob emerged from this experience victoriously, with a new name. He would now be called, Israel (a prince with God).

The above story is a well-known one, and is likewise still reflected in many ways, individually. But does anyone respond like Jacob did? Is anyone as determined as Jacob was, to hold fast on significant inspiration, determined not to let go of it until the human experience is changed in tangible ways? The Scriptures tell us that Jacob's experience at Peniel resolved his relationship problem with his brother. This, too, is well known. Less known is the impact that Jacob's experience has had on his family.

Some time after the Peniel experience, Rachel bore Jacob a second son. Although Rachel died during childbirth, she had been able to give her son a name. She named him, Benoni. The name, Benoni, means by interpretation: **son of my sorrow**. Jacob, however, changed that name. He changed it to Benjamin, which

has been interpreted to mean: **son of my right hand**.

Mary Baker Eddy has given the name a dual definition, which reflects both mental backgrounds. The first definition presents the physical dimension of the name, the Rachel dimension, which is defined as follows:

"BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act."

The second definition clearly corresponds to Jacob's exalted perception, which is reflected in the child's new name, Benjamin - son of my right hand. This definition presents for the first and only time a spiritual dimension under the label: Jacob's son, which reflects Jacob's own mentality. The spiritual definition for, Benjamin, is:

"Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports."

The spiritual definition of Benjamin represents the first instance of any acceptance of the rich blessings that had been bestowed upon Jacob by his devoted wives. The Scriptures present no comment from Jacob regarding the naming of his previous children as if he hadn't been involved in the process at all, yet Mary Baker Eddy defines them as Jacob's sons. The Scriptures define Reuben as the son of Leah, or Dan as the son of Bilhah, but Mary Baker Eddy draws reference to them as Jacob's sons. One can recognize the fundamental reason for this, to highlight the impact that Jacob had on his children none the less. Can you imagine how the entire story might have come out if Jacob's Peniel experience had occurred before the birth of Reuben; if Jacob had regarded all 'his' children as he had regarded Benjamin? Once again, the whole of human history might have been different. In this respect, Mary Baker Eddy's definitions for the names of the sons of Jacob have quite a story to tell.

Still, there is more to be said about it. What sets the Glossary terms related to Jacob apart from those related to Noah?

That question brings up an interesting point that is unique to Mary Baker Eddy's work. The names related to Noah are all related to sex as nakedness and mankind's marriage to its bondage, while the names related to Jacob are all focused on sex as rich with blessings, but overshadowed with a different kind of nakedness, an

emptiness in marriage relationships that requires a similar kind of profound scientific development in divine Science, of the kind that gained Noah his freedom.

The entire Jacob-affair develops towards the principle of the universal marriage of mankind as children of a common humanity, and a common universal Soul, reflecting the Principle of universal Soul. Jacob was slow in accepting that reality, always seeking personal blessings, beginning with the stealing of his brother's birthright, stealing Leban's best flocks as he departed, and even when he was struggling with the heavenly evangel he continued to seek a personal blessing. The healing came when his character was changed. He never got his privatized blessing. Instead he got infinitely more. He was given the Christ-realization that a human being as a divine idea needs no special blessings but already has all, in unity with all. The Noah related definitions deal with those issues likewise, the emptiness of perceived nakedness. Both Leah and Rachel were struggling with the same basic issue. In this case they struggled with the perceived emptiness from a lack of affection.

It appears that Noah came closest to the universal domain. He didn't see himself naked. He was inspired with the 'new wine' of spiritual inspiration. He was prepared to live in the universal domain as a complete human being, without shame. He had nothing to hide as a complete and spiritual idea and a human being.

Shem and Japheth, on the other hand represent two types of covering up the general perception of nakedness. They accepted the concept and took great care not to look at it. Unlike Noah, they didn't regard nakedness as an impossible concept for a human being and therefore an invalid concept to contemplate. They treated it as if it were real, though dared not to look at it.

Ham on the other hand was fascinated with nakedness, with human incompleteness. Consequently his life was shaped by it. He lived totally in a vertical hierarchical environment, but of a different kind in which not a royal potentate, but a controlling error is imposed, of a radically reduced perception of the nature of the human being that is inherent in general public thought. The pre-flood society's mentality has been defined in scriptures as a virtual sewer of material perception and related domination. Indeed, the flood story follows immediately the Adam mythology in which the perceived sexual nakedness plays a big role. Historians suggest that both the Adam mythology and the flood story originated in Mesopotamian river basin and were probably written at the same time, probably during the Hammurabi period (the Old Classical Period of mid-1700s-BC) when the great creation epics were

believed to have been written. The myths themselves were probably of far more distant origins handed down in some form of folklore, perhaps dating back to 4000 BC to the prehistoric cultures and their belief structures of an existence outside the sphere of universal divine Principle.

Nevertheless, the Bible, when it was composed in 'modern' times begins with a narrative of spiritual 'creation' in which God, man, and the universe exist laterally, and 'creation comes to light scientifically in the form of an awakening. Here mankind is recognized as complete, "male and female," not sexually divided and isolated.

This natural model, the lateral model, is however immediately turned upside down into a mythological vertical model in the second creation story that probably emerged from the Hammurabi imperial background. Perhaps the biblical writers tried to present the contrast between the spiritual dimension of mankind's scientific awaking into the Christ era, and the forever regressive imperial influence and its material and grading basis that to the very day has not been overcome. The Adam mythology evidently served as an ideal example of the regressive and degenerative kind of thinking, and the Hammurabi Empire and the effect of its imperial law most likely provided the background for it. Hammurabi's empire stretched far and wide across the ancient world. After the empire was amassed by many conquests, it was kept together by military force and a far-flung structure of laws, and also by corresponding cultural developments. It is unlikely that a counter-imperial model would have been promoted at this time.

The Adam mythology probably reflects the Hammurabi Empire quite well. This imperial-focused story of creation presents a sub-moral hierarchical model where God and man are isolated from one another by perceptions of nakedness and the lies of a snake, and mankind itself begins in isolation and totally divided from one another by sex. This is the 'sewer' model. That model appears to have been carried forward into the Noah story, with Noah representing a step out of that sewer to an astonishing degree by progressive scientific development in divine Science. In this progressive sense divine Science unfolds as a vertical structure too, but as a progressive vertical structure in which the Christ comes to light in consciousness. There is no domination happening in this upwards moving vertical structure of Divine Science that is reflected in the Noah story, only an unfolding of ever-greater forms of freedom. Noah's sons hadn't won those freedoms yet, and less so Ham and his 'victim,' Canaan.

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## About this book, in relationship to Mary Baker Eddy

The scientific structure that is being presented in this book is intended to serve as an example for the path of exploring Mary Baker Eddy's outline. The presentation is by no means intended to be absolute. It was presented with the aim in mind to apply the sequences that Mary Baker Eddy has given in her outline in as direct a manner as possible, without deviation in any regard. The interpretation of the sequences were chosen according to what appeared scientifically most logical in response to the structure so derived from the outline.

This does not mean that the sequences presented in this book were intended to be used in the specific manner, though they were proven by the author to be useful and were derived from a couple of decades of work. They were not even intended to lead to the conclusions that were drawn, which came out the background of the structure itself and the never-ending question: what does it all mean.

Other sequences and interrelationships than those shown here might well be possible that might be more revealing and more powerful in their application, leading to conclusions that may take the human thought further towards the infinite. This criterion of infinite development, after all, is the ultimate criterion. Spiritual unfolding is a process without limits. To assume that one has arrived at the final understanding of Truth and at the final model to present it, or even assuming that this is possible, is like putting a cap onto the infinite. Whatever puts limits onto the infinite stupefies the age. It takes away the foundation for advancing creative discoveries.

The purpose of the presentation in this book is to open the door a little, and to do it in the most effective manner by adopting the patterns unaltered as they were given by Mary Baker Eddy, who had pioneered the structure that is being explored, and to do this with the most complete adherence to the Metaphors that Mary Baker Eddy has provided. It has been the author's experience that this method of unyielding fidelity to her outline presents, as much as one is able, provides the most powerful results. Other methods have been explored. Some partially yield to personal opinions and perceived limits. Others fall far short of addressing the full scope of Mary Baker Eddy's work. Some have created a religion of their own on this basis. All have been found wanting. This does not rule out that other perceptions

are possible that might be more efficient in the scientific process of unfolding divine Truth in its boundless dimension.

As we work in Divine Science, we stand at the threshold of infinity. We are the pioneers of today, working at the forefront of scientific spiritual perception. The most daring advances of today may be crude in terms of the absolute and may be superseded tomorrow, but for the moment at which these advances are achieved, they are portentous none-the-less.

Here a parallel comes to mind. It is found in the great yacht races for the America Cup, which has become a race in technologies more than in seamanship. In one such race the two top contenders were sailing boats of vastly different designs. One boat was designed as a monohull with a wide flat deck, a high-tech keel, and a mast as tall as a seven-story building. It carried a long, slender sail. The other boat was a catamaran with little more than netting for a deck and an airfoil as sail that dominated the scene like the wing of a jetliner standing upright on the sea. In this particular race the catamaran came in first, with a wide margin. Under different weather conditions, the other boat might have won. Which then is the most ideal configuration for a yacht race? The answer must be, that probably neither is.

Will there ever be such a thing as the correct design, the ultimate boat for the America Cup race? With all probabilities considered the answer will likely remain in the negative for as long as the human spirit faces the infinite and moves forward. New technologies will be developed if the age allows for the further pursuit of scientific discoveries, and these advances will enable constantly more advanced designs of ships. The front line racers of today may be outdated relics tomorrow and may never challenge the world's best again. This does not imply that the front runner boats of today should not have been build. By no means! Each one of these front line designs is a marvel in its own right, capable of 'flying' the sea faster than the wind itself that drives them.

Each new design opens the challenge for the next step, to supersede what exists, to open the horizon of the human spirit further to infinity. Each achievement is a foundation upon which to build towards the infinite that may never be reached, but leaves room for a long run. This is how Christ Jesus demonstrated the nature of man, as endowed with infinite capabilities. This is how Mary Baker Eddy's structure for the Key of David is unfolding man's infinite perception: to challenge the highest perception of today, and to advance the human thought forward in accepting God's infinite design of perfection more fully as the reality of man's being. Man

is indeed the image of God with the mental eye set on the infinite realm of infinite Mind opening a portal for its own expression in the human world.

## Chapter 13 - The Science of Joy Advanced social concepts



### Exploring the Birds in Christ and Christmas

In the last painting in Christ and Christmas we find the scene of a cross surrounded by ten birds. Six birds are sitting on the cross, three fly above it, and one below. Since the book, Christ and Christmas is a book of metaphors related the foursquare matrix, the question arises as what the ten birds might signify in this context?

A possible answer emerges when one recognizes

that the Glossary of the textbook contains two groups of ten names. The first group comprises all the names associated with the historic Jacob, including the name Jacob itself. The names reflect the relationship of Jacob's two wives towards him, and in one case, his response. The second group of names comprises all the other historic names that are listed in the Glossary, from Noah to Jesus , including the name, Jesus, Now the task begins to identify each bird surrounding the cross with a name related to Jacob and with a corresponding name from the group of the general historic names.

Here a still bigger challenge begins, which is to determine what this all means. For an answer to this challenge one is invited to explore the outline, the metaphors, and references that Mary Baker Eddy presented for the foursquare structure in which the painting with the birds is located. It should be noted that Mary Baker Eddy does not say in any of her writings what the birds represent, or for that matter what any of the metaphors in Christ and Christmas represent. She left the field open to individual exploration and discovery. She never says that the nine darkly colored birds are in any way related to the names of the children of Jacob, but she does provide nine definitions for those names. In testing the possibility that there might be a connection by intent, a scientific researcher would probe what such a connection would mean and ponder what the results would tell us. That is what the following research presentation is about and how it should be seen.

The result of the exploration presented here is not to be considered a dogma, but reflects an individual researcher's discoveries in the process of drawing a wide array of elements together to ponder what the birds in Christ and Christmas could potentially represent. That's the general idea behind metaphors. They invite us to ponder, to search for principles, and to interconnections, and then to determine their validity. In this context you are invited to ponder with me what the ten birds might signify.

To help meet the challenge, a brief review may be useful of the city foursquare structure that Mary Baker Eddy has outlined, and has associated ten major structures with, and which by this association, becomes the greatest pedagogical structure for individual scientific and spiritual development that has ever been created in the history of mankind. that is where the birds are located as if to make the structure a living thing with soaring ideas and profound concepts. And here is what came to light to this researcher.



4	8	12	16
3	7	11	15
2	6	10	14
1	5	9	13

Basically the foursquare structure can be seen as a structure of four horizontally associated rows of elements, or in vertical alignment as a structure of four columns that represent channels for the development of spiritual perceptions. One might also see them as flowing rivers of thought moving towards the divine.

Corresponding with the rows, Mary Baker Eddy defined four levels in terms of four cardinal points. These represent four main levels of thought. The levels are defined as the "Word... Christ... Christianity... and Christian Science." See the textbook chapter, *The Apocalypse* (577:12) .

Mary Baker Eddy also defined the four levels of thought in her scientific translation of immortal Mind and mortal mind (in the textbook p.115:12). She described the four levels there, correspondingly from top to bottom as, 1- the divine level, 2- the spiritual level of understanding reality, 3- the moral level of transitional qualities, 4- the physical level defined as unreality and depravity in the spiritual sense .

In correspondence with the perception of the structure as four columns, Mary Baker Eddy also speaks of four "sides" labeled, "The Word, Christ, Christianity, and divine Science," which she associated with four geographical orientations given in the sequence of the cycles of the sun, beginning northward (dawn), moving eastward (sunrise), southward (heat of the day), with the last being westward (sunset). (See textbook 575:17,26)

Corresponding with the 16 elements that comprise the entire foursquare structure (in which the four development channels or rivers of thought are located) she provided a number of major associated structures that are likewise made up of 16 parts and are arranged in a developmental sequence. These are the 16 textbook chapters, the 16 parts of the Lord's Prayer (16:26), and the 16 verses in *Christ and Christmas* and their associated scenes. The birds appear in the last scene, a painting that corresponds with the 15th verse.



In the final painting in *Christ and Christmas* the given scene evidently represents the complete foursquare structure, but it represents it a scientifically functional manner. The major aspects of the scene logically divides the scene (and thereby the foursquare structure) down the center into a right half and a left half, with the crosses being centered on the dividing line. The arrangement of the major elements of the painting also divides the scene vertically into three zones. We see a divine zone represented by the crown on top (the first row), and we see two lower zones, the zones in which the two crosses are located.

We also see the same pattern of major divisions presented on the tablet that we find placed in the lap of the woman representing science in the painting, *Christmas Eve*.



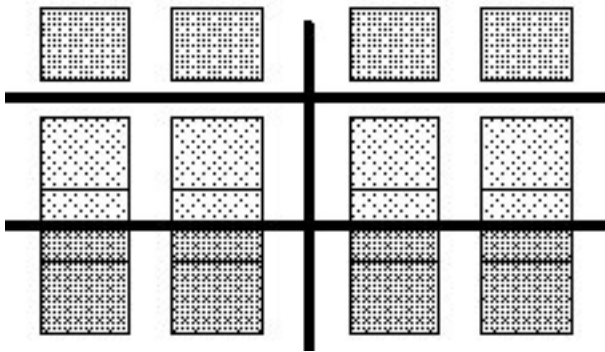
We see on the tablet a structure that is divided into two halves, right and left, and 3 zones. We see a small zone on top and two larger zones below (as seen by the woman).

If we apply this pattern to the foursquare structure, we find that the two larger (lower) zones are logically separated along the moral center since the third row (the middle one of the three lower rows) is defined by Mary Baker Eddy as the "moral" and "transitional" domain. The division thereby yields a spiritual zone that extends upwards from the moral center, and a sub-moral zone, a zone of depravity that extends downward from the moral center.

Also the tablet is located in the same angle in which the division is presented in the painting with

the two crosses and the crown.

What we see presented on the tablet therefore corresponds with the logical division of the foursquare structure that is shown below. Please note, the crosses in the painting are shown as being centered on the center line that divides the foursquare structure into a right half and a left half, so that the crosses and the surrounding flock of birds are themselves partitioned thereby and associated with one or the other half.



A puzzle now presents itself, as to what the right and left halves represent.

This puzzle may be solved by the fact that the textbook's Glossary contains a number of dual definitions that are horizontally separated in their meaning. Most dual definitions in the Glossary are vertically separated into two contrasting pairs of meaning that represent a high and a low level of spiritual perception. Since the duality in these cases unfolds within a single column we find the two dual aspects presented in the same paragraph in the Glossary. However, in the case of the horizontally separated terms the two aspects are presented in two separate paragraphs, suggesting that they pertain to two separate aspects of a concept that are dealt with in separate columns of thinking but on the same level.

Three such dual terms can be found in the Glossary. These are Ark, Adam, and Church. By their horizontal division we can recognize the terms can be represented in two adjacent columns thereby giving the two halves of two columns a special meaning or characteristic. In this context one can recognize one of the two halves as being related to the general concept of Church (the right half) in distinction from the general concept of Temple (represented by the left half) where the duality of Ark would apply horizontally.

Thus we have the first half of the foursquare structure representing the universal-Temple concept, a concept of celebration, as distinct from the individual healing and development processes represented by the universal-Church concept in the second half of the foursquare structure.

The concept of Temple in this context is highly

metaphoric. In the first column Mary Baker Eddy puts us face to face with the woman of the Apocalypse, clothed with the sun for the discovery of ourselves in that image, and also the discovery of the universal brotherhood of all mankind based on that image, the family of man. In the second column, in its highest sense, the concept of Temple represents the universal Christ, "the divine manifestation of God..." that we find expressed in economics, safety, justice, health, honesty, and civilization.

Likewise the concept of Church (in the second half) is highly metaphoric. In the third column the concept of Church unfolds as a church-workhouse, a utility for healing and for "...elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science..." In the fourth column we have a different aspect of Church unfolding that brings us face to face with the "structure of Truth and Love." This Church exists for the continuing development in human thought of "whatever rests upon and proceeds from divine Principle." It is a Church without limits for the development of divine Science in individual consciousness, and thereby in universal society.

With all of the above considered as a background for exploration, we can now begin to look at the ten birds that we find in the final painting in Christ and Christmas.

Let's begin with the four dark birds that sit on the horizontal crossbeam. They are sitting at the lowest rung on the cross. Logically this rung would be the location were we find the children of Jacob represented that have 'problem names,' as defined by Mary Baker Eddy, arising from the dual marriage of Jacob with Leah and with her sister Rachel. Jacob's two wives are both vying for his love. The names of the children are derived from the two wives' specific mentality towards Jacob and towards themselves.

Of course Jacob had made matters worse for his wives in that he had loved Rachel, but had to marry Leah first, Laban's older daughter, as it was customary at the time. Only some years down the road did Jacob obtain Rachel also as his second wife. However, Rachel was barren, which added to the conflict. The names of the resulting children reflect the rather dramatic environment in which the two wives' found themselves and had to find a way to live in. The worst of the unfolding drama is reflected in the names that represented by the 4 birds sitting on the crossbeam.

## The Names of the 4 Birds on the Cross Beam



The names from right to left, are Reuben, Dan, Issachar, and on the far left sitting all by itself, the bird representing Levi. (A list of Mary Baker Eddy's definitions can be found in the Glossary of the textbook.)

Reuben is the first to be born in Jacob's family. He is Leah's first son. However, the child is born in the shadow of Leah's hope that having a child with Jacob would capture Jacob's love for her. As one might expect, the result was disappointing. Mary Baker Eddy defined the name, Reuben, as "...delusion..." Leah's reasoning reveals that her thinking was at a rather low state of spiritual development. This low-level background puts the bird representing Reuben onto the lowest rung of the cross, sitting on the crossbeam. The bird is evidently sitting on the right side, the side of the Church-type processes of scientific and spiritual development, indicating a lack of such development.

We are told that Leah tried the same futile approach again with her next child, and with similar results. She felt that she was being hated, and hoped that her bearing Jacob another child would remove

the hate. But it didn't work. How could it, if the mentality hadn't changed? The name of her second child (Simeon) is not defined in the Glossary by Mary Baker Eddy. Its definition would have been redundant.

Leah, in her despair, now pulled out all the stops and had a third child for the same reason, She said to herself, and probably to whoever would listen, "now will my husband be joined unto me, because I have born him three sons." She called the child, Levi. However the circumstances do represent a change in that it involved a stubborn refusal to grow up bound by a universal religious entrapment that gave her no other option than the one she pursued. Mary Baker Eddy defined the name Levi as "...ecclesiastical despotism." The universality of the mentality puts the bird for Levi on the left side of the cross, on the Temple side. She was 'celebrating' a universal belief, a false universal belief in this case, which had entrapped her.

We see the bird representing Levi sitting all by itself on the left side of the crossbeam. This arrangement appears to indicate that a special type of mental malpractice was happening in the case of Levi. And in a way this is true. Of all the forms of mental malpractice, the practice of ecclesiastical despotism is in a class all by itself. The leftmost bird reflects a kind of special case by it sitting all by itself. In this case, being located on the side of the Temple concepts, Levi violated the Temple. The name Levi is associated with hate, which is the opposite of the celebration of a divine idea. Ecclesiastical despotism is often an intensely hateful and dehumanizing imperial process, as we still have it today in many forms. In a sense, Levi almost became her coffin.

Leah conceived one more child after Levi. But before she conceived, she experienced some inner growing up, in her own inner church, perhaps in a process of a deep soul-searching, a scientific process of prayer. We are told that at the time of her bearing her next child her motive had changed. Her motive for bearing children was no longer to ensnare Jacob. She had left that baggage behind, stepped out of the coffin and into a church process. She simply pulled herself out of the race of ensnaring Jacob and was now happy with just being a mother. Perhaps this was her first real happiness in her marriage with Jacob, caused by stepping away from Jacob. She called the name of the child that was born out of this background, Judah, which means, object of praise. The attempts for mental manipulation had ended. The focus had no longer been on manipulating Jacob, to make him love her. Instead the mental focus reflected her dawning awareness of the riches of spiritual being unfolding in life.

Of all the names of the Jacob's children that Mary Baker Eddy defined in the Glossary, she defined

only two names without the reference, "Jacob's son," attached to the definition. The name Judah is one of these two cases. (The other is Joseph, Rachel's third child.)

Because the name Judah reflects a higher self-perception in Leah's development in scientific being, the resulting name, Judah, is represented by a higher-sitting bird. In this case the bird is the rightmost bird sitting on the very top of the cross. The bird with the name Judah belongs onto the right side, because it represents a Church-concept of soul-searching self-development (in distinction to a Temple-concept of profound celebration).

After the birth of Judah Jacob's second wife, Rachel, enters the child-bearing scene.

We are told that Rachel, as it is so often the case in competing relationships, was deeply jealous of her sister Leah. Being unable to conceive children, Rachel solved her problem by allowing Jacob to have children with her handmaiden, Bilhah. Of course the motive in this case was to manipulate Jacob by this process into loving her. As one might expect, nothing good came out of this coercive manipulation for Rachel. She called the child Dan (God has judged me). Mary Baker Eddy defines the name, Dan, as "...animal magnetism." In this context the bird representing Dan sits next to the bird representing Leah's mental background for conceiving Reuben. Both birds sit on the right side of the crossbeam.

We are told in Scriptures that Bilhah conceived a second time against the same kind of mental background. The name of the child, (Naphtali,) does not appear in the Glossary. It would have been redundant too, since the motive for the conception and the outcome were essentially the same as for Dan.

## The Birds that are Flying Above the Cross.

When Leah had stopped bearing after Judah was born, after having been inspired by her sister, she likewise gave her maiden (Zilpah) to Jacob that he might have children with her if it was his desire. However, in Leah's case, standing on the higher plane that she established for Judah, her move to open the field of Jacob up to Zilpah wasn't intended for the purpose of manipulating Jacob. Leah had moved to a higher level of thinking, and now she was letting it unfold universally. She simply stepped back and allowed Jacob to have his heart's desire. This move wasn't a case of concession, of giving anything up. Instead the move reflected a joyous recognition of a universal principle as the divine platform for human relationships, which might be called the "Principle of Sovereign Unity." A sense of the universal marriage of

mankind unfolded with all individuals being recognized as sovereign beings bound by a common universal humanity, with all reflecting the singularity of the one divine Soul of God.

When the first child was born from this background, Leah called the child, Gad. Her comment was that a troop is coming. The comment represents a celebration of a profound, limitless idea. Naturally, as a celebration it belongs on the left side, the side of the Temple-concepts. But on what level in relationship to the cross does it belong?

With the name, God, representing a profound spiritual idea, the bird representing Gad is evidently not 'grounded' on the cross, but is flying above it into the light. Mary Baker Eddy defined the name Gad as "Science; spiritual being understood; haste towards harmony."

We are told that when Zilpah bear her second child with Jacob, Leah's commented, "the daughters shall call me blessed." In reflection of it she called the child, Asher (blessed). Indeed, Leah was blessed to have been able to pull herself out of the controlling mental malpractice environment. Few women today would be able to do this, and develop that kind of wide high-level relationship with her husbands that Leah had developed for herself.

We are also told that Leah realized that her scientific discovery of the Principle of the Sovereign Unity of mankind was a natural state that could be recognized and attained by all the other women her day. She even indicated that this potential that she exemplified would indeed be so recognized by other women who would its potential in their own life. Against this background the bird that represents Asher as a profound idea, no longer sits on the cross, but flies in the air above it, side by side with the bird representing Gad.

The Asher-bird flies on the right side, because it represents a Church-idea of individual scientific self-development, which unfolds on the right side of the city foursquare in contrast to the Gad-bird, flying on the left side, as it reflects the Temple process of celebration.

The birds representing Gad and Asher represent together the most scientifically correct perceptions that have been associated with Jacob's children. The name "son of Jacob" has been attached to the two names by Mary Baker Eddy in the Glossary, reflecting the high-level relationship that Leah had developed towards Jacob. But it was focused on Jacob. It included Jacob.

## Leah's Regression Begins

Unfortunately, as this is so often case in society, Leah lacked the wisdom to hold on to her spiritual

achievements. Leah's regression began when her son Reuben had found mandrakes in the field, that were believed to induce conception. He gave them to her. Leah was immediately coerced by Rachel to 'sell' her some of her son's mandrakes in exchange for the privilege of having Jacob in bed with her again. Leah agreed. Thus Leah bear again, her 5th son. She said to herself, "God had given me my hire." She called the child, Issachar, which is derived from the word "man" and "wages." Mary Baker Eddy defined the name Issachar, "...offspring of error...lust."

The regression that we see here puts the bird representing Issachar back down unto the low-level position, sitting with the other birds on the crossbeam. We find the mental regression of course represented at the right side of the crossbeam, signifying a deserting of her Church-type scientific and spiritual self-development.

#### **Rachel's high point in her inner-Church development.**

Rachel also conceived a son in the shadow the mandrakes affair. It was evidently a joyous occasion for her. We are told that her conception was no longer focused on manipulating Joseph. She saw it as an expression of a boundless unfolding. She was expecting more children to be added, now that the threshold had been crossed. She called the child, Joseph (which means to add). This high attainment was her dawning experience of spiritual freedom. Rachel's high attainment is represented by the second bird sitting on the top of the cross (to the left of the Judah-bird). The Glossary definition of the name Joseph is like that of Judah presented without the notation "Jacob's son" attached. It belongs on the left side because it represents a universal idea, a universal concept with universal implications. (Joseph became involved in historic times with saving a large part of the world from famine.)

#### **The Bird in Flight Below the Cross**

Rachel conceived a second time, but died at child birth. She named the child Benoni (son of my sorrow.) But Jacob renamed the child to Benjamin (son of my right hand.) Jacob rejected the sense of sorrow and uplifted Rachel's child above the mortal background into into a world is bright with a divine promise. Mary Baker Eddy defined both aspects of the name Benjamin with a dual definition. One of the definitions reflects Rachel's mentality, the mentality of a dying woman. The other definition reflects Jacob's inspired spiritual perception. This one really soars. Mary Baker Eddy in her spiritual definition of Benjamin, reflecting what Jacob had done in his own developing sense of self-perception, takes the fallen bird and makes it fly. This spiritually developing bird flies on the right side of the cross, as shown, which is

the Church side, and it flies directly into the light.

It should be noted here that the Glossary definition of Benjamin is a contrasting dual definition that pertains to the same column. However, it should also be noted that the two parts of the definition appear in two separate paragraphs. The separation of the duality into two paragraphs indicates that the two parts of the definition reflect two different standpoints pertaining to two different people's perception. One pulls the 'bird' down. The other makes it soar.

## **The White Bird Representing Jacob**

The renaming of Rachel's last child, from Benoni to Benjamin, reflects Jacob's own renaming from Jacob to Israel.

We are told that Jacob, the person who later was renamed Israel, was quire a 'rat' in his early days. He had cheated his brother Esau out of his birthright by deceiving his father in a conspiracy cooked up by his mother. The situation became so hot for Jacob that Jacob had to flee for his life as his brother threatened to kill him for the treachery. Consequently Jacob fled to his mother's brother, Laban, where he served for Laban's two daughters that became his wives. He was deceived there in turn, and was cheated in that he didn't get the girl for a wife that he had bargained for, but found that he had married her sister instead. So he had to work for Laban for another bunch of years for the girl of his dreams. And even after all of that was history, many years later when he sought to return home, Jacob cheated Laban in turn, his benefactor of many years. Jacob devised a fraudulent scheme for dividing the flocks. The scheme enabled him to select the best flocks for himself, using trickery. Being afraid, he stole away from Laban in the dark of the night, together with his wives and children and his flocks that he derived by trickery. Thus the roots of treachery evidently went deep in this family and in his thinking. And as one might expect, the train of treachery that Jacob had been riding on continued with his children.

Israel loved his son Joseph more than all of his other sons. Consequently the brothers hated Joseph and in time conspired to kill him. Ah, but one of the brothers conspired against the conspiracy of the other brethren, aiming to prevent the killing. In the unfolding process of multiple deceptions Joseph's life was indeed saved, but instead of being killed he was sold as a slave, whereby he came to Egypt. Now, in order for the brothers to hide their crime from their father they took Joseph's coat that they had stripped from him, dipped it in blood and rent it, and told

their father that Joseph had been devoured by an evil beast. The truth evidently wasn't worth much in those days, just as we find it today. But something profound did happen, A highly profound Church-type self-development took place in Jacob's thinking. Jacob had wrought for himself a new identity. It happened in a single night of a deep soul-searching prayer that literally made him a different person, a hard-won profoundly developed person with an appropriate new name, the name Israel (a prince with God.)

## The Principle of Universal Love

Jacob's Church-developed recognition of the Principle of Universal Love was a profound achievement. It wasn't a miracle, but a scientific and spiritual achievement that had its first historic expression in Jacob's transformation signified by the name, Israel. It made him a pioneer and exemplar of a process that is bound to give mankind a new name as his example is being recognized.

The key to the survival and advance of human civilization lies in the development of the Principle of Universal Love that was brought to light profoundly in the history of the development of the man Jacob taking on the name Israel. The principle was brought to light through a profound developmental shift in Jacob's thinking that opened a new horizon for himself and by example for mankind. In the development process that he achieved Jacob (as Israel) exemplifies what is natural and inherent for all mankind in its naturally developing scientific honesty within the context of Church as a scientific structure and its utility.

If it is our aim as society to embrace the Principle of Universal Love we might consider the shift in thinking that has historically caused the profound transformation of the rotten character that Jacob had been for a long period in his life, until this developmental shift occurred in which he was renamed to Israel.

Shortly after Jacob's last treachery, on his way returning home, he found himself in a position where he was forced into an agonizing struggle to consider the fundamental question, what is a human being? What is man? He was told that his brother Esau, who had earlier threatened to kill him for stealing his birthright, was on his way to intercept him with 200 men. Jacob found himself in a terrible bind. he had no place to run away to. He couldn't go back to Laban whom he had cheated. This bridge had been burnt. Neither could he go forward. The way for his going home was blocked by Esau. Having run out of options Jacob remained where he was and struggled with his impasse all through the night. The occasion might have been possibly the first time in his life where

Jacob found himself forced to search for a profound answer, for the principle of Truth. He might have been asking again and again: What is a human being?

We are told that when the morning dawned and his answer was finally won, an angel blessed him and gave him his new name, the name Israel. The new name signified that a whole new era was dawning. Later that day, when the man Israel finally met his brother face to face, they met with kisses and with an embrace in which Israel was now able to say to his brother that he saw his face as though he had seen the face of God.

The transformed Jacob (to Israel), the Christ becoming profoundly reflected in his dawning self-perception, is represented by the white bird that dominates the scene of the birds. We see the white bird in flight, but flying in the opposite direction. Representing the profound exemplar the white bird is flying WITH the light, not TOWARDS the light.

It seems that we all have a way yet to go to match Jacob's experience of growing up to become a profound human being, out of which came the name Israel, and to expand the process universally with the Principle of Universal Love by which we behold the face of all mankind as the reflected face of God. Shouldn't wars cease when this accomplished and the brotherhood of all mankind becomes established?

## The Universal Repeat of the Israel Principle

To some degree this has already happened. The principle that turned Jacob into Israel far back in history in a place called Peniel, was be reflected again and again throughout history. We find it expressed profoundly in the principle for the Treaty of Westphalia that ended an almost 100-years string of wars. We find it also expressed to some degree in the earlier Golden Renaissance. We most certainly find it expressed in the still earlier turning point in counting history that marks Christ Jesus' Christianity. We also saw it before that in the work of Socrates, Plato, and much farther back in time to some degree in the work of Solon of Athens, and others.

While there might not be a direct link existing to draw together the various expressions of society seeing one another to some degree as the reflected face of God, the universal link might be the Principle of Universal Love itself that was rediscovered to some degree in times of great historic challenges that were taken on and which led to the development of great epochs of renaissance.

However there is one element associated with the Israel Principle which is surprisingly profound. Except this aspect is someone hidden. In common

usage Jacob's children are termed "The Children of Israel." Mary Baker Eddy disagrees. She calls them Jacob's children. This makes the term "the Children of Israel" applicable to all those of mankind throughout all ages who go through the same type of developmental struggles and win the same kind of victory. We should strive to be "the Children of Israel" in this universal sense.

Here things get even more interesting. In the 1884 edition of her textbook on Christian Science Mary Baker Eddy defined the term "The Children of Israel," as ending with phrase "...Christ's children." That's a beautiful definition, isn't it, for all those who take up the work and achieve the kind of transition that Jacob achieved at Peniel, with which he could face his brother the next day and say to to him that he saw his face as though he saw the face of God?" Mary Baker Eddy defines the transition that was achieved as the reflection of the Christ within, making us Christ's children by reflection. However, Mary Baker Eddy recognized that there was something deeply wrong with this concept. She recognized a subtle error and corrected it by changing the definition, "Christ's children" to "Christ's offspring."

On the surface the difference between the two definitions appears to be insignificant, but in reference to the Christ the difference is enormous. Mary Baker Eddy evidently realized that there is no such phenomenon possible as a "Christ child." The Christ is always fully developed in constant maturity. It is always complete. As Christ's "offspring" mankind's potential is to reflect that maturity completely, not in infancy, not in part, but fully and completely. We can no more speak of a "Christ child" than we can speak of the principle of gravity in such terms. The 'child of gravity' would be an absurd concept. The phenomenon of gravity is always fully reflected. For the absolute and universal, there exists no infancy, only reflection. In this reflection we find our interface to the Christ and to God.

In the above scene of the birds, the bird that is white represents Jacob's fully conscious self-recognition as Israel. The bird isn't gray. It is white.

## The Birds Sitting on the Cross

The sitting birds are 'grounded.' They are not flying. They are in a rut, which relates them symbolically to the moral domain of Mary Baker Eddy's four-square pedagogical structure. The moral domain, the third-lowest, is defined by here as the transitional domain. The domain below the moral is the domain of depravity, the domain of hell. None of the names of the sitting birds apply to this sub-moral domain. They are all a part of the moral domain where the light of the Christ consciousness causes the spiritual and

scientific development to begin in individual being. In summary, the names that found there are from left to right, Levi, Issachar, Dan, Reuben, and at the top of the cross Judah and Joseph.

## The Levels of the Birds

All the flying birds in the above scene are representing the next higher domain, the domain of the Christ, the spiritual idea of God. All the names for the flying birds are located in the second row. Here we approach the threshold to the divine and absolute. That is where we find the names, Gad and Asher, and Jacob as the white bird, and where we also Benjamin flying upwards from under the cross, flying into the light.

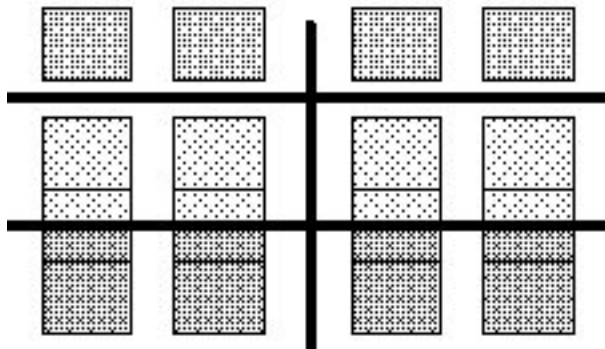
It is interesting to note that none of the birds are associated with the lower cross, the lifeless black cross. Mary Baker Eddy defines three zones in her pedagogical structure, reflected in the painting Christmas Eve on the tablet in the lap of the woman of science. As was indicated earlier we see three distinct zones, a smaller zone on top and two larger zones at the bottom, and we see the division of the whole into two side-by-side halves. And we see the same division reflected in the painting, "The Way," the large scene in which the birds are presented.



The top zone, or the divine zone, is the zone of the crown. It comprises the first row of the city's four-square. The cardinal point for the divine zone is

"the Word of Life, Truth, and Love."

The lower three rows represent two opposing human concepts.



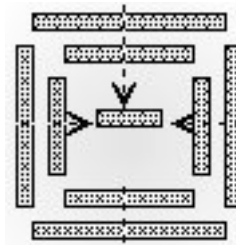
The second row represents the "Christ," the spiritual idea of God, also called "the Kingdom of Heaven" or "morning." The fourth row at the bottom represents the opposite, the domain of "Hell" or "Night" identified as the domain of "Christian Science" (the only science that deals scientifically with the tragedy of human errors, identified as that which to-day and forever interprets the "Christ-idea's" great example and the great Exemplar).

In between the second and the fourth row, the cardinal point (for the third row) is identified as "Christianity" (which is the outcome of the divine Principle of the Christ-idea in Christian history). Christianity sets up a standard that one should not drop below, but should develop from in an upwards scientific progression towards the Christ awareness.

As noted earlier, Mary Baker Eddy gives us a comprehensive description of the lower three rows in her "scientific translation of mortal mind." She describes them as spiritual (reality), and moral (transitional), and physical (depravity).

The tablet shown on the lap of the woman of science in the painting "Christmas Eve" shows that the lower three rows are divided down the middle horizontally into two zones, an upper zone and a lower zone.

The division across the third row, provides the moral center line or minimal standard. The division can be seen in such a way that the 9 sub-elements that we find provided for each of the 16 elements of the foursquare structure, can be separated into two zones on the third row in such a manner that half of them belong to the upper zone and half of them belonging to the lower zone, with the central sub-element being of a unique nature whereby it can be shared by both zones.



The illustration above shows four horizontal and four vertical sub-elements as a potential structure existing within each of the 16 elements of the foursquare 'city.' The horizontal and vertical sub-elements shown here can be seen as representing in the small the characteristics of the four rows of the foursquare 'city' and of the four columns respectively. The central sub-element then becomes the center that all the vertical and horizontal concepts flow towards from all sides, as well as out from it in its reflection. On the third row where the sub-elements are divided into an upper and lower zone, the central sub-element can be seen as a barrier, the moral zero-line that one should not drift below into negative territory.

In dividing a sub-element structure the outer vertical sub-elements (the unmanifest ones) can be seen as belonging to the upper zone, the spiritual zone, and the inner sub-elements, the sub-standard ones, can be seen as belonging to lower zone. The central sub-element is itself divided down the middle by it being shared by both zones as the moral center line that is 'open' to both directions. The central sub-element therefore requires a unique type of Glossary definition that facilitates this 'duality in one' that opens the defined concept in both directions. The textbook's Glossary contains four definitions with the required special characteristic.

The resulting division of the three lower rows into an upper and lower zone enables one to perceive seven sub-elements in each of the four columns that are representing the 7 days of creation, and another seven representing the 7 synonyms for God, for a total of 56 for the entire upper zone, and similarly 56 counter-posing concepts in the lower zone. This mirrored concept of opposites can be seen to apply to some degree to all of the 10 birds. It should be noted that all of the 10 birds are located in the upper zone. The painting in Christ and Christmas, "The Way," shows clearly that none of the birds are associated with the lower zone, the dark zone that is represented by the black cross in the painting.

The upper zone, is the zone of scientific and spiritual development that extends from the moral center upwards, developing and manifesting mankind's inherent Christ awareness.

The lower zone is the zone of material emptiness, the zone of depravity, extending from the



moral center downwards to the darkest night and deepest hell. None of Jacob's 'birds' are seen in the dark zone of the black-cross. However, the story of the birds doesn't end here.

## The 10 Associate Terms for the 10 Birds

Mary Baker Eddy has provided 10 definitions for other names, names that are not associated with Jacob, but which can be seen as a mental resource for uplifting the sitting birds and illustrating the flight of the flying birds. The associated ten names are in their historic sequence, Abel, Noah, Shem, Japheth, Abraham, Moses, Elias, Urim, Thummim, Jesus. The 10 names are evidently associated with the 10 birds, one by one.



The two outer birds on the crossbeam are evidently associated with Japheth and Shem (from left to right), who took it upon themselves to take a "garment" between them to go backwards over the perceived nakedness of Noah's. That's not a process of covering something up. Rather it is a process of drawing the 'moral line' below one cannot cross without collapsing into depravity, and moving upwards from it. Ultimately the "garment" is the

'garment' worn by the woman of the Apocalypse, clothed with the sun. In this sense Japheth and Shem are the high-level guardians in the moral realm, extending from Levi to Reuben, protecting and uplifting mankind from its exposure to mental malpractice. The Urim and the Thummim (names developed by the priests) apply as a similar uplifting impetus to the birds representing Issachar and Dan .

On the higher plane Noah represents a higher concept of what Joseph represents, and Moses of what Judah represents.

On the still higher plane Abel represents the "first fruit" of spiritual experience, just as Gad represents (Science...), and Elias (Christian Science), who reflects the mental development represented by Judah.

On the highest level, "Jesus" reflects the Christ awareness that Jacob approximated in hard struggle of scientific development, manifest as Israel.

But there are two birds missing.

## The Missing Two Birds

On the left side of the crossbeam (see figure above) there is a large space left open for two more birds. Are those 'missing' birds "theology and medicine?" The specific element in the city foursquare structure where the missing birds would be found, we find the textbook chapter, Science, Theology, Medicine associated with that element. Of course, the concepts, theology and medicine, didn't exist in Jacob's time. Nevertheless they are prominent now and are elements of destructive mental malpractice that darkens the world of mankind and hinders its spiritual celebration.

Two early historic names come to mind here to represent theology and medicine. These are the names of Ham (representing perverted theology) and Canaan the son of Ham (representing medicine). Ham and Canaan are the two missing birds in the Temple related mental malpractice. We find them prominently represented in the painting Christmas Eve.



In biblical history Ham is the son of Noah. It was Ham who discovered his father sleeping naked in his tent (Genesis 9:22). Ham rushed forth to tell his brothers about it. When Noah awoke and discovered what had transpired, his comment was that Canaan, the son of Ham, his child, was cursed thereby to be a servant. Evidently Noah realized that the child was put in a terrible bind by his close link to the mental despotism that unfolds in any environment focused on 'nakedness.' That's the tragic interplay between theology and medicine when theology is far from divine science. In real terms Ham is still speaking to mankind about his fascination with 'nakedness,' saying to all, "come and see!"

In this Temple scene of mental malpractice divine Science has no voice. To the right of her we see the Lamb of God and to the left the Prophet, the spiritual seer addressing Ham, saying to him in scientific language, "can't you see the Christ? Can't you see the divine face of mankind? Evidently a great deal of self-discovery of mankind is required before theology takes on the role of the Prophet of God and thereby medicine reflects the Lamb of God to the highest degree possible.

It appears that we find the most immediately elevating Temple-resource right above the Christmas Eve scene. It is a resource that can get us out of the subtle and devastating 'mental malpractice' represented by Ham and Canaan.



This Temple resource is illustrated in the 'eyes and ears' concepts that represent the profound openness to spiritual and scientific Christ-discernment on the horizon of time that one would find in the functioning 'temple.'

## Above The Way

In summary, Mary Baker Eddy calls the entire last scene that combines the crown, the cross with the birds, and the dark cross without birds, into a comprehensive interrelationship called, THE WAY. The way is the scientific path to what ultimately IS is the reality of divine being. At the divine level above The Way some of the presently most cherished concepts fall away. Even John the Revelator, speaking of the heavenly city, recognized that is no temple therein, because as he pointed out, the Lamb is the temple thereof. Mary Baker Eddy described the "Lamb of God" as "the spiritual idea of Love..." (She didn't define Love itself in the Glossary).

Likewise, in the same sense as temple becomes a superceded concept, the sense of church becomes superceded. Beyond the threshold to the infinite all development ends and everything becomes reflection. The very hierarchical development structure in which Truth and Love permeate consciousness, becomes superceded with conscious reflection of the divine. Here the "Bridegroom" (Spiritual understanding...) stands in sovereign union with the "Lamb of God." The new Church becomes the Bridegroom and the new Temple the Lamb of God. In the new Temple, the sense of celebration is superceded by respect for all that is divine and reflects God. This respect is a conscious awareness of a lateral reality where profound ideas stand side by side as the universal manifest of the divine that has no hierarchy.

That is what we see represented in the Crown, richly adorned, bearing the 'stars' of rejoicing. But we are not there yet. We are moving towards it. That is why we need the Church functioning and the Temple functioning.

## Prayer in the Church

It is interesting to note that Mary Baker Eddy stipulated in the Church Manual (p.42) in the section of "Discipline" that prayers in Christian Science churches shall be offered for the congregation collectively and exclusively." Since this applies to the side of the Church and not the side of the Temple, the focus for this prayer must include the healing of the specific form of mental malpractice that the names Issachar and Dan represent (left), and Reuben represents (right).



The Church is the real powerhouse and the workhouse in the process. The old man in the rocking chair represents both Issachar on one hand, and Dan on the other hand. He is challenged to look at the Lamb of God. The clock behind him is a church clock. It indicates 5 after 5. Revelation 5:5 says unto him, "weep not." And the story goes on telling us about the Lamb of God that unseals the book. Each one of us needs to respond to this challenge of facing the Lamb of God and achieve a healing. That's church coming alive in healing. We all need this process happening in our experience.

The disappointment of Reuben is the disappointing emptiness of mankind living a barely moral life. Leah's hope to make Jacob love her by having children with him was standing on moral ground (barely), but it falls far short of the Bridegroom's standard, the sovereign unity of mankind as spiritual ideas, "...the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power." Judah represents a healing along this line, to some degree. Judah was a child born in the Church that brings to light the structure of Truth and Love.

What is involved in the healing of Issachar and Dan (the old man in the rocking chair above) is the healing of the larger concept of what a human being is. That's church work too. The following is the scene that stands above the old man in the rocking chair.



The healing of mankind as a whole does not take place in Church, but takes place in the Temple. The healing in Church is individual healing. As the congregation becomes uplifted and is 'healed' it begins to function effectively in the Temple where it must deal with the wide universal concepts of ecclesiastical despotisms, the tragedies of theology, and the resulting perversion in medicine. That wider task is the task of society in the Temple, but the task won't be fulfilled unless the Church is functioning and preparing in individual thinking the foundation for the temple.



What is healed here in this scene is the personalized perception of what a human being is. A scientifically motivated spiritual transformation is taking place here. In this process of scientific 'healing' the Adam-type of self-perception is replaced with the Jesus-exemplified self-perception.



This type of process of transformation takes place in church too, powered by the Urim and the Thummim until we come to the unity of God and man reflected humanly in the unity of the Christ coming alive in human consciousness, hand in hand with divine Science, manifest as Christian Science.

So, do we need the prayer in a Christian Science Church, for the congregation? Absolutely! Without this prayer in the church, in all its forms, the Temple on the left side of the 'city' stands empty and remains empty as nothing is being built that's worth celebrating. If there is no Church process happening, divine Science will remain an 'old lady', and as a consequence society falls into great danger. Thus, in a very real sense, the Christian Science Church is the powerhouse of civilization.

Of course, since the process is so simple, and so well-defined by Mary Baker Eddy, why should the process not unfold fully and usher in a new spiritual renaissance that brings light to all ages to come? The science of the Church Universal and Triumphant is the science that is illustrated by the 10 birds in Christ and Christmas. It illustrates the healing structure of Truth and Love.

## Healing in the Temple

When the Church is operating properly there is healing in the Temple. The most profound healing that happens here is the healing of Levi, the healing of ecclesiastical despotism, the healing of ecclesiastics itself, the raising of mankind from its coffin of small-minded thinking in the celebration of Christ Healing. In this column we are dealing with the woman of the Apocalypse, clothed with the sun as the Temple-clock in the top painting illustrates.



We are told of in a Bible story of Jesus halting a funeral procession and restoring a dead boy to life. But the scene above is different. It is a female child that is raised out of the coffin at the hand of Jesus. We are told by Bible scholars in the New Bible Dictionary that the term Ecclesiastics has a "female ending." The undying spiritual sense of mankind that culminates in John's perception of the woman clothed with the sun is celebrated here in the above scene that Mary Baker Eddy termed, Christ Healing. But this scene shows only the beginning. We see the two faces from that scene again, reflected in the next higher scene.



Look at the faces, we see the same beard, and the same girl. We see humanity celebrating its self-acknowledgment, its reflected spiritual power, and its inherent immortality. Are we seeing Gad and Abel reflected here, celebrating the first fruits of spiritual experience?

And even beyond that, we have a still higher scene of celebration in the Temple. We have an endless scene.



Mary Baker Eddy wrote in reference to the illustrations in *Christ and Christmas*, "My ideal angel is a woman without feathers on her wings."

She writes about above painting specifically, that she insisted on having a serpent placed behind the woman's back. The biblical serpent is said to have cast forth a flood to flush away the woman, but we see that this has not happened. The angel remains in her place in the light of the great star.

The clock behind the woman in the Temple is the Temple-clock. It is set at 5 after 12. Revelation 12 speaks of the "woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars." And verse 5 tells us that she brought forth a man child that was to rule all nations. We learn in verse 15 that this is the woman against which the serpent spews forth its great flood, but the earth helped the woman and swallowed up the flood.

We have a profound healing celebrated in the above painting. We see a healing unfolding in this Temple of spiritual celebration that takes us from Levi, where we are dead in ecclesiastical despotism, to being raised to life and discerning our immortality, all the way to seeing the 'angel of God,' the "'Bride" of God' at the threshold of transforming the world. What a celebration! The first development stream of the Temple is described as, "the love of the good and beautiful, and their immortality."

We see the same profound healing celebration reflected in the second development stream of the Temple. Here we celebrate the transformation of theology and medicine.



When theology becomes Christian Science, then, and only then, the Lamb of God steps into the foreground as the healer of mankind. The end result is Christian Science Healing. This profound healing process is celebrated in the temple in the second development stream described as, "The rights of woman acknowledged morally, civilly, and socially."

## The Balance Between Church and Temple

Since the entire foursquare pedagogical structure is divided vertically into two halves with two development streams in each, so that the first two streams pertain to Temple and the second two pertain to Church, we have two types of Church and respectively two types of Temple represented. The two halves are clearly illustrated below, with the crosses standing on the center line. The two development streams in each half are also clearly visible in the form of two different types of landscapes on each side.





In the 4th development stream, the outer development stream, the operating Church is the "structure of Truth and Love," In the third development stream, the inner stream, the operating Church is "the church that affords proof of its utility..."

In the same manner we can see in the first half of the 'city' (the left half) with two types of Temple operating in it, described by two types of Ark.

In the first development stream we build a capitol type of Temple that reflects the structure of Ark as, "Safety; the idea, or reflection of Truth, proved to be as immortal as its Principle..."

In the second development stream (the inner stream) we find a temple that celebrates the Ark as a 'utility' described as, "God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever."

Isn't it amazing what far-reaching interplay is connected with the 10 birds surrounding the cross in the last painting in Christ and Christmas? The interplay ties the entire foursquare pedagogical structure together into one single comprehensive operational whole.

## Chapter 14 - The Science of Power

### Advanced sexual concepts

In exploring the metaphor that Mary Baker Eddy presented in *Christ and Christmas* one comes upon two graphic references to sex. Nowhere in her writings does she explain any of the metaphors in *Christ and Christmas* or even point them out as a puzzle to ponder. This makes the metaphors more valuable to an individual as one is forced to ponder not only what they mean, but also if they were intended to be a part of her pedagogical structure. Of course there is no answer possible to the question, except to explore the metaphors as though they were so intended, and then to weigh what comes to light against the structure in the overall context in which the metaphors appear.

Metaphors exist to cause us to ponder, and Mary Baker Eddy was a master in the use of metaphors. Her entire book, *Christ and Christmas*, is a book filled with profound metaphors. But she won't impose on us what they are for and what they mean. This task is left to us, whereby we grow and discover hidden principles and develop a scientific perceptions of spiritual concepts that are difficult to develop by other means. The metaphor thus protects science from becoming a doctrine in that it always invites one to ponder and challenge the self-imposed limits of ones spiritual perceptions.

So what about the metaphors relating to sex in *Christ and Christmas*? Is there anything there to ponder? You must be the judge for that, not I. I can only suggest a process of exploration and then ask myself, was it worthwhile, did I come out richer, did Mary Baker Eddy open up hitherto unseen vistas for me in exploring the possible metaphors? And so, with that parameter in mind, the exploration begins.

There are two metaphors in *Christ and Christmas*, referencing sex, that are immediately recognizable. There are others, but those two are the plainest.



Her references to sex are somewhat hidden in visual metaphor. This is not surprising since the metaphors were created in the late 1800s in an environment volatile with slander. The first reference to sex that one can find in *Christ and Christmas* is located in the second half of the painting "Christmas Eve." The image above is the relevant cutout from that scene.

In the scene above the representative of science is presented sitting in a rocking chair, cane in hand. To her right we see a boy who is holding a book near her head. It is interesting to note that the boy is positioned in the painting in such a manner that her hand on the cane coincides with the location of the boy's genitals. In fact, the geometry had to be somewhat 'adjusted' to

make the coincidence happen as it would not normally happen for the reason that a cane is far too tall for that.

Also, the hand of the woman on the cane is shown in a position that would be rather painful for the average person to hold for a length of time. Besides, who would hold a cane, sitting in a rocking chair? Also, the shaping of the hand is interesting. The woman is holding a cylindrical object, the handle of the cane? It could also have a dual meaning.

The scene that unfolds is such that the representative of theology is an old man who is preaching to the masses, who is looking at the boy out of a corner of an eye, but can't bring himself to actually face him. An architectural reference to the foursquare structure of Divine Science is located at the very center of that scene and is barely visible. We find it in the woman's lap, with the woman's other hand placed next to it. A close up image is shown below.



The image that we see in the tablet references the global partitioning of the entire foursquare structure. It suggests a deep reaching partitioning of a profound structure that is totally spiritual, that is uniquely Mary Baker Eddy's own as an individual and takes far down the road of science, beyond the biblical metaphor of a city foursquare. The partitioning is completely the result of inspired discoveries brought to light in the intercommunication of God, divine Mind, to man in the image of God. It is in this sense a sexual reference that we see that goes to her very core of her identity. We find this profound symbol placed in her lap is a divine idea that she gave birth to. Isn't that also reflected in the biological sexual process in which our individual role is rather minuscule in comparison with the operating divine principles that become manifest in the flow of life? With her left hand on the tablet of science, her right hand is grabbing the genitals of the boy, the key human element that is associated with the birth process. Thus the boy becomes drawn into the birth process in humanity of a profound spiritual divine revelation.

The second reference to sex that we find in Mary Baker Eddy's book of visual metaphors is found in the painting, "Truth versus Error."



Truth versus Error

In the painting we see a woman in white garments, evidently representing divine Science, seeking entrance to the dwelling of humanity. We see her hand placed at a doorknocker (shown below) which is constructed in the shape of man, with the arms forming the clapper. Now the human anatomy happens to be such that a person's hands folded fall upon that person's genital area. Also, the woman of science is holding the clapper at precisely the point that would hit the genitals region.



The reference to the architecture of the foursquare structure in this sexual scene is imbedded in the carpet on which the woman stands who handles the clapper.



The carpet has two concentric squares woven into it, with the woman standing in the middle of them. This pattern matches the general layout of the substructures of the matrix which altogether carry 144 Glossary definitions, or nine definitions per matrix element.

These nine definitions represent the matrix in miniature. We have four 'horizontal' definitions, and four 'vertical' definitions, shown in the two concentric squares, by which we have the whole nature of the matrix represented. The various Glossary definitions can be seen as linked together into concentric squares. And the angel stands in the middle of it all, giving it a central identity. That's the angel that hits the sex-spot of the doorknocker, and with it ours as well.

So, do we see spiritual metaphors in these scenes relating to sex? We can't answer that question yet, can we? Consequently, we need to carry on the process of exploration further, pondering more, asking more questions.

## Is sex a necessary factor in divine Science?

Since ancient times God, the creative divine Principle, was deemed to be Father of mankind.

The term Father was extensively used by Christ Jesus, such as saying that the Father that dwelled in me, he doeth the works. This male divinity was further extended in organized Christianity by Christ Jesus, a male, being regarded as the personal son of God, the only begotten of the Father. When a new religion emerged half a millennium after the dawn of Christianity, the religion of Islam, the whole sexual identity of God was dropped. God became simply Allah, the universal All that we stand in awe before.

The God of Islam is inconceivable in terms of gender or plurality. This was a step forward out of the quagmire of sexual division and isolation. The founder of Islam, the prophet Mohammed, is quoted to have said that "I trample on anything that divides man from man." It was a brave attempt to counter division and isolation among mankind. But ultimately there was something missing that made the goal unattainable. The missing element was sex, the one factor that divides and isolates the whole of humanity more deeply and more extensively than any other factor. Sex is the root of gender isolation, family isolation, marriage isolation.

Islam's answer was to sweep this factor under the rug and hide it, to hide it under the burka and the hijab. But this didn't solve the problem.

Mary Baker Eddy was the first spiritual pioneer in history that addressed the problem scientifically. In very ancient times in Hindu history it was recognized that the universal God can have "no name" or else "all names" must apply to it. Islam attempted to give it no gender, but this didn't work, since mankind is a sexual species. Thus, 'all names' must be included that identify God and God's reflection in mankind and that includes the spiritual aspect of sex or both sexes that are linked in the birth process. To deny sex would be to deny a major aspect of our humanity by which we are defined. Mary Baker Eddy turned the page of history and instead of sweeping sex under the rug she defined God as the All-in-all that includes both sexes as an aspect of our spiritual identity. Christ Jesus' concept of "our Father" was scientifically redefined by Mary Baker Eddy as "our Father-Mother God."

This new definition not only ended an age-old problem that has plagued theology, it also opened a new horizon. Mary Baker Eddy even said that we have a stronger case to perceive God as female, because Love gives the clearest perception of deity, referring perhaps to a mother's love for a child. She even stated once in the 1884 edition of the Christian Science textbook that "woman is the highest term for man."

In Genesis 1, the spiritual account of unfolding creation, the female gender is the last to be mentioned. But in the book of Revelation (the Apocalypse), John the Revelator saw in his vision a "woman clothed with the sun... and on her head a crown of twelve stars." He saw the new face of humanity, the unfolding face of a scientific humanity, not as an angel, but as a woman.

Mary Baker Eddy later removed the sentence, "woman is the highest term for man." Perhaps the foundation for regarding woman as a metaphor for the spiritual idea of humanity - humanity as the perfect scientific reflection of God - had not been established enough at the time. But Mary Baker Eddy did not remove the metaphor of woman as the highest spiritual idea of humanity from her pedagogical structure in which everything that she stood for and has discovered is drawn together. In fact she created a direct link between spiritual science, the highest spiritual perception, and woman. In her book of metaphors, her illustrated poem Christ and Christmas, she placed a clock behind the scene of the woman with the title "Seeking and Finding." The clock is set to five after 12. Revelation 12 begins with John's vision of a "woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars," which Mary Baker Eddy calls the "stars

in the crown of rejoicing." As the chapter unfolds we are told that the woman brought forth a man-child that was to rule all nations.

It is commonly assumed that the metaphor is fulfilled in Mary Baker Eddy bringing to mankind the "final revelation of the absolute divine Principle of scientific mental healing," which she called Christian Science. We can certainly make that connection, but in so doing we would lose the very core of what the Revelator had presented that he called, the man-child. So, let's ponder some more.

## The sexual dimension of the children of Jacob

Let's see what hints to the sexual dimension we can find in exploring the meaning of the ten birds in the last painting in Christ and Christmas. Since the ten birds can be seen to represent the nine names of the children of the historic Jacob and in his own name for the tenth bird, let's see what the 'birds' tell us about sex.\*230

We are told that Jacob had 12 children in his dual marriage with Rachel and Leah. Rachel was his first love, but she was barren, while Leah was to him a 'wife of convenience' since the older daughter had to be married first according to custom. Leah struggled with this role imposed on her and tried to win his love against her handicap by bearing him children. She bore him a son. She named him Reuben, but her hopes for winning Jacob's love were not fulfilled. She bore him another son for the same reason, with the same result. She even tried this approach a third time and said, "Now this time will my husband be joined unto me, because I have born him three sons."\*231 But again, it didn't work. She named the child Levi. Mary Baker Eddy defined the name as, "...denial of the fullness of God's creation, ecclesiastical despotism."

Rachel, the girl that Jacob loved, was actually in a worse bind. Her problem was that she was unable to bear any children. Out of her desperation she gave her handmaiden to Jacob in order that she might have children through her, using her handmaiden as a tool to gain Jacob's love.

We are told that Leah did the same thing after her fourth child. After her fourth child Leah stopped bearing. Like her sister, she offered her handmaiden (Zilpah) to her husband in order that she might bear children for him. However, Leah's motive was no longer to control

Jacob, but to enrich the family. It appears that she had developed a higher sense of children. Her apparent motive was no longer focused on herself, but was out-flowing to enrich the family and to enlarge the family. In those early times children were a valuable economic asset for a family, providing security and enabling prosperity.

Leah called Zilpah's first son, Gad. She said it jubilantly. She said, "a troop cometh." Mary Baker Eddy defined the name Gad, as "...Science, spiritual being understood, haste towards harmony."

What mental shift stands behind this profound definition?

The name Gad has been given the tallest definition of all the names of the children that Mary Baker Eddy has defined. Common logic would dictate the very opposite. Which woman today would as much as tolerate her husband having a sexual affair with another woman, much less having children with her, and even less so invite her husband to do this? Such a thing is deemed akin to marital treason. But that's what Leah did. We are told that she gave Zilpah "to Jacob to wife."

What Leah appears to have understood, which we don't want to acknowledge anymore, is the undeniable fact that our personal involvement in having children is absolutely minuscule in the overall process. With the exception of a brief sexual act the entire process is totally out of our hands. With our minuscule involvement a process is set into motion by which the female egg is fertilized and develops into a fetus and then the into a child. The process isn't powered by us at all, but by a vast array of complex creative principles, spiritual principles really, all unfolding in intelligent processes that assure harmonious results with a perfection that borders on the miraculous and far exceeds our understanding of it in spite of all the modern knowledge that we've gained. By what arrogance then do we regard the outcome of this process of unfolding Life, "our child?" The offspring isn't OUR child. It is the offspring of our humanity, the child of mankind, the offspring of God, the manifestation of a divine process. And even the minuscule sexual act that we perform in the chain of this vast and complex process is rarely voluntary, is it, but is itself moved by powerful spiritual processes that we summarily call love, and which are built into our humanity. And those we really don't understand either except to a small degree. By and large we are but 'spectators' of the process with a minuscule interaction on our part now and then.

Leah evidently realized that the process is far, far greater than any of us, so that it doesn't really matter who plays the minuscule role in it. Indeed, what does

the personal role matter when the offspring is the offspring of divine Principle? Leah might have realized that none of us has invented our sexual nature as human beings that the process requires, including those responses that assure that we play our minuscule role. Sex is a part of a spiritual process, a divine process of divine Principle and Life. We can't throw this link away by calling the outcome OUR personal children. The spiritual reality makes its demands that we acknowledge what is real. They are spiritual demands. And we satisfy the demands cooperatively as required.

Still, the story doesn't end here, because it illustrates a model that is of profound importance. And for this we have to look to Christ and Christmas again, where the model is illustrated.



Christ Healing

Let's consider the painting, "Christ Healing," the second painting. We see a male figure, a Christ-figure wearing a mantle, and we see him raising a female child to life. Conventional wisdom would cause us to assume that the male Christ-figure represents Christ Jesus. Historically, this scene never happened. Christ Jesus never raised a female child to life in a coffin. Also, the perception doesn't fit scientifically. All the names that Mary Baker Eddy included in the Glossary for the textbook are historic names of the timeframe from Adam to Jesus. If one considers the timeframe to which the names of the children of Jacob apply that are located in the second element of the foursquare structure that the above painting is associated with, one must conclude that the male figure can't represent Christ Jesus, because Jesus didn't exist at this time. So who does the male figure represent? The obvious answer is that the male figure could be anyone who consciously wears the robe of the Christ. The Christ, a specific manifest of divine Principle, exists without beginning or end of days. The Christ was present on

the human scene in Leah's days, Jesus wasn't.

The scientific context tells us that the female child is Leah at the stage of bearing Levi. The coffin itself represents Levi. After failing to win Jacob's love by bearing him three children, she must have felt like being dead, like put into coffin by this devastating defeat that Levi became. We also know from Bible history that she didn't remain at this 'dead' stage. We are told that she was raised to life as a spiritual human being after the crisis had happened. She was raised by some spiritual impetus from being dead as a sexual slave to her becoming a sovereign spiritual being. The resource for her remarkable revival, the male figure wearing the mantle of the Christ to some degree, was evidently Japhet, the historic figure (the son of Noah) who had demonstrated a keen understanding of the nature of spiritual being. Mary Baker Eddy defined, Japhet, as "a type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care."

Leah evidently understood the sexual human needs are not a personal thing, but are part of a divine process of life that isn't dependent on her for its fulfillment, but is a universal thing that could be fulfilled in numerous intelligent ways. So, she opened the door to its universality. She responded to that man wearing the mantle of the Christ, that Japhet represented, which evidently enabled her to allow the process of having children to unfold on a higher platform in whichever way would best meet the needs of the family and enrich it for all. Leah's awakening to this higher sense of life became a healing of her dead sense of living. She was stepping away from her dead Levi-mentality that Mary Baker Eddy defined as "...denial of the fullness of God's creation, ecclesiastical despotism," and accepted for herself a scientific sense of spiritual being. It was truly a sexual healing that came to light in this process of gaining a higher sense of truth and a higher sense of children.

While the process of spiritual development after her awakening eventually resulted in Gad that became a celebration in the Temple, another sexual healing had to take place first. She had to gain a healing of her sense of Reuben. This healing took place in Church.



Truth versus Error

At the Reuben stage Leah was a sexual slave. She literally had prostituted herself to capture Jacob's love. The male figure that we see inside the mansion flirting, is evidently Reuben, her first child. He represents her sense of family at the Reuben stage, a small sense, a limited sense. We see everyone inside the mansion divided into pairs and isolated from one another. That's the kind of universal game that she had been playing into at the Reuben stage. But there is an angel standing by, clad in white robes bearing a scroll, not of Christian Science, but evidently the scroll of divine Science. The angel was knocking at the door of her 'mansion,' and our universal 'mansion.' Mary Baker Eddy's title for the painting is, "Truth versus Error." But who is that angel in white robes in historic terms? The angel in white robes evidently represents divine Science that is without a beginning or end. In this case the angel likely represents Noah's son, Shem, defined by Mary Baker Eddy as, "...kindly affection; love rebuking error; reproof of sensualism."

Reuben represents sensualism, a very small and narrow sense of sex. Shem represents the scientific transformation of it to a spiritual sense of sex and family. The Bible doesn't say much about Japhet and Shem, except to tell us that the two took a robe between them and went backwards over Noha's perceived nakedness when Noah was found undressed and asleep in his tent. They didn't cover up the sexual sense, but went backwards over the perceived false sense that their brother Ham had been fascinated with. Going back over an error means invalidating the error and enriching the human scene. Japhet and Shem did this in their family environment. Japhet did it in the Temple, and Shem in the Church. Japhet wore the

robe of the eternal Christ, and Shem wore the robe of the divine Science that had its expression in scientific consciousness throughout all times. And it was a sexual healing that Shem caused, a healing from a small and narrow sense of sex. The angel in the painting knocks at the door of the mansion of mankind with a knocker made in the shape of a man with the clapper hitting the genitals.

The healing that was caused here in Leah spiritual perception was reflected at the birth of her 4th son who was born after Levi. She named him Judah. Judah means to praise. This time the child wasn't conceived for the purpose of manipulating Jacob into loving her. It was conceived to enrich the family. Mary Baker Eddy defined the name Judah as, "a corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing." Since Leah's focus wasn't on Jacob in any way at this point, Mary Baker Eddy didn't identify the child Judah as Jacob's son.

While the sequence of this development makes for an interesting story, the profound lesson is that any human being has the built-in potential to wear the robe of the Christ and to also wear the robe of divine Science. The story also tells us that there exists a natural union between the Christ and divine Science that must be seen and understood as existing together in a natural union between the Christ and divine Science.

If in the above scene the angel wearing the white robe represents Shem, knocking at the door of Reuben, where do we find Judah represented that resulted from this healing, from Leah's uplifted spiritual sense of children. It appears that we find Judah represented by the two children looking out of the window, discerning Truth in divine Science. Now, with this healing in place the stage was set for Gad to be born in the Temple.



Part 2 of Christ Healing

We find Gad represented in the Temple of celebration in the second part of the painting Christ Healing. The woman that was uplifted from the deadening sense of Levi and discerned a gleam of divine Science stands now in celebration of what she has seen and experienced. The woman in the above painting is Leah's elevated consciousness reflected in the birth of Gad, rich with a profound sense of children and spiritual being. The male figure standing in the background beside her is evidently the historic Abel of the Adam story whom Mary Baker Eddy defined as, "Watchfulness; self-offering; surrendering to the creator the early fruits of experience." Gad was Leah's first profound spiritual experience in which her sense of children was placed wholly into the courts of God. Mary Baker Eddy defined the spiritual sense of children as, "The spiritual thoughts and representatives of Life, Truth, and Love."

This is the spiritual sense that Leah brought into the context of Church, the Church that represents the structure of Truth and Love. In this higher-level Church-environment Asher was conceived and born. The name Asher signifies, "blessed." Leah said of her unfolding spiritual sense of children and family, "happy am I, for the daughters will call me blessed." She might have realized that her advanced scientific and spiritual sense of family has the potential to elevate the sense of family across the whole of mankind.



The Way

Asher is represented in the above painting by the cross and the ten birds. Mary Baker Eddy defines the name Asher as, "Hope and faith; spiritual compensation; the ills of the flesh rebuked." The one historic person that should logically stand beside Leah and should be represented in this painting, would have to be Moses. Moses was the first historic figure who understood the structure of Truth and Love, reflecting divine Principle. On the surface his famous Ten Commandments perceived in divine Science, which he presented to mankind, were regarded as a structure of passive demands. The Decalogue instructs one not to do this and that. But are The Commandments really passive demands? Indeed, can The Commandments ever be met on a passive basis? The answer, historically, has been, no. However, if one looks beneath the surface for the activating Principle and move with it actively, then the required outcome is assured. In this case, for example, the commandment, thou shalt not kill, is actively fulfilled by the spiritual discernment of the divine Principle, manifest in man as God being Life. With an active principle the passive demand is fulfilled. It cannot be violated. The active principle brings a beautiful unfolding of power and life to an otherwise lifeless scene. In this sense, the flowing cross can be recognized the represent Moses.

At this point Leah's spiritual sense has advanced a long way from her earlier struggles to win Jacob's love in the confines of the personal sense of sex and of children.

But what about Rachel then? Rachel, too, had been trapped in the personal sense of sex and children. At the point when Leah had progressed to the stage of Judah (praise), Rachel had envied Leah's sense of satisfaction and happiness. But she didn't realize were it came from. She assumed it to be rooted in the personal sense of sex and of children,

because that is all that she could perceive. So, she assumed it to be the cause for satisfaction and happiness. In her desperation she went to Jacob and demanded, "give me children, or else I die." That's when, in her frustration, she prostituted her handmaiden Bilhah to Jacob. She became a pimp. She assumed that the proceeds would make her happy. But the process didn't work. The personal sense of sex and of children that is rooted in error affords only confusion and deeper entrapment. Mary Baker Eddy defined the name of Bilhah's first son, Dan, as "animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another."

How did Rachel get herself out of this mess?



I thank thee, o Father...

Rachel got herself out of her unhappiness in Church. She developed a spiritual understanding of God and man in the church that affords proof of its utility. She evidently recognized what Leah had discovered in her interface with divine Science. Rachel apparently recognized where Leah's sense of Judah came from and then had developed that sense in her own consciousness further. We see her in the above painting wearing the white robe of divine Science, growing up spiritually.

If one compares the girl in white in the above painting with the girl looking out the window of the mansion in the painting, Truth versus Error, one can discern a striking resemblance. One can see the same hairstyle, the same collar of her dress. The clock that we find in the background behind the old man confirms that what we see is an advanced sense of the Judah-recognition unfolding, the sense that caused the healing of Dan, the healing that later became manifest as Joseph. The girl in white represents the healing of Dan, the healing of animal magnetism, and the

unfolding sense of Joseph that is drawn from Judah. The clock in the background is set at 5 after 5. Revelation 5 tells us about "the book of life" that has remained sealed with seven seals from the beginning of time. But in verse 5 we are told that "the Lion of the tribe of Juda, the rood of David, has prevailed to open the book and unloose the seven seals thereof." That Lion existed in all ages to some degree. The book in the painting bears the title, "Science and Heath with Key to the Scriptures" (the Christian Science textbook). Mary Baker Eddy called Christian Science "the final revelation of the absolute divine Principle of scientific mental healing," but the Principle of scientific mental healing itself had been revealed to some degree throughout the ages. Rachel was healed of the Dan-mentality by it.

The full sense of that line of advancement out of Dan in the church that affords proof of its utility is represented in the next higher painting, "Treating the Sick." Rachel never got to this high point of being a healer. The Christian Science for it hadn't been sufficiently developed. But this does not mean that she didn't celebrate her own healing.

The outcome of Rachel's advanced sense (Joseph) was celebrated in the Temple (See above: Part 2 of Christ Healing) where we see her Joseph-sense with Noah standing in the background. This scene is a universal scene as is apparently every scene in Christ and Christmas. The woman in that scene, in this context, represents Rachel's Joseph-mentality. Mary Baker Eddy defined Joseph as, "A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies." This is as far as Rachel was able to go. She went miles down that road, but not as far as she might have. She died during the birth of her next child. She hadn't been able to hang on to the scientific spiritual sense of being. She didn't develop herself further to becoming a healer.



Treating the Sick

In order for her to have become a healer, she would have had to be focused on the sense of Thummim, that Mary Baker Eddy defined as, "Perfection; the eternal demand of divine Science." She would then have been operating fully in the church that affords proof of its utility.

Leah had suffered the same fate. She lost her highly developed sense of sex and children that she had found in the structure of Truth and Love and collapsed back to the small and personal sense of both.

We are told in scriptures that Leah 'sold' some her son's mandrakes for a chance to have sex with Joseph again for the purpose have having children with him. She literally prostituted herself. She called the child that was born out of this personalized relationship, Issachar. The name is related to the term man and wages. Mary Baker Eddy defined the resulting relationship as, "a corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust." With lust entering the relationship, displacing the perception of spiritual being, Leah got stuck in a rut that she never got out of.

The old man in the rocking chair represents Leah's sense of Issachar. He represents to a large measure the tragic fate of mankind being stuck in the deadening rut of lust; lust for money; lust for property; lust for power; lust for sex that is but rape; lust for killing, etc.. Rachel's sense of Dan was healed in this painting, but Leah's sense of Issachar never was healed. The old man grew older and older, still awaiting a healing. The unhealed Issachar has rendered mankind sick. Issachar as Adam occupies the huge bed

in the painting, Healing the Sick. The light on his brow is the Urim. Mary Baker Eddy defined the Urim as, "light," and explains, "the rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High." This healing is yet to happen, the healing of the ADAM-sense of mankind with the URIM-sense. Mary Baker Eddy assures us that the healing is sure to happen, since the healing process is the Christ's process, not ours. It is sure to happen, because we are Christ's offspring, not Adam's offspring.



Christian Unity

The power behind the healing of society is indicated in the painting for the top of the column, the painting, Christian Unity. Here we see Science fully developed and fully self-conscious as Christian Science, standing hand in hand with the Christ in humanity.

At first glance the painting appears show that the Christ representative is in a resting position, no longer wearing the robe of the Christ on his shoulders as we saw it in the painting, Christ Healing. This seems further emphasized by the representative being

shown in a sitting position as if he was taking his rest and handing over the reign of power to the angel representing Christian Science. But if we look closer, we find that this is not what is actually happening in that scene. Sure, the Christ-robe is no longer worn by the Christ-representative. We see the robe taken off and placed in his lap. But what we see here is not a gesture of retirement. It is a statement of power. The robe is draped over his genitals, his sex, his core-identity with the divine, or as the Apostle Paul had put to the Ephesians, having his "loins girt about with the truth."<sup>232</sup> He has become a Christ person to the core of his being. His sitting position echoes that of the woman of science in the painting, Christmas Eve, that is shown with her pedagogical structure in the lap above her genitals. The boy to the right of her has become the Christ-person, 'his loins girt with the Christ', activated by the woman. And girl to the left of the woman has become the Angel in the above painting wearing the robe of divine Science. And here we see the same 'sexual' scene echoed. We see her with a scroll in hand, named Christian Science, which she holds right in front of her genital region. In this sense that painting is illustrating that the Christ and Christian Science are both deeply linked to the very core of their being, and therefore to mankind's being that is anchored deeply in God, in divine Principle; a universal marriage of the Christ and divine Science. She is hearing the robe of divine Science, but her key identity is Christian Science.

It also appears that the woman with the scroll "Christian Science" in hand is the Lion of the tribe of Juda that unsealed the seven seals and was later identified in Revelation 5 as the Lamb of power. Is Mary Baker Eddy telling us that the Christ awareness must be fully alive and stand in conscious unity with the highest sense of Science? The power of that unity of the Christ wed with divine Science, cannot be overstated.

In her poem for the above painting Mary Baker Eddy gives us in one single verse the two elements that must be kept together: 1 - Christian Science bringing to view The great I Am. 2 - Omniscient power (of the Christ Truth,) gleaming through Mind, mother, and man.

The natural unity of the Christ and divine Science that we see illustrated in the painting "Christian Unity" as a model has its expression in the male and female unity of mankind. In this context the phenomenon of homosexuality or lesbianism suggests that there might be something spiritually lacking. It is suggested that this lack is perhaps a natural tendency found in the wide field of human interaction where these tendencies are fringe elements on either end of

the horizon. On the other hand, in the sphere of divine Science where each human being already incorporates the male and female dimension in complete unity in individual existence, then the sexual preferences in people's social unions are all of them equally natural across the whole field, including the bi-sexual field of preferences. The sexual preference then becomes a case of individual democratic choice, doesn't it? The lack that is often manifest on the unisexual scene, then only reflects an incomplete self-perception rather than a fault in the design of our humanity. In this context it is highly likely that an incomplete self-perception also diminishes the heterosexual field and brings a kind of spiritual emptiness to it.

The unity of the Christ and Science appears to be best illustrated by Mary Baker Eddy's Glossary definition for the term I, or Ego, which she defined as, "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." And she adds. "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, including the belief that life, substance, and intelligence are both mental and material."

When the Christ-Science unity is fully established, then all the 'sexual' lust in society is displaced, such as lust for money, the lust for power, the lust for property, the lust for dominance, the lust for force, and so on. They will then all be overturned. This was the last challenge that Leah failed to meet, and it remains a horrendous challenge still. But the challenge must be met in our time if civilization is to survive. It is incredible how deep reaching the unmet sexual challenge in society has become, which had remained unmet since ancient times, festering and getting larger to the point that the survival of civilization is threatened thereby. Might this also be the reason why the page for the final painting is left blank? That would be the page above Asher. Leah's logical next step in coming to terms with the structure of Truth and Love, unfolding the Principle of Universal Love, has not yet been attained in mankind and future thereby remain a blank yet to be written. It is evidently up to us what we shall see, if anything at all.

Since the sexual challenge is so deep reaching, it might be useful to look at it also more directly and in a manner that is unrelated to the historic context. The following are a number of aspects that are



noteworthy, relating to the sexual dimension.

## Sex and Marriage separated

Mary Baker Eddy's pedagogical structure is a 4-square construct made up of 16 elements. In horizontal alignment as 4 rows the elements represent 4 level of perception. She placed her most direct references to sex onto the "moral" level, which she refers to as being "transitional." In other words, the moral level isn't something that we should aim for and be comfortable at. It should be seen as a starting point to develop from. She evidently wanted us to take the concept of sex to ever higher levels above the moral to the scientific and spiritual level, and from there to the divine level where we are truly human, being "clothed with the sun," standing laterally side by side in unity with God and with one another as divine idea and divine reflection; a unity without division or isolation or boundaries, etc.. Mary Baker Eddy presents a huge challenge to us with her references to sex.

For details see: Appendix F3.

Her reference to "marriage" in this structure appears on the next higher level, above the moral. It appears on the level of the Christ and Christ-Science, the level of Gad and Asher, Abel and Elias, and Noah and Moses. Mary Baker Eddy must have regarded the Christ-level as the minimal level on which the marriage challenge can be met. The Christ Science opens the gateway to the universal sense where all personal sense and sexual division based on a limited sense of sex fall away.

Mary Baker Eddy opens her textbook chapter with the title, Marriage, with the following two paragraphs.

"(- Marriage -)

When our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good.

"(Marriage temporal)

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, - where the corporeal sense of creation was cast out, and its spiritual sense was revealed from

heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue."

What Mary Baker Eddy presents with the above is not a doctrine, but a fact, a statement of where we are in the general development of the divine image of ourselves. It represents a kind of minimal starting point towards the necessary higher development of the image of man that reflects the eternal reality of the unity of God and man and the infinite completeness of the human being in all respects.

Love needs to be uplifted from a limited sense of personal love and personal marriage to emulate more fully the all-embracing nature of divine Love, the only Love, which we can regard as 'our' Love by reflection, which can only be manifest as universal love. In this all-embracing universal love, which reflects the hue of divine Love, our concept of marriage to one another becomes necessarily uplifted. It becomes more universal in nature. It becomes wider, more truthful, and more divine. Boundaries become invalidated as the divine nature of all being becomes understood scientifically and becomes acknowledged as the actual reality of our being.

Science is a sphere that takes us out of our age-old contentment with the past and challenges us to embrace the infinite, the realm of Truth. Mary Baker Eddy has not only discovered Christian Science, and founded a new church that represents the universal Science of the Christ as divine Science, she has also created a vast pedagogical structure to help us to develop a fuller scientific perception of our ourselves and our oneness with God that she documented in the textbook of her Science, the Science that she said is the final revelation of the absolute divine Principle of scientific mental healing, termed Christian Science.

It is the purpose of this chapter to explore what Mary Baker Eddy has provided in her pedagogical structure in terms of the spiritual and scientific development of human marriage and human sex. Here, numerous principles come to light, such as the Principles of Universal Love, the Principle of Universal Sovereignty, and the Principle of the Universal Completeness of (the divine idea) Man (which is our humanity). But these principles are NOT esoteric principles that one can safely ignore. They are practical principles that affect the flow of our being, our experiences, our self-perception, and our power over limitations.

The principles manifest as universal love and universal sovereignty have stood tall to some degree for centuries, but mostly in the political domain for short periods of cultural renaissance. We find them expressed in the Golden Renaissance of the 15th Century; in the

Treaty of Westphalia; in the founding of the United States of America; and in the cultural and scientific revolution that unfolded with these developments. Unfortunately, all of these remarkable developments were like constructs built without a foundation at the grassroots level where people deal with one another, and relate to one another as human beings. In the confines of this spiritual poverty at the lower levels, the traditional marriage institution that is rooted there defines the very notion of the Principle of Universal Love as paramount to treason.

The resulting conflict blocks any development of the Principle of Universal Love at the innermost level of our thinking and our social existence. Sex, of course, is the major element that stands at the center of this conflict. It literally inhibits the social and spiritual development of society. In the name of sex, society creates and maintains division and isolation at the social level that we find echoed in every sphere, from politics, to religion, to economics, even science. Our involvement with low-level sex also virtually excuses the world's rampant greed and lust for money, and lust for property, and lust for power. It creates the farce of greed-based economics misnamed a science (by Adam Smith), which is collapsing the world economically. In the resulting sewer greed is said to be a human quality, like sexual lust, so that low-level sex virtually excuses greed. This interlocking perversion has become so widely spread and so deeply reaching that it now threatens civilization itself.

But how does one solve this problem that has become a profound paradox for which no solution appears to be in sight in the world?

If one applies Plato's method of the scientific dialog, asking questions, finding answers, asking more questions, and so forth, solutions do come to light that unfold on a higher level of thinking. To illustrate the principle involved I invite you to consider once more the commandment of the Mosaic Decalogue, "thou shalt not kill."

In the form in which it is stated, the commandment not to kill imposes a passive demand. It simply says, don't murder anybody. We can guess the reason, which is, that killing people simply does not elevate civilization. And so, we tend to leave it that way. But did you ever ask yourself what active principle stands behind the passive demand? In this case, the active principle involves an understanding and acknowledgement of life as an element of the great universal good, or God. If such a recognition is made, a person who values life as a fundamental universal principle will never dream of killing or murdering, or instigating wars. The commandment becomes thereby

actively fulfilled as a matter of principle rather than passively by restraint. By an intelligent awareness of the active principle involved, a person's adherence to the passive demand is absolutely guaranteed.

Evidently, the same method of elevating perception needs also to be applied to the scientific development of our concepts of marriage and sex to the level where the already historically recognized principles of universal love and universal sovereignty can become reflected therein. This, of course, presents a huge challenge since an enormous baggage of emotions is riding on these issues.

It is obviously the vast complexity of these issues that has so far prevented the unfolding of a solution. The response, therefore, must be looked at in the context of the work of humanity's great pioneers in respect to these issues, especially in respect to finding a healing solution. If one follows this trail, the search invariably leads to Mary Baker Eddy who has developed a scientific method in the late 19th Century that profoundly supports scientific and spiritual development. Mary Baker Eddy is renowned not only for her impeccable scientific honesty, but also for her individual ability in scientific Christian healing. In this context her scientific proposal for a solution to the greatest problem that the human world is facing today, society's inability to relate to one another as human beings, literally renders her to be one of the foremost women of the 21st Century and perhaps of all times.

The present century is her century, so to speak. The problem that was not solved during the Golden Renaissance, or during the time of the Treaty of Westphalia, or with the founding of the first true nation state republic as the United States of America, will be solved in this century. Failing that humanity will collapse into a new dark age, which has already begun to some degree, with the physically demonstrated potential to end its existence altogether, which the world's existing tens of thousands of nuclear bombs and many millions of uranium bombs virtually guarantee should the current trends to hell be allowed to continue.

The question arises, what has Mary Baker Eddy contributed towards solving the great problem of our time, to eradicate isolation and division and establishing universal love and universal sovereignty in our world? What has she contributed, that can bring our concepts of marriage and sex up to such a high level that they are not a barrier to these principles, but become a manifestation of them?

One answer might be found in the principle of sovereign unity that is illustrated in the painting, Christian Unity. The Christ and Science are standing in

sovereign unity. Each one is sovereign in deed and in consciousness, with none displacing the other. And this sovereign unity is metaphorically illustrated as a male and female unity, a universal synarchy of equals. The metaphor of sovereign unity evidently extends across the whole of mankind.

## Separate development processes for sex and marriage

It is strongly indicated (see Appendix F3) that Mary Baker Eddy had recognized the need for separate environments for the development of sex and of marriage, suggesting that sex and marriage are totally separate aspects, each requiring a distinct development process.

In the paintings of Christ and Christmas we see two references to sex, one in the second development stream and one in the fourth development stream. They both appear at the identical position in their respective development stream, so that if one overlays the second half of the matrix, over the first, they actually coincide.

Naturally, both of these references appear at the moral level on the foursquare matrix, but their development path, evidently is towards the universal domain, and the infinite domain, hinting towards universal sex.

The concept of universal sex may be disturbing. In order to make it possible for us to deal with this concept, Mary Baker Eddy incorporated another unique metaphor with each of her two references to sex. As noted at the beginning of this article these two metaphors exist in the same scene where the references to sex appear, and they both carry references to the basic architecture of her pedagogical structure.

It is as if she was saying that one must see sex in terms of the basic architecture of mankind that presents masculine qualities and feminine qualities in sovereign unity, representing completeness in union that mirrors the completeness of the sovereign union of God and man. In divine Science each individual human being represents this fundamental completeness in being. In divine science, man, the reflection of God, is not incomplete. The male and female qualities are common to all human beings with some individual variances in expression. The ideology of sexuality and sexual division distorts this individuality and expands the resulting chaos into a total categorical division of humanity. I see Mary Baker Eddy raising the caution flag here against our acceptance of

incompleteness and division, which involve a denial of divine Truth and leads to depravity and hell. In other words, the merely moral ground should not be our dwelling place, but a place from which we reach higher to the very core of our being.

So what does it all mean?

It means that we have to deal with the concept of marriage, and uplift it into the divine domain, the domain of Truth in which humanity is one, and do the same in a different context with the issues of sex. Mary Baker Eddy writes in the Glossary definition for "I, or Ego," "There is but one I, or Us,..." This one I or Us defines a oneness in being, manifesting one (universal) Soul, one universal Love, one Principle, one Mind. The universal marriage of mankind to one another by our common (divine) humanity that reflects the divine being is the reality of our being that we cannot escape from, nor truly ignore. At this level of acknowledged truth, marriage has nothing to do with sexual sex. Sex becomes a separate issue then, with its own link to the divine.

This separation of issues between sex and marriage corresponds with the pattern laid out by Mary Baker Eddy that places sex and marriage into separate development streams. Her reference to marriage is located in the very first development stream labeled "The Word" and is defined by the river Pison as "the love of the good and beautiful and their immortality." The notion of sex does not enter into this development stream at all.

Since the two halves of the matrix coincide, the element of marriage is also represented in the second half, in the development stream defined by the river, Hiddekel, as divine Science understood and acknowledged. The chapter for the matrix position in this river, that corresponds with marriage in the overlaid stream, is called, "Some Objections Answered." The title suggests the unfolding of a scientific dialog, which is really a beautiful way of looking at the science of marriage. The complexity of embracing the concept of universal marriage in a manner that is open to universal love, will indeed require a profound scientific dialog. This method happens to be also Plato's recommended scientific method for coming to terms with the truth.

In the context of looking at sex, we have likewise two development streams involved. These streams also develop towards the infinite, towards the one and universal. In this case universal sex represents not a notion of incompleteness, but the necessary completeness of every divine idea. God cannot be divided into male and female, and by reflection of that divine reality, neither can man and mankind be so divided. The fatherhood and motherhood of God is one.

There may be differences in individual forms of expression, but not in completeness.

In Mary Baker Eddy's pedagogical structure, one of the two development streams in which sex is directly referenced, is defined by the river Gihon, as, "The rights of woman acknowledged morally, civilly, and socially."

The term "woman," in this case, in the metaphoric sense, evidently represents the spiritual idea of humanity as the Apostle John saw her in Revelation, as "a woman clothed with the sun... and on her head a crown of twelve stars," which Mary Baker Eddy described as "the stars in the crown of rejoicing". The 'sun' represents the radiant reality of completeness. It represents a brilliant white in which all colors are fully and richly present, a universal sex that represents a completeness in unity that is not personal but spiritual, that defines the reality of our being. This perception, however is only a starting-point.

The woman of the Apocalypse unfolds in the first development stream. That's what the clock in the painting, "Seeking and Finding" illustrates by pointing to Revelation 12. The woman of the Apocalypse, clothed with the sun (the 'Bride of God'), is reflected in the second development stream as the 'Lamb of God,' the Lamb that has power. If the fullness of our rooting in God (once our sex is being understood) we reflect the divine power to transform and uplift the universe. That power is metaphorically symbolized by the Lamb, indicating that the power isn't in us, but is the reflected power of God, divine Principle. Otherwise a lamb, representing power, is a paradox. The development stream for sex in the first half of the pedagogical structure is immensely profound. The girl standing next to the woman of Science in the painting Christmas Eve is the Lamb of God that reappears in the painting, "Christian Science Healing," as the healer of all mankind. And the boy who is grabbed by his sex by the woman of Science, has restructured theology into an angel of power in its own right which we see standing on the background.

The development stream for sex in the second half of the foursquare structure is no less profound. Its river is defined as Euphrates. This river represents divine Science encircling the universe and man. It leads us to incredible heights. In this context divine Science may be perceived as the science of the divinity of man, the divinity of our humanity, a complete divine idea as every divine idea inherently is, leading right to its infinite source.

In the definition for Euphrates Mary Baker Eddy speaks about metaphysics taking the place of physics. She also presents the challenging thought that even at

the tallest concept of science with which we touch the fringes of infinity, we are nevertheless bound to some degree to the mortal thought processes that bind us to perceptions of limitations and to the acceptance of finity. It is as if Mary Baker Eddy is saying to us that the overcoming of limits and finity are the final frontiers of the science of man. She metaphorically knocks at our genitals to cause us to awaken to the fact that there are no limits existing to the reflected flow of divine power. These concepts of the divinity of our humanity, are of course, involved in uplifting sex from a notion of corporeal incompleteness onto the higher universal platform of the infinite divine completeness in which the divinity of man comes to light.

Universal sex appears to be a concept related to the completeness of the great universal good that is God, which, when fully attained can contain nothing that inspires shame or lust, or involves invasive exploitation and so forth, while it embraces all that is good in human nature, and does so universally.

The principle of universal sovereignty comes into play here, but not as a passive commandment that says thou shalt not do this or that. Instead, sovereignty unfolds as an active principle with an active manifestation of good, that includes all that is good, right to the leading edge of it. It maximizes the unfolding of good, of integrity, and of honor, while it maximizes at the same time the protection of the individual. The recognition of the universal completeness of every idea of God, manifests itself in a higher sense of 'sex' that is divinely all-inclusive, that is universal, that is indivisible. This higher sense will in time close the door to the sexual ravishing and the lustful exploitation of one-another that sex as an incomplete image of mankind inspires. By taking sex far above the moral domain, to the lateral domain of universal principles, we close the door to depravity with an 'iron lock.' The sewer is left behind at this stage, when we step up into the brightness of the 'Day'-light.

If we overlay the two halves of the matrix over one another, we deal with essentially only two development streams, one that unfolds towards universal marriage and universal love, and the other that unfolds towards universal 'sex' in the divine sense, in an environment of universal sovereignty and power as an active principle. At this level of spiritual unfolding of both sex and marriage reflect the same truth, the same divine humanity, the same universal divine Soul, the same universal divine One-or-Us, and the same completeness.

It appears that these development processes towards the universal platform, the divine platform, are essential for us, since the divine platform is the only

platform that we can have that correspond with universal love and universal sovereignty, both of which are sadly lacking in the world today.

Because of the grave dangers involved in this lack, and the complexities of developing these universal platforms are wide and deep reaching, I have created a series of twelve novels under the title, *The Lodging for the Rose*, to cut through small-minded thinking and to explore the vast array of issues that are related to the divine Principles of Universal Love and the Principle of Universal Sovereignty, including the issues of universal marriage and universal sex. Of course, this too appears to be still just another beginning. And it has to be that way.

It has been my experience that Mary Baker Eddy never leads us into a position of finality and finity. She always keeps the door open for another step forward. In the context of marriage, she has a huge surprise waiting for us in this regard. This surprise is contained within the paradox that she set up by describing marriage as "the legal and moral provision for generation among human kind (Sp.56)," while she made no provisions for any kind of institutional marriages within the structure of her church. At least, that is how things appear on the surface. In reality she did make a provision for it, on the moral level.

If one looks at the matrix element below the scientific level on which marriage appears, to the moral domain in the same development stream, a surprise comes to light. The scene in *Christ and Christmas* that corresponds to this matrix element is a scene of resurrection. The scene that we find there is that of the first part of the painting, *Christ Healing*. We see a young woman sitting in a coffin being raised to life by the Christ represented by a male person wearing the robe of Christ. Since there is no biblical narrative that describes such a scene, one must assume that the figure of a young woman has a metaphoric significance. She is evidently not the woman of the Apocalypse, clothed with the sun, but in a metaphoric sense she still represents that spiritual idea unfolding and coming to light, an awakening spiritual idea, a kind of Christ-powered dawning of our humanity.

The textbook chapter that is associated with this scene of resurrection describes mankind's marriage model on the moral level. The chapter is titled, *Atonement and Eucharist*. Whatever is defined by this model will elevate the generation of human beings on earth and elevate the whole human scene to a higher level. It defines the natural unity of individuals to one another in their unity with God. The resulting process is a process of resurrection, is it not?

This profound new 'marriage' model also applies to one's own perceived unity with the Christ. If this unity is established, one undergoes a resurrection from philosophy and religiosity. In a scientific sense, this 'marriage' model may be seen to be reflected in Mary Baker Eddy's provision for the daily *Christian Science Bible Lessons*. The Bible lessons are indeed a grand structure for uplifting ourselves spiritually, to a new life. But they also include the requirement for us to uplift our sense of Mary Baker Eddy and her discovery, and of all of her works, to the level of the Christ manifesting itself in a scientific Christianity. Mary Baker Eddy did recognize her discovery of *Christian Science* as the promised Comforter coming to earth that would abide with us forever. A type of marriage resurrection is required here, that takes Mary Baker Eddy and ourselves out of the rocking chair of the personal creator. The Lord's Prayer stanza for this position is: *Our Father Mother God, all-harmonious. Let this define our marriage model reflected in the moral domain.*

And still, there is more to be found.

I stated earlier that Mary Baker Eddy established a model that invites us to look at the foursquare matrix as two individual halves that logically coincide with one another, so that the rivers Pison and Hiddekel become coincident in a logical sense. In this relationship the chapter, "*Science of Being*," becomes coincident with the chapter "*Atonement and Eucharist*." In the associated painting we see the idea of the marriage resurrection reflected in a secondary manner. In this 'secondary' painting the spiritual idea of humanity acknowledges the divine origin of *Christian Science* to the point that there should be a resurrection of old philosophy and old religion unfolding (which is yet to come). The Lord's Prayer stanza, here, is: "*Give us grace for to-day; feed the famished affections.*"

I love the quality of grace, being associated with this uplifting marriage model.

Actually, we can take our exploration still further.

If we overlay the two halves of the matrix, we also overlay the links that Mary Baker Eddy's has created between the upper and lower rows of the matrix by splitting certain paintings between the upper and lower rows. For instance, as I already stated, the painting, "*Christian Science Healing*," pertains to two matrix elements that are split between the upper and lower rows. The painting "*Christian Unity*" is likewise split in this manner. If one overlays the two halves of the matrix, these two top to bottom links create an endless loop. It appears that Mary Baker Eddy is telling us that we must 'travel' those rivers again and again; that we must explore

every element; that we must deal with the depravities and heal them; that we must delve into the moral domain and elevate it, and cause a resurrection there; that we enter the domain of the Christ (Science) constantly, and allow it to be our portal to the infinite realm of the great universal good of God, Life, Truth, and Love.

If we travel those rivers again and again, we will not only learn but also live the principles of universal love and universal sovereignty that protect and enrich us in the moral domain, in all regards, including marriage and sex. And we will experience the Principle of Universal Love in the scientific domain as we begin to experience the brightness of our universal marriage as divine ideas and the infinite nature of man in the divine domain.

In this manner, Mary Baker Eddy's pedagogical structure that she has built onto the city foursquare for us to explore, enables us, and humanity as a whole, to create the first Christ Renaissance ever, of a type that will never be eroded. The Golden Renaissance of the 15th Century didn't last long, because the principles on which it was built were never applied downwards to the grassroots level of society's social existence. The Golden Renaissance was created as a political and cultural construct without a foundation at the deeper levels of society. Mary Baker Eddy's gentle guidance into the land of continuous scientific and spiritual development on all levels of human existence, is poised to create a Renaissance that has a spiritual foundation that serves us at every level, which will support our continuous unfolding without interspersed cycles of collapse.

In this manner humanity's age-old dream can be fulfilled, that wars will cease. But they won't cease until this foundation is established. A renaissance cannot stand if it is intended merely as a political and cultural abstract, without a spiritual and scientific foundation supporting it on all levels. Marriage falls into this category.

It is interesting to note in this regard that the kind of links that keep the recycling going in Mary Baker Eddy's coinciding structures. One of the links, "Christian Science Healing," puts Christian Science at the level of the universal good as a manifest of God. This renders Christian Science as something that is absolutely unique in the world, without an equal, that humanity reaches up to.

The second link establishes the same idea. It puts the Christ at the level of the universal good, as a manifest of God, and it defines Christian Science as equal. These spiritual links provide the background against which we go through the four development rivers again and again.

As Christ Jesus was doing of old, so Christian Science fulfills the function of the Comforter in this age, reaching down to the lowest levels of human depravity, elevating the scene there, and at every other level all the way up to the level of the Christ wedded to Science in the divine reality that both represent.

The 'top' line is, that we have two development programs unfolding, one of which brings the image of the human being to the level that the Apostle John had talked about in Revelation 12 as a "woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars (the stars in the crown of rejoicing.) In the second program to the 'top' line is the full recognition of the divinity of man, which individual development unfolds towards. That's what divine Science apparently stands for, a science to bring the divinity of man to light.

Mary Baker Eddy makes it quite clear, that in either case, whether it be the Christ or Christian Science, we are NOT dealing with a human invention, but a divine emanation. The wars in the world will continue until this fact becomes recognized, understood, and acknowledged all cases.

Since this isn't happening yet, as is apparent by the fact that the model of the Roman Pantheon is still operating at all levels; in religion; in science; in politics; in philosophy; even in the field of Christian Science - as a consequence war will continue and expand towards a level of inhumanity and beast-like ravishing that society might not survive in its self-condemnation. Mary Baker Eddy suggested that we should NOT feel secure, even though God is good, if we fail to emulate the divine nature in our living.

There is a staunch denial unfolding in modern time, of the nature of Mary Baker Eddy's works. This denial is manifesting itself in the emergence of a virtual Pantheon of new Christian Science philosophies that perpetuate and further cement this denial. The reverse is needed.

Christian unity depends on the recognition of the singular nature of the Christ and of Christian Science, and of all of Mary Baker Eddy's works included, not as a unity in form, but the essential unity of divine emanation. No foundation is possible for human civilization without that recognition. Until this natural model for unity, this scientific and boundless marriage model, is understood, wars will likely continue by default and consume humanity as humanity wallows in self-isolation, bathing itself in lies about a supposed incompleteness in human nature that opens the door to the sewer of great evils.

## Christ Jesus' warning

Christ Jesus warned about the different challenges pertaining to sex in relationships and in marriage. He warned that they would be difficult challenges.

Mary Baker Eddy placed her visual references to sex into the moral domain (Christianity). But the moral domain is not safe. She described it as being transitional. The moral domain is just one step away from the lowest domain, the domain of depravity where Christian Science healing is required. The moral domain is the pivot between scientific and spiritual development towards the real image of mankind, and towards the regression that is also possible, into depravity. Christ Jesus illustrated the transitional quality of the moral domain with a warning, saying that whosoever is merely looking at a woman to lust after her has already committed adultery in his heart. That opens the door to depravity, doesn't it? Nor did he bring marriage into this context at all, as it is evidently not a factor. He chose the word, adultery. He might have also chosen the word, rape, if it had been in general usage at the time. Or he might have defined it as the narrow concept of personal sex or personalized sex. All of these concepts violate the original version of the Decalogue which admonishes one not to break the honorable bond that love has forged (or would forge). In the German version the term for this honorable bond is, "ehe." The concept is explored in more detail in the chapter, "In the Brilliance of a Night," of my novel **Discovering Love - Episode 1** of the series of novels **The Lodging for the Rose**.

A line from a Christian Science Hymn (#64) declares, "From sense to soul my pathway lies before me." The transition has many meanings and encompasses many grounds for healing. One of these grounds for 'healing' evidently pertains to the marriage concept, as Christ Jesus had pointed out.

Christ Jesus had been presented with a hypothetical case of a woman that was married to a man who had six brothers. As he died, she became the wife of one of his remaining brothers. This remarrying after death continued one after another until she married the last of the brothers. The question that was put to Christ Jesus was, that when the last brother would die, and she died also, then in the resurrection, whose wife would she be, since they all had her (Matt. 22:28). Christ Jesus suggested that they had asked an invalid question, since in the resurrection (the spiritual awakening of mankind) the small sense of marriage would fall away and the truth of mankind as children of God existing laterally in the universal family of man would govern all relationships as seen by the angels in heaven. He didn't use those

words, but he did convey this Christ-sense of reality.

While he counseled about the small-sense of marriage, to let it be, as is has a place until the higher sense is established in science, he also suggested that in future ages the developing Christ-idea of truth would set things right. Of course, he also said that this future age could also be now as the divine unfolding does not depend on time. He said in essence to all the pioneers at heart, let the dead bury their dead, and come and follow me (Matt. 8:22). Mary Baker Eddy suggested that society should realize that the threshold to reality is here today. She makes strong demands and consequently makes fewer concessions to false concepts and small-minded thinking. In this context she made no provisions in the Christian Science church for the traditional marriage institution that Christ Jesus said would fall away on the path of spiritual development 'from sense to soul.'

Mary Baker Eddy once referred to marriage and its erroneous root-concept as being "synonymous with legalized lust..." (Miscellany 5). Consequently she wouldn't sanctify it by making provisions for it. She kept the door open, however. Marriages of her followers may to be performed in other churches. She also counsels tolerance, saying: "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth." (Science and Health 485:15) Still, she expected a profound spiritual growth, and more so should we, living a hundred years after her time. We should be pioneers of Spirit and Truth.

Mary Baker Eddy defined marriage in a revolutionary manner, as home and center, but not as a boundary. She writes: "Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections." In the same paragraph she writes, under the heading "Mutual freedom," saying: "There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive." (Science and Health 58:12) Don't we see a hint to Gad and Asher reflected in that?

Christian Science describes an expanding type of marriage in which we acknowledge ourselves and increasingly all mankind as offspring of a common humanity, a divine humanity, as human beings of the universal family of man in which God comes to light. Mary Baker writes under the heading, "Assistance in brotherhood," saying: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same

Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality - infinite Life, Truth, and Love." (Science and Health 518:13)

The oneness of mankind is intact. It is not a crime, but wisdom to acknowledge it's completeness. The oneness of mankind does not need to be created by marriage, it already exists. The marriage contract builds on it and expands its expression like a light shining in the wilderness, encompassing all mankind, enriching it. Boundless individuality is a divine quality that makes everyone distinct in the all-encompassing unity of the 'offspring of God.' But it does not cause isolation or self-isolation, which are invalid concepts in divine Science.

A healing experience illustrates the above dimension, which is described to some degree in the chapter, "The Lateral Lattice of Hearts," in my novel, *Discovering Love*. We live in a lateral world, reflecting the divine ever-presence in our being like light illumining the universe. Love is an overflowing fount. Should there not be healing unfolding in this rich abundance of good reflected in love?

## On splitting up marriage and sex.

By Mary Baker Eddy splitting marriage and sex up into different development streams, she seems to be telling us that we are dealing with distinct spiritual ideas with different development objectives. Nor is she alone in making this demand. Christ Jesus supported the separation of the two concepts when he was forced to judge the 'adulterous' woman, a person found in an active sexual relationship outside of her marriage boundary. Under Rabbinical law she stood condemned to death for the 'crime' of universal love. Christ Jesus rescued her by separating sex and marriage and inspiring her accusers, to look at this case from a higher-level standpoint as human beings. At the scientifically spiritual level all humanity stands laterally side by side as human beings in the image of one universal God, undivided and indivisible.

He asked the people: Isn't that what you too can sense in your heart, in your spiritual sense, as the truth? In the sphere of truth no transgression occurred. The accusers thereby realized that they really had no case

against the woman and left the scene. Jesus asked the woman, "has no man condemned thee?" "No man," she replied. "Neither do I condemn thee," Jesus replied. He added, "sin no more." (John 8) The sin that he referred to was evidently not related to the charge from which she had already been exonerated at this point. The sin might have been that she might have condemned herself by feeling guilty, or that she was guilty in terms that her sexual relationship had strayed into rape or prostitution, which also happens in marriages as the Jacob episodes illustrate.

Even the original Mosaic Decalogue doesn't impose any marriage boundary (Exodus 20). The original commandment relating to relationships between people simply counsels one not to break the honorable bond that love has forced (according to the German translation). The nasty law that is brimming with limits, boundaries, and penalties, even killing people for transgressions, appears as a revised version of the Decalogue, a politicized version that the priests had written and used for social control and domination (Leviticus 20).

## Sex in Spirit

One of the most revolutionary concepts in Christian Science is that God is Spirit, and that man is the reflection of God. Therefore man is not Spirit, but is spiritual.

All the aspects of man that define mankind universally and individually are spiritual, such as sight, hearing, touch, smell, taste, sex. They are spiritual aspects. They all reflect the quality of God together with a wide range of still higher aspects that uniquely define our humanity and put man onto the pinnacle of the divine creation, manifesting advanced intelligence, ingenuity, sublimity, creativity, honor, generosity, beauty, love, and so forth. These are all elements of divine Life, Truth, and Love.

Man truly is a spiritual being, never material, and is reflecting God, Spirit, in infinite quality and individuality in which God comes to light. Thus God and man are one, individually and collectively, in the nature of Spirit and its boundless manifestation, existing as one. Just as the sunlight is one with the sun, illumining the universe, so man is one with God, Spirit, in spiritual being illumining the universe with spiritual light.

Mary Baker Eddy has richly described this interrelationship in her textbook on Christian Science, *Science and Health with Key to the Scriptures*.



In divine Science all creation is understood as being spiritual for the simple reason that matter has no life to give. Even biology tells us that all life is spiritual, reflecting profound principles, of God, divine Principle, divine Life. Creation consists of spiritual ideas reflecting the divine nature. However, 'creation' is not a static thing that is finite. Rather than being static, it is forever progressively unfolding. The whole universe reflects the principle of progressive unfolding with ever-higher divine ideas coming to light and man being the highest idea of creation. We are endowed with advanced spiritual qualities that no other expression of life has yet reflected. Creativity and understanding, for example, manifest in science, industries, technologies, art, music, and so forth, are all unique spiritual aspects of our humanity that we share with no other reflections of Life, while we reflect them universally across the whole of mankind. These higher generic qualities set mankind apart, even while we share a range of spiritual qualities with the animal world, such as sight, hearing, touch, smell, taste, and sex, etc.. This might be the reason why Mary Baker Eddy placed her visual references to sex into elements that pertain to the third lowest level of her pedagogical structure, the level that she described as "moral" and "transitional" (Sp.115). She clearly expected us to uplift these qualities, or our perception of them, to the highest level, to the concept of divine Spirit, far above the animalistic level.

We do this kind of uplifting often routinely. The quality of sight, for example, means far more in the human domain than mere physical perception. Just look at a pair of railway tracks. Physical seeing conveys to us that the tracks become narrower and merge in the distance, but when we look at the same scene with the mind's eye that interprets the scene with the science of geometric perspective, we adjust our perception with the knowledge we have gained about the principle of optical perspective whereby we derive in the mind with the true image of what we see, namely that the railway tracks do not merge. Isn't that also how we should approach sex?

Can we do that? Can we uplift the concept of sex?

In the animal world sex is entirely an aspect of procreation, and in the human realm it still fulfills this function. But is procreation all there is to life? Is mankind a breeding machine? Evidently mankind exists on a much higher level, even though procreation is a part of our life. Men and women value their sexual individuality and find a distinctiveness in it that enriches the human scene from the most intimate sphere all the way to the widest public sphere. We are proud to be men and women together in our individuality. The sexual division and subsequent isolation and

privatization of people are all artificially imposed, often for various types of imperial purposes. It is inconceivable in divine Science that the manifest reflection of divine Spirit be subjected to division, isolation, and privatization. God and man exist as one in the Divine Order, even while the forever shifting New World Order of social and political machinations would split mankind apart into a multiplicity of isolated camps divided by national factors, ethnic factors, color, sex, marriage, age, and wealth. When this happens the Divine Order of Spirit is not only denied thereby, but is torn apart down to the deepest level of sex where mankind is split in half into two isolated and opposing camps. It appears that a healing is needed at this deep level and is needed urgently before all the myriad political, economic, and imperial division in our world can be healed that now threaten the very existence of mankind with wars and weapons that have become too powerfully destructive to be tolerated any longer, which are now threatening life as a whole on this planet. So, it becomes a matter of survival in the long run that the spiritual quality of sex be uplifted out of the sewer and into the light of infinite Spirit and infinite completeness.

Divine Science can enable this transition. Jesus represented Christ Science and became the Exemplar of it. He raised the 'dead' not only physically, but also from the moral level, giving mankind a higher identity of itself. He didn't condemn Mary Magdalene who had been sexually involved, but raised her up. It was evidently for good reasons that John the Revelator saw the new image of mankind as a "woman clothed with the sun." We are told in scriptures that Mary Magdalene was the first person to see Jesus after his ascension. We are not told in scriptures what the specific steps were that uplifted the sexual perception of Mary Magdalene to become the "woman clothed with the sun." However, we are told that Christ Jesus worked extensively with her on that issue. Apparently he found her to be a person who was receptive to advanced ideas. We are told that he cast out of her "seven devils," or scientifically speaking, seven 'false' perceptions that didn't measure up to the divine image of sex as the manifest of divine Spirit. In scriptural metaphor the numeral seven represents infinity. Consequently Mary Baker Eddy didn't define those steps specifically. Nevertheless she utilized the numeral seven extensively as synonyms for God. We also find the numeral seven reflected in the spiritual biblical metaphor of creation.\*233

Mary Baker Eddy's usage of the numeral seven comes in three major ways. It is visually used in Christ and Christmas, throughout the book, in the form of a seven-pointed star. Likewise the stars that are located on the crown of her cross and crown seal, which she identified most of her works with, are seven-pointed stars. In a similar manner, the central jewel of the crown

in the last painting in Christ and Christmas is surrounded by seven leaves, the leaves that are for the healing of the nations.\*234

Mary Baker Eddy's next major usage of the numeral seven is incorporated in her definition of God in the form or seven synonyms: Principle; Mind; Soul; Spirit; Life; Truth; and Love (Sp.587). Her usage of the numeral seven thus corresponds directly with the seven days of creation outlined in Genesis 1. All in all the development that she indicates for mankind is 'wrapped' in boundless progression in the infinite unfolding of man as God manifest. The highest sense of mankind in its relationship with God comes to light in the definition of man as the "son of God" in the same integrated sense in which a month is regarded in Hebrew usage as the "son of a year."

It is in the realm of individual self-discovery where this higher sense unfolds, including that of sex. The for of this profound unfolding is something that no one can outline in specific detail for another. We can only acknowledge scientifically that the details do not include division, isolation, and privatization since God the All-in-all is indivisible and universal. We also know that the details of the spiritual unfolding in the sphere of sex must reflect the seven synonyms of God that reflect the nature of the infinite. The footsteps of course on the road to this realization are bright with spiritual 'light' as we approach the 'sun' and find ourselves 'clothed' in its light.

Mary Baker Eddy appears to give us a hint of the kind of development she expects to see in the sexual sphere, from the moral level to the infinite level of Spirit. In the second development column of her pedagogical structure, where her first visual reference to sex appears, the highest position in that column is associated with a verse of the poem in Christ and Christmas that ends with the line:

For Sharon's sore must bud and bloom  
In human hearts.

And she added the following reference: \*"God was manifest in the flesh." - St. Paul.

This reference may have been intended to refer to Christ Jesus who presented the highest concept of humanity to date, and thereby exemplified also our own individual oneness with God. In the last development column of her pedagogical structure, where her second visual reference to sex appears, the highest position in that column is associated with a verse of the poem in Christ and Christmas that she attributes directly to Christ Jesus, which ends with the metaphor-rich line: "And I will give him the MORNING STAR."

If God is all-inclusive, and all is infinite good, then this is what we will find reflected in our humanity if we understand its divine nature and begin to acknowledge it universally. What can be more richly profound than that?

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## Chapter 15 - The Science of Healing

Two thousand years ago the great healer of mankind, Christ Jesus, defined himself, and thereby every human being, as the the "Son of God" and also simultaneously as the "son of man," putting on record the coincidence of the human and the divine, or the divine unfolding itself in reflection. Christ Jesus became the Exemplar of this coincidence. He exemplified the living Truth, healing the sick, cleansing the lepers, restoring sight, causing the lame to walk, raising the dead, turning water into wine. And he taught others to 'heal' in the same context. He uplifted the image of humanity to the living reflection of God.

One of the Apostles declared that Christ Jesus gave mankind "power to become the sons of God," which is to say that he gave people the power and authority to recognize themselves as the Son of God and to heal thereby. At one point he sent out seventy people into the nearby villages and towns to heal to sick and proclaim the beginning of a new era for mankind. He 'gave' them Godlike power.

Nothing had frightened the rulers of this time, including Roman Empire, more than what Christ Jesus stood for. They aimed to kill the man to stay his influence, and they did kill Jesus. But they could not kill the Christ. No empire, past or present, could do this or ever will.

Christ Jesus' response to this attack was a promise. If you tare down this 'temple,' I will build it up again in three days . The promise was individually fulfilled in resurrection. But he also made another promise. The promise was that the healing revolution that he started would never end, because it rests on an eternal universal principle rather than his or anyone's personal privilege of power. His last communal act on earth was to "wash his disciples' feet," with the comment added that they should do so likewise for one another. Healing thus is defined as a cleansing process, a cleansing of small-minded thinking, erroneous thinking, perverted thinking. On the morning after his resurrection he said to his disciples whom he had inspired to become "fishers of men" to cast on "the right side." As soon as they did the results were plentiful.

Two thousand years later a woman lay dying in a small town in New England, USA. She realized on her deathbed that what had happened in those days in

Galilee reflects the operation of a principle that is without beginning or end and is therefore ever-operative, and applicable at any time and in any circumstance. In the process of her realization of this profound truth she found herself suddenly well. She was restored in this single moment to a better state of health than she had experienced for almost her entire life before. She utilized the discovered principles that came to light, to heal others. In the early cases she was taking on illnesses that some physicians of her time had given up as hopeless, healing the patients often in an instant. She subsequently started to teach her discovered science of the divine Principle of scientific mental healing, whereby she enabled others to heal likewise.

Would you be interested in seeing her class manual that she had utilized for this revolutionary teaching work? Well, her class manual has been published. It is universally available. She published it as the chapter, Recapitulation, of the textbook that she wrote to document her discovered science. And she did more than that. She also outlined a scientific structure for discovery that enables any student to 'open' her class manual and to lay it bare, so to speak. Then, after having done this, she went one step further and created an interface that links the daily Christian Science Bible Lessons to her class manual. The link is established via the textbook citations that relate to the foursquare structure chapter by chapter, to which the Bible lesson topics are also linked, topic by topic, by means of an interface established in her class manual. In this manner she takes one by the hand guides one on a daily basis to her class manual as a link back from the Bible lessons.

However, she did not stop at this advanced stage that she created for spiritual learning. She also created a definition for the name ADAM. The definition is vast. It matches every element of her class manual, element by element, as a specific counterpoint that her class manual is designed to overturn in individual perception, together with the bible lesson topics that are linked to her class manual.

And even that seems to be just another part of a still larger picture. She related her class manual to the same structure that she also related her scientific presentation of the Lord's Prayer to, together with the book of verses and illustrations that she provided in her illustrated poem, Christ and Christmas. By this method she provides a specific metaphor for each element of her class manual.

There is another profound thing that she did, that is directly related to this larger picture, to her pedagogical structure that all of the above are a part of. She didn't just create the textbook on Christian Science as an integral part of the foursquare structure, she also created a unique platform for Christian Science itself, "the Platform of Christian Science,"

which of course is also a part of the foursquare structure. And still she went further. She also created a definition that defines the specific elements of mortal thought (termed, mortal mind) that the Christian Science Platform counters and is designed to overturn.

Nor did she stop at this point either. She created a second manual for healing that is also a part of her larger pedagogical structure. She called this second healing manual, "The Manual of the Mother Church." At first glance the "Church Manual," as she also refers to it, comes to light as a manual of bylaws to govern the functioning of the First Church of Christ Scientist in Boston Massachusetts. However, if one looks closer at the structure of this manual, it comes to light as also a manual for the structure of individual healing.

Christ Jesus gave his staunchest disciple the name, Peter, a new name for him that signifies, ROCK, and of which he said, "on this rock I will build my church." In modern terms this Rock might be termed the sovereign unity of the Christ and divine Science. Mary Baker Eddy defined two aspects of that church, the Rock. She defined one aspect of it as "the structure of Truth and Love, whatever proceeds for divine Principle." And she defined the second aspect of it as a church that is an institution that affords proof of its utility. Both aspects of CHURCH as the ROCK relate to unique aspects of healing. The Church Manual covers both aspects. As a manual for the structure of Truth and Love, the Church Manual reflects the basic elements that are essential for the self-government of individuals for effective Christian Science healing. As a manual for a church institution it stands as a pioneering model for the government of society's numerous institutions.

Since all of the above mentioned parts are an integral part of a single structure, Mary Baker Eddy's pedagogical structure that reflects the biblical city foursquare from Revelation 21, they all need to be seen as related to one another. For example, all the various constituent's of the foursquare structure are by this constituency also related to Mary Baker Eddy's class manual, and vice versa. This means that all the individual constituents need to be brought together into a comprehensive whole, item by item, by which far-ranging and profoundly significant patterns emerge. This is what this last chapter is all about.

## Combining all structures and definitions

The fundamental description of the city foursquare that Mary Baker Eddy translated from the biblical metaphor into a scientific metaphor suggest a four by four matrix of sixteen elements. It should

come to no one's surprise that Mary Baker Eddy defined in this manner the sixteen elements of the foursquare structure in sixteen different ways, bringing together for them sixteen constituents. Allow me to list them here.

In a global sense the foursquare elements can be seen as horizontally aligned into four rows of elements that represent four levels of perceptions. Each of these four levels has been defined in three different ways. Mary Baker Eddy provided:

(1.) Four "cardinal points" or main points, defined as the Word, Christ, Christianity, and Christian Science.

(2.) Four mental domains. Mary Baker Eddy translates these domains in terms "immortal Mind" reflecting the divine domain, and in terms of three levels of "mortal mind." She defines the three levels as reflecting the "spiritual" domain that she termed reality, the "moral" domain that she termed transitional, and the "physical" domain that she termed, depravity. (see S&H p. 115-116)

(3.) She also defined four aspects of GOOD, defined in the Glossary as: "omnipotence, omniscience, omnipresence, omniaction."

All of these 'constituents' define the foursquare 'city' horizontally.

The 'city' can also be defined vertically as a structure of four columns of elements that are related to four different flows of upwards development. Mary Baker Eddy provided for each of the four columns three different types of orientation. She provided:

(4.) Four orientations towards the sun, defined as "northward" (dawn), "eastward" (sunrise), "southward" (the heat of the day), and "westward" (the sunset) "the Golden Shore of Love, and the Peaceful Sea of Harmony".

(5.) She also provided four spiritual orientations, towards the Word, Christ, Christianity, and divine Science.

(6.) And she provided four aspects of GOD, defined as: "incorporeal, divine, supreme, infinite." (from Recapitulation)

The above six reference-constituents define the city globally in terms of horizontal rows, and vertically in terms of upwards flowing development streams.

Mary Baker Eddy has also provided other definitions related to the four rows (defined as heaven and day.... to night and hell), as well as vertical definition related to the columns (defined as rivers: the River Pison.... to Euphrates), but these definitions are subsequent as they are actually a part of the Glossary structure and its inner definition. The Glossary structure is one of the many constituent structures that Mary Baker Eddy has provided to relate to the individual sixteen elements of the foursquare 'city'.

The remaining constituent structures are provided in two different forms, or types of form. Some are developmental in their form. They begin with the simplest element and develop towards the most complex one at their highest point. Other constituent structures are of a platform type, which means they begin at the highest point and sequence downwards to what lies underneath.

The constituent structures that are developmental in nature are evidently related to the 'city' in a developmental fashion. The correlation therefore begins at the lowest element in the first column and sequences upwards, column by column, until it ends at the highest element in the last column. Mary Baker Eddy provided four of these developmental structures as constituents for the foursquare 'city.' They are the following:

- (7.) The 16 textbook chapters
  - (8.) The 16 verses and illustrations in Christ and Christmas (Mary Baker Eddy's book of metaphors).
  - (9.) The 16 stanzas of the Lord's Prayer and its spiritual correlative by Mary Baker Eddy (S&H p. 16-17).
  - (10.) The 16 segments of the Church Manual
- Three other constituent structures are presented in a platform type arrangement that unfold in a horizontal progression. They begin with the highest element at the highest level and then sequence backwards, row by row, in a downwards progression. The three platform structures are:

- (11.) The 32-element Platform of Christian Science
  - (12.) Mary Baker Eddy's 24-element class manual, presented as the chapter "Recapitulation" in the textbook.
  - (13.) And the 26-element structure of the bible lesson topics, which is linked to Recapitulation.
- In conjunction with these three platform structures, two erroneous structures are also presented by Mary Baker Eddy. These are the 'mortal mind' creations that are denied or countered by the platform statements. They are:
- (14.) The 16-element definition of "mortal mind" (from the Glossary) that is countered by the Platform of Christian Science.
  - (15.) And the definition of the term "ADAM" which is countered collectively by the Bible lesson topics, and Mary Baker Eddy's class manual (the chapter "Recapitulation"), and the Platform of Christian Science.

It should be noted that only half of the 32-element "Platform of Christian Science" is required to counter the 16-element structure of "mortal mind." The other half of the statements of the "Platform of Christian Science" stand in support of 16-element structure of the segments of the Church Manual.

In addition to the horizontal and vertical structures, Mary Baker Eddy presented one more structure that is related to the foursquare 'city'. This 16th structure is the Glossary structure. It is both horizontally and vertically interrelated across the foursquare city, internally by its own 144-element structure.

I have provided a summary in the appendix of the 16 constituent structures for each element of the 'city' foursquare that comes to light thereby as a vast pedagogical structure, the greatest structure for healing ever created, created and outlined by Mary Baker Eddy. Since the resulting summary is so extensive that eight pages are required to list the various parts, I have grouped the elements together in such a fashion that four elements can be described on a double page. With this in mind, I have divided the summary into three groups. The first group lists all the element combined vertically into four columns (one column per double page - appendix v1...v4). The second group lists all the elements combined horizontally into rows (one row per double page - appendix h1...h4). The two distinct groupings of the same elements have been provided to enable one to explore the combines elements in their vertical and horizontal interrelationships. The third group (appendix S) provides an overview example of the vast Glossary structure that has its own vertical alignment (the rivers Pison... to Euphrates) built into its structure, as well as its own horizontal alignment (in terms of heaven and day.... to hell and night).

I have also added in the Appendix, behind the summaries of the three groups, the entire text of the Glossary, the translation of "immortal Mind" and "mortal mind," the Platform of Christian Science, and Mary Baker Eddy's class manual that she presented in the textbook as chapter 14: Recapitulation. Prefixed in front of this appendix is also a detailed presentation of Mary Baker Eddy's illustrated poem Christ and Christmas shown in its relationship with the 16 elements of the 'city' foursquare. Furthermore, a companion appendix to this book, two additional books are provided by this author. One of the companion books "Science and Health with Key to the Scriptures in Divine Science" presents the Christian Science textbook by Mary Baker Eddy in a special edition that has the marginal headings brought forward in front of the corresponding paragraphs in order to highlight their dimension for an in-depth scientific study. The second companion book that has been created bears the title, "Bible Lessons in Divine Science, 1898." The book presents a complete set of the first historic bible lessons in full text with all references added, utilizing the complete set of 26 topics that are a part of the 'city'-foursquare structure (and what may).

Combined in this comprehensive appendix are

world's greatest structures for the development of scientific mental healing that have so far been devised by the greatest pioneer in the sphere of spiritual and scientific development in the entire history of mankind.

## Why do we need such a vast pedagogical structure?

The answer may be that mankind is facing an equally vast array of problems, especially in the modern world, that all require healing and not just for cosmetic reasons, but also for existential reasons. Allow me to illustrate how vast the dimension is of the problems that we face today.

Many years ago I learned a poem in school days of a dialog of "the four winds" discussing among them where they should meet next for their 'joyous' dance. They decided at length to meet at the center span of a great bridge across a canyon, and to meet there at the midnight hour just as the last train is crossing. Oh, what a wild dance it will be, say say to each other, a whirl-dance filled with fire and shrieking voices and sounds of breaking steel. And so, as it was decided it was done. The four winds were coming together for their fantastic dance from all four directions at once with the expected resulting chaos.

The poet evidently was thinking of a bridge that was sturdy enough to withstand the strongest storm under the worst condition, but not four of those storms coming together at once. Unfortunately that is the kind of situation that we find ourselves in globally, today, in which our civilization is threatened. The four winds are eerily real.

One of the four winds that is threatening civilization today is the already onrushing global financial and economic collapse. Many great and shiny bubbles of 'hot air' that are celebrated for their 'beauty' are stretched to the breaking point. They are ready to pop just like soap bubbles always pops and disintegrates into a spray of fine mist that blows away with the wind, which no one can put back together again. For decades imperial forces have created the greatest bubbles of financial insanity that have become evermore thinly stretched while the physical economy of the world had been increasingly torn apart in the frenzy to feed the financial bubbles.

Another one of the four winds is today's growing threat of nuclear war. We had 65,000 nukes deployed globally in the mid-1980s of which only 20,000 remain deployed with probably an equal pile kept in reserve. However, the deterrent that kept them at bay is wearing thin. The nukes are on the table, ready to be used. In the mid-1980s we said to ourselves that nobody would be as crazy as to actually throw them

around. We trusted our existence to the doctrine of Mutually Assured Destruction. Now we have numerous people in power who qualify for the description to be "as crazy" as that. Our mutual destruction is thereby assured unless the storm can be prevented.

The third onrushing wind is fascism. Almost the whole world fought World War II to defeat fascism. But this war was never really won, was it? Fascism remained standing and in power, and was gaining in power. World War II has never really been won in a true sense. The war had become a contest between two killing machines. Nothing positive was achieved for mankind. The contest simply ended when one killing machine had exhausted the resources for the other. However, the fascism that the war was about, that stood behind the killing machines, was never defeated. Even before the guns fell silent the imperial disease of fascism had spread into the Americas. It later infested the USA. It swept across Europe into Russia, into Asia, even China. Over the years the imperial fascism grew into a monster of terror, torture, inhumanity, genocide, financed covertly from high places and also from many hidden places deep within empires that are determined to sow division and destruction in the world to protect their precarious foundation for their existence. The USA appears to be presently set up to be destroyed in this context and by its own hands acting from within. The imperial goal is for the USA to vanish from the map of the future as a sovereign nation state, just as the renaissance ideal of the sovereign nation state is set up to be eradicated globally.

The fourth onrushing wind, ironically, is not global warming, but the return of the Ice Age. For nearly two million years the earth has been in a massive deep-freeze environment called the Pleistocene Epoch that is periodically interrupted with interglacial warm climates of short duration, such as we are in today, which is ending. The end of the present interglacial warm climate also foreshadows the end for agriculture since it is largely keyed to the current warm climate.

Mankind has existed for over two million years on this planet, but in spite of this long period of the development of the human species only 1-10 million people had inhabited our planet at the time when the last glaciation cycle ended slightly over 10,000 years ago. This minuscule population was all that mankind had been able sustain without agriculture. Now we have 6 billion people living on the earth, going on to 10 billion. The coming Ice age will most certainly wipe us all out unless we can create the technological infrastructures for indoor agriculture that could sustain us through the coming 100,000 years of Ice Age conditions. While the construction of such infrastructures is totally possible even on a global

scale, we might be heading for disaster, because it will take a hundred years to build the infrastructures and one sees the slightest commitment towards it. Credible scientists suggest that we might have those hundred years left before the next transition to glaciation begins, but with the world fast asleep dreaming of global warming, who will rescue mankind from its self-isolation from reality. Many credible scientists suggest that the dogma of manmade global warming is a fraudulent imperial deception that is designed to prevent society from developing the kind of social and economic renaissance that is necessary for creating the enormously large infrastructures that would assure mankind's future existence, but would spell the end of all empires. Thus the dream of global warming is spread across the world to protect the existence of empires at the greatest imaginable cost in human lives.

Since we live presently isolated from our humanity and under the spell of the money of the empires, the returning 'wind' of the Ice Age might overwhelm us, especially when it is joined by the other three winds that are poised converge with it. An escape from this onrushing crisis is not likely possible unless we can reverse our increasing self-isolation from our humanity. This insane act of modern society to step away from its innate humanity keeps the four winds free to blow as they will, or more precisely as the imperial masters desire who master the winds that threaten our civilization and our existence.

The individual issues that are involved in the aspects that drive the four winds, are far too complex to be dealt with in a quick discussion, especially since the issues are deeply overlaid with layers upon layers of lies. Also the four winds that are threatening our civilization as never before have been a long way in coming. Empires and the wars and inhumanity that they spawn, have been a part of the human scene for at least 4000 years, and even then the empires and their gushing gore were despised by society to the point of them being labeled, the "Whore of Babylon." For 4000 years society has fought against that whore with few successes. Already as far back as 3700 years ago the famous reformer Hammurabi had struggled to put a few curbs on the excesses of the whore and its barbarism. But nobody has ever really won that fight against the whore and secured a victory for mankind.

A little movement towards a turnaround was seen during the Greek Classical period, around the time of Homer, Solon, and the Pythagorean Society, and so on, but this dawning movement was quickly crushed again by the sophistry of Pericles and the seventy years of destruction of the Peloponnesian War. Plato and Socrates worked afterwards to restore the nearly lost culture and to extend it further. While their effort created a bright era that became the precursor for the Christian era, no real victory was

ever won by either development. Instead a new darkness soon descended towards an endless seeming night that became the Dark Ages, spearheaded by the Roman Empire and a whole string of other whorehouses that followed in its wake.

The long period of the unfolding Dark Ages was first interrupted by the development of Islam and its culmination into the Islamic Renaissance near the end of the first millennium. Another interruption occurred in the 14th Century in Europe by the development of the Golden Renaissance, and then again by the second European Renaissance of the 17th Century that was centered on the Peace of Westphalia that sparked a spritual light in which the USA was founded. Apart from these isolated bright periods that were all too rare, mankind had been on a loosing streak. We are presently entrenched in that loosing streak as never before. In the onrushing tragedies that are now converging on us the few victories that mankind has achieved over the ages in its brief periods of renaissance stand out as important sparks that inspire hope for us that we may yet win our victory over the whore and its wars, a victory that has evaded humanity's grasp for 4000 years. Those bright historic sparks that should inspire us today, are all sparks that have a common universal principle that is evidently still valid today. But what is a universal principle?

The discovery of universal principles has been slow in coming. For example, a long period of scientific development lies between the casual recognition that all objects fall to the ground and the discovery of the Principle of Universal Gravitation. No, it wasn't Newton who discovered the Principle of Universal Gravitation, though he was hit on the head by a falling apple. The Principle of Universal Gravitation was discovered by Johannes Kepler long before Newton was even born. The principles that Kepler discovered enabled us to land on the moon in 1969, and to get there with such an accuracy in planning that we could touch down on the lunar surface confidently with only 30 seconds worth of fuel left in the landing vehicle. That's the kind of freedom in achievement that results from the power of discovered universal principles.

The discovery of the underlying principles of civilization that combine every bright period in history, has a similarly long unfolding and came to light with an equally profound promise. The brightest of these discoveries of principles came to light in connection with the Treaty of Westphalia that ended the Thirty Years War in 1648. This profound treaty was built the recognition of a principle that might be called the Principle of the Advantage of the Other. This principle created not only a period of peace. It also created the foundation for modern civilization. The Westphalia principle became reflected in the

founding principle of the U.S.A., laid down in its constitution in the form of the Principle of the General Welfare. In this manner, if one looks at all the bright periods of renaissance in a wide overview fashion, an underlying principle comes to light that is nothing less than the Principle of Universal Love.

"Oops," you might say, "that's impossible!"

Universal love is regarded as treason in the social world, especially in the realm of marriages."

Indeed, the challenge that the Principle of Universal Love puts on the table is wide and enormous, but if one looks deeper there exists a natural foundation for it that reflects the simple fact that we are all human beings together, universally, with a common humanity and a common universal Soul, so to speak. The more one peels away the extraneous layers, the little things that are all artificial in nature and isolate us from one-another, the more the universality of our divine humanity is coming to light. The scientific process of discovery along this line naturally involves great challenges, especially social challenges, but it also promises breakthroughs in the protection and advance of individuals and civilization that are evidently totally impossible on any other platform.

The great depth of the challenge of the Principle of Universal Love came to light for me when I began to explore the dimension of the Principle of Universal Love in a novel in order to see how it might unfold in the social sphere, especially at the grassroots level, including in the sexual domain. It is a fact of history that every period of renaissance has ended at some point when its underlying achievements were crushed. Afterwards things became worse. The evident reason for the failure is that the profound principles that these periods of renaissance were built on hadn't been accepted deeply enough. They hadn't been deemed relevant at the grassroots level of society's social and even sexual relationships. With this background in mind the resulting exploration in my novels of the Principle of Universal Love turned out to be surprisingly wide and profound, so much so that the discovery project that had started as a single novel became a series of twelve novels that I gave the overall title, *The Lodging for the Rose*.

The idea for this literary effort came to me in the mid-1980s when the Cold War doomsday clock stood at but minutes to midnight. The unfolding project was intended to present a daring discovery of the Principle of Universal Love in the form of a 'dance' of ideas, principles, and discoveries. The 'dance' might have been inspired in part by a similar kind of 'dance' in the visual arts where the focus was placed on rolling back the isolation of woman in society that has been built up over many centuries.

Obviously, this rolling back of a built up isolation in society applies also to the isolation of society itself from its humanity. And of course, all of that relates to healing.

## The wider sphere of healing

Mary Baker Eddy evidently understood that Christian Science healing is not limited to the physical healing of sickness in a few personal individual cases, but includes the healing of the whole of man and the entirety of society and mankind. As the last act in her long sequence of achievements Mary Baker Eddy founded the *Christian Science Monitor* that she designed to "bless all mankind and injure none." Why do we need such a wider focus? Why can't we simply focus on healing disease in a few individual cases as a spiritual alternative to medical healing? The answer is that the primary focus in Christian Science healing isn't actually on elevating disease and the suffering that the disease is causing, but is to get us to live the truth of man's oneness with God in which disease has no place. That's quite a shift in focus, isn't it? If this is the real focus in Christian Science, of which the healing of disease is but a reflection, then the focus must be wide enough to cover the entire range of living the truth, because God is Truth, and there is none other. Love, for example, is an element of that truth. If for example, the element of divine Truth is ignored in our self-perception, and is not reflected in individual living, the entire healing process then becomes blocked. And that is what we see happening. Christian Science healing has virtually disappeared from the landscape. It is evidently not effective anymore, or else there would be a flood of healing. However, should one be surprised that Christian Science healing has largely disappeared?

Let me illustrate this point with a brief example. For a very long period malaria has been a major disease throughout the world, especially in the tropical countries. The disease kills people in a most agonizing manner as the malaria parasite gradually eats away a person's liver until the affected person dies. Then there was a time when the genius of Mind reflected in man devised a chemical compound (DDT) that enabled society to eradicate the carrier mosquito which transmits the parasite. Preventative programs utilizing DDT straying near human population centers were carried out with great success. By this method the disease of malaria was nearly eradicated on our planet. It is estimated that over 500 million people have been saved from an agonizing death by mankind's divine genius that had produced the DDT pesticide.

This success story ended in 1972. In 1972 the DDT pesticide was banned under a political project that was built on many lies. As one honest opponent



had put it, the DDT was banned because it enables "too many people to live." A few years after the DDT ban was enforced the ancient scourge of malaria was revived. Within a few years over 300 million people were infected once again by the malaria parasite, of which between two and eight million die each single year completely unnecessarily. So, who is the murderer in this case? Is it the parasite, or is it society that enables the parasite to do its killing?

The DDT parasite was officially banned because it supposedly effected birds and other wildlife. All of the charges that were brought forward have been disproved, even before the ban was rammed through. The U.S. official who imposed the ban stated publicly that DDT had posed no danger to humans, the environment, or to wildlife, and never would. Nevertheless he enacted the ban for political reasons, evidently under political pressure in the pursuit of political objectives. Since that day in 1972 when the ban was put in place over 200 million people have been sacrificed around the world for those political objectives. On this path society has become a murderer of a vast scale.

At the present time, in Africa alone, a person dies of malaria every thirty seconds as required for the political objective, with most of the victims being children. And the murdering is all done wilfully. Society has become a murderer by intention on an enormous scale by the sheer absence of its love for one-another that should have prevented this murdering, and still would prevent it if the lost love would be rebuilt. However there is no movement recognizable on this front for a change in direction. Consequently the murdering continues. It continues as surely as if guns were raised and a child was killed every fifteen seconds. Sadly, their cries are never heard, but how can we stand with honest hearts before the altar of divine Truth and Love asking for healing with the very blood of our victims dripping from our hands, and with a stern resolve on our face while we are trampling the very notion of love into dust and denial? The answer is obvious, since the very foundation for Christian Science healing is divine Truth and Love.

Is it any wonder that Christian Science healing has rapidly declined in the shadow of this still escalating intentional killing of human beings? While Hitler's Nazi-holocaust was brutal, which too could have been prevented and wasn't, his holocaust was small in comparison with the American DDT holocaust that may some day be counted as the worst intentional holocaust in the entire history of mankind. Researchers suggest that the American DDT holocaust has killed close to 200 million people so far, and that it keeps on killing millions more every year, year after year without end while love remains but a small word without meaning. Love has been replaced with

fascism, and healing has been overturned for increased suffering and death by policies for depopulation.

Sadly, society's DDT (ban) holocaust against mankind, which America has been drawn into for implementing the game for imperial objectives, is only one of many cases in which society's love for one-another is trampled into dust. The nuclear weapons confrontation is a similar case. It should have never come to that. How empty is our love when we maintain the physical capability to eradicate entire countries and continents with nuclear bombs, if not mankind entirely in a single sweep of unimaginable horror? We have lived in this shadow for half a century already and staunchly maintained our commitment to live in the shadow of that suicidal horror. In fact we have increased the potential horror show another notch in recent decades with the introduction of the uranium bomb that keeps on killing people long after the war ends in which the bombs are used, unleashing a killing spree that goes on forever and is unstoppable. Instead of storing or recycling nuclear waste products, a cheaper alternative has been found and implemented, by putting them into bombs. The DU bomb (depleted uranium or dirty uranium bomb) injects radioactive dust into the environment in particles smaller than the wavelengths of light, which are so small that they are not only invisible, but become a part of the air people breathe while the particles themselves remain radioactive forever.

According to a U.S. dossier 2.7 million of such bombs were stockpiled in Korea in the fall of 2003 (Published by Korea Times, Dec.23,2005). If this report holds true there may be 15 million such bombs stockpiled by now, worldwide, especially targeting the Middle East, for a potential 100-fold increase in the radioactive pollution that we already have around the planet, which even now, as 'small' as it is, comparatively, has caused pandemics in diabetes around the world (230 million cases worldwide), and untold cancers. The current DU pollution of the planet may already be responsible for the 6-fold increase in U.S. lung cancer cases (published by CNN in March 2006). Can anyone image a 100-fold increase? No one might survive that. Where is the love for one another that protects human life? Where is the love that heals? Where is the love that would put a stop to this ever-escalating determination to kill?

My point is, if we have so little love for ourselves as human beings that we have put the infrastructures in place to eradicate the entire human species, how can we speak of reflecting divine Love and expect to find healing its arms while we deny the very essence of love and trample it into the ground?

Every one of the four winds of the poem that we are prepared to see unfolding into a destructive orgy

of unimaginable proportions reflects the same general loss of love. Mary Baker Eddy pioneered the concept that God is Love, universal divine Love, not a personal love, but universal love reflected in mankind as the very essence of our humanity. Evidently the God that she discovered is dead in human consciousness, it disappeared from view in the fog of small-minded concerns, or as she had put it, it "disappeared in the atheism of matter."

We see the same happening in the world-financial and economic arena, where one of the four destructive winds bow. We live in a world of such disdain for our common humanity that we force ever greater poverty onto mankind with an intensity that puts 30,000 people to death every single day from starvation and poverty related causes, about 10 million a year, and again most of them children. It is obvious that a large portion of those deaths could be prevented with a slight increase in love around the world, but we don't see it happening, do we? Instead we see huge movements going the other way. Instead of increasing the world food supply with technological infrastructures, we find the rulers of the world committed to policies of destroying the world food supply that is already inadequate, and we find society hailing their insanity. The murderous policy is called bio-fuels. The so-called rich nations of the world are 'proudly' committed to a policy of taking large chunks of the global food supply out of people's mouths and diverting it to the brewing of alcohol than is then to be used as motor fuel, called ethanol, to drive cars with. Nor does the outcome of this process of insanity provide an alternate energy resource. Instead, the production of the ethanol requires substantially more fossil-fuel-energy input than the ethanol gives back in return. The end-result is a negative energy gain, and a highly expensive one at that, but it is a perfect excuse for destroying the global food supply infrastructure, which is evidently the real goal. Who can we speak of love when we are committed to the killing of more and more people for increased profits for a few?

Unfortunately, this is an age-old question. Many centuries ago, the philosopher Hobbes declared that love should be kept out of the affairs of state and business. We are far advanced down this road. Business used to be a processes of supplying the human requirements in an efficient manner. Now it has come to signify little more than an efficient means for looting profits out of society with the increasing utilization of slave-labour type of production. The resulting counter-civilization process has become globalized for the building of empires while the ranks of the hungry and homeless and the unemployed are swelling to the point that the entire financial and economic system is disintegrating. Without love in the hearts of society for one-another there is little left to uphold civilization and prevent a new dark age. This

describes the world of globalized imperial looting and increasing death for mankind.

Nothing more needs to be added to the above examples to illustrate how far society has moved away from the healing divine Principle and from divine Love. He also described 2000 years in advance why Christian Science is failing. He once cited the story of a man who came to the alter of God to offer gifts for atonement. The man was confronted by the priest and was instructed to go away and first be reconciled with his brother, and then to return to offer his gifts.

Mary Baker Eddy once said that love for God and man is the true incentive for healing. It seems that society has lost this thread and has a long way to go to pick it up again. Mary Baker Eddy cautioned society that if its is unwilling to honour the divine law (the Principle of Universal Love) it should feel no security although God is good. Evidently this saying was not an empty saying. If the globalization of looting doesn't destroy society, or poverty does, or diseases, or nuclear war, then the return of the Ice Age likely will.

Contrary to all the politically whipped up hype over manmade global warming, our planet is in the transition period towards the next glaciation cycle, the return of the Ice Age. Manmade warming is a myth. The return of the Ice Age is mankind's future. A near total loss of agriculture will likely occur, which happens to be the chief resource for our food supply. Without a protected and continuing food supply the end is near for much of mankind. Some researchers suggest that the transition to the next ice age cycle might only be 50-150 years away, which leaves us barely enough time to create the needed indoor agriculture, which of course can only be powered with advanced nuclear energy resources. Tragically, any meaningful development on this front is actively impeded by the imperial powers that like to throttle mankind's technological and economic development. That is evidently the reason behind the long line of imperial games to disrupt civilization in which the manmade global warming scare is but another step forward to hell. Hobbes would celebrate the remarkable achievements of the imperials in our age to literally outlaw not only the universal principle of Love, but Love itself, and with it the divinity of the human being. On this road to hell Love has been totally trashed in all essential regards in favour of evermore exotic killing machines that now have the potential to destroy the whole of mankind and possibly also the biosphere of our planet. We certainly need a healing of this antihuman imperial 'disease' that the whole world appears to have become infected with, the 'disease' of a love-devoid existence.

While the 'disease' of a love-devoid existence can most certainly be cured, the coming Ice Age cannot be avoided. We can only prepare ourselves for it and thus live through it quite comfortably. Climate changes are

natural for our planet. Many huge changes have been happening since the Earth began. Some have been ice ages, one of which is deemed to have turned the earth into a snowball for 30 million years about 700 million years ago. Some lesser ones a few hundred million years ago to have caused the mass-extinction of nearly all life on our planet. While Ice Age conditions are rare in geologic history, they have been the norm for our planet for the last two million years. We call it the Pleistocene Epoch, a sequence of deep cooling cycles occurred that created ice sheets over 10,000 feet thick covering much of the northern hemisphere. We have learned that these ice age cycles are interspersed by cyclical warm periods where a reheating of the earth occurs that is intense that the thick ice sheets were melting in short order, turning the earth into an easily liveable world like the one we have at the present one that is now in its ending phase. We have also seen mini ice ages and mini optimum periods that gave us periods of global warming that far superseded the present warming in which the world recovers from the last Little Ice Age. All of these things happened without any significant human presence on the planet. No scientifically sound evidence exists that the most recent global warming, which measurements indicate has ended in 1997 and is now reversing, was manmade. The entire hoopla surrounding the doctrine of manmade global warming, has been exposed as but another engine for imperial domination and profiteering that large segments of society have prostituted themselves to for the sake of money, fame, power, and other incentives.

Nevertheless a vast body of 90,000 direct chemical measurements of atmospheric CO<sub>2</sub> exists, of the so-called greenhouse gas, that disprove the manmade global warming doctrine. The historic measurements, for example, show that the CO<sub>2</sub> content in the atmosphere was significantly higher in 1944 than it is today, but without any warming effect. Apart from this it is scientifically known that only 3% of the greenhouse effect comes from CO<sub>2</sub> at the present time, versus 97% that comes from water vapour, which is affected by cloud formation, which in turn is effected by astrophysical causes that are influenced by solar cycles. All of that together is what really determines the earth's climate and the recurring ice ages. The outcome of these causes is on a huge scale with consequences that cannot be avoided by any means we currently possess. The bottom line is that the next Ice Age cycle will occur, whether we are ready for it or not. Every aspect of that is scientifically known, which means that nothing other than our response to this scientific knowledge determines our survival. (for more details see the website: [iceage.rolf-witzsche.com](http://iceage.rolf-witzsche.com))

Some evidence suggests the last Ice Age was much colder than had been previously believed. A

drop in global average temperatures of nearly 20 degrees have been detected in glacial deposits from the previous Ice Age, instead of the 8 or 9 degrees as previously believed. Most of mankind simply won't survive in the kind of icehouse that results unless global indoor agriculture becomes an established reality before the Ice Age conditions commence. For this protection of mankind to be possible vast technological and economic infrastructures are required, which need yet to be built, that can support 10 billion people with food from indoor agriculture.

The current commitment in society towards saving its own existence against the looming Ice Age cooling, is next to zero. The world feels safe, immersed in pools of lies dreaming of global warming, while it should be upgrading itself, its infrastructures, and its world, in order to meet the greatest challenge in human history, the coming Ice Age. The last Ice Age had rendered the world almost bare, with just a few million inhabitants being able to maintain themselves. Without a commitment to the Principle of Universal Love for one another as human beings with a precious divinity, the protection of mankind will likely not be accomplished. In this case the global population will likely collapse as it did during the last Ice Age, back to a few million people perhaps, provided that anyone survives at all the ensuing wars over the dwindling food that are bound to erupt in a loveless world.

Christian Science prayer is wasted if it takes us no higher than curing a few aches and broken bones, which it doesn't do anymore either in general experience, as it once did. The goal has to be on a higher level. It has to be a commitment to demonstrating the actual unity of God and man, both in love and in deed. Love has to be recognized as something grander than a personal quality. It has to be recognized as a divine quality that is native in all mankind. When this development begins we can look forward to increased Christian Science healing and a life rich in peace and joy and power. But towards that we need all the best help we can get and the most wide-ranging development structures by the greatest spiritual pioneers. Mary Baker Eddy stands as a great leader in these fields. Her pedagogical structure for individual scientific and spiritual development is extensive, because her understanding of divine Science was extensive, as was her love.

In the opening chapter of this book an example is conveyed of her profound love healing a partially paralysed woman during the space of her carriage passing by the woman standing on a street. Mary Baker Eddy reflected divine Love in this flow of healing, and the woman healed said that she had never seen such love in any other human face before. To emulate this kind of love, a love that heals instantly with divine Love, means that we need to emulate

Mary Baker Eddy's understanding of the platform on which she stood, which is as big and wide and profound as her love had been. Towards such an achievement this research book has been written. The task began 20 years ago.

And now, here we stand. My task is complete. With what results from this effort stands the future of humanity. In the 44 years while Mary Baker Eddy's pioneering work was unfolding (1866-1910) the world was largely at peace. All hell broke loose afterwards, and the horrors haven't ended, but are getting worse. If there is the slightest potential that the historic breakthrough to peace can be repeated in our time, then this potential will likely come from exploring Mary Baker Eddy's leading edge achievements, which are still largely unknown. This means that no effort must be spared no matter how hard and how long it might take to repeat the historic breakthrough to peace that had marked Mary Baker Eddy's epoch.

The presentation in this book is an effort spanning more than twenty years from the mid-1980s on, culminating from tens of thousands of hours of work and considerable expenses. But what are the efforts in comparison with protecting mankind and uplifting civilization and putting the divinity of our humanity on the table towards that victory over the 4000-years history of war and imperial looting and murdering that has evaded us through all ages, which must be won? The fight for our humanity must end victorious, because the killing machines for war, and the looting games of the globalism of empires have both become too powerful for mankind's continued survival to be taken for granted.

Mary Baker Eddy gave us the tools to win this essential victory, the tools that she herself had evidently used since she created them and developed them. She had laboured for 44 years to create them for us, and to pass them on to us. Now it is our time to put the tools on the table and prove their worth.

I would say that her years of effort must not turn out to have been for naught. Let us utilize what she gave to us so richly and so freely. She has provided an extensive structure for scientific and spiritual development to enable us to get to the point where she had stood, from where she said in essence, "come and follow me, and go beyond my attainments." And she made it easy to do this.

She opened an infinite door, and then said at the height of her achievements that she still found herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ." (S&H ix:16) Her challenge for this age is not met by anyone standing idly aside in a self-righteous detachment from the tragedy that is overcoming humanity in which increasingly more millions are perishing every year. We cannot love if we pursue a life detached from humanity, because love is an active quality and cannot be found in

detachment. We would pursue a life detached from God in pursuing a life detached from the humanity in which experience our divinity .

It appears that of the most profound elements of Mary Baker Eddy's pedagogical structure are the three synonyms for God that are glaringly absent from the Glossary of the textbook. Is she saying that these can only be defined by the process of active living. The three synonyms are Love, Truth, and Soul. These terms stand invisible at the center of her entire pedagogical structure. They are elements of God, and by reflections elements of our humanity, our divinity. They are too big to be in any way less than universal in nature.

She appears to be saying that we can't find them and live them on the universal platform we cannot find them at all. We certainly cannot find them on the personal platform. In order that we will find them where they can be found she stands at our side as our forever teacher. She retained for herself in perpetuity the title of the President of the Massachusetts Metaphysical College, the college that she had taught in, the college in which she had utilized her class manual that she later turned into a chapter of her textbook and made it an integral part of her pedagogical structure. She also retained for herself the title, Pastor Emeritus. While she ordained the Bible and the Christian Science textbook as the impersonal pastor of the Christian Science church, she retained the title Pastor Emeritus, a title that relates to actively caring. No pastor has ever provided a more extensive form of caring than she has provided with her pedagogical structure, a structure so vast as a gate to the infinite that its unfolding will be forever new and will never end.

To the degree to which we step up to the banquet that Mary Baker Eddy has provided for us, and we become individually successful in letting our love uplift the whole of mankind so that its light becomes a spreading fire, a new era will be dawning on this planet such as we may have never dreamed of before. That is the dimension of the feast that has already been prepared. Can we ask for more?

## A personal view of the foursquare structure

Mary Baker Eddy defined four biblical rivers in her pedagogical structure, but she never referred to them as development streams, nor did she ever use the term pedagogical structure. Nevertheless, she did use a specific Bible text twice in 'succession' a rare occurrence. The text refers to something called "the key of David." - "These things saith He that is holy, He that is true, He that hath the key of David, He

that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." - (Revelation.)

Mary Baker Eddy used the above text to prefix the second part of her textbook on Christian Science, the part that she called "Key to the Scriptures." Then she the same text again to prefix the Glossary at the end of that book.

The beautiful thing about metaphors is that they are never dictatorial. They invite one to ponder the unseen, to look beyond the surface of things to the principles that are operating in the unseen, which we can only 'see' reflected in the end results, or in tragic results when the universal divine principles are ignored. In this sense I see the lower three rows divided horizontally along the 'moral' center, into an upper and lower half, a kind of confrontational structure in which the spiritual reality unfolding by the Christ that is a part of our humanity, countering mortal errors and whatever violates divine Principle.

Thus, the process that pulls us out of hell, so to speak, is powered by the Christ, but its form is scientific. This is what Christian Science is, isn't it? It is the science that empowers us to activate the Christ in us as our divine resource on earth and in our self-made hell as the case may be. In this sense I see a kind of 'hieratical development' going on in the lower three elements of each column, which is channelled and spearheaded by the specific processes operating within the specific column. The topmost element, however, is excluded from this hierarchical development. It represents the divine One and All, the All-in-all God. I see everything existing laterally, all across the first row, and synonymously. Here, no aspect is of greater or of lesser significance or value. The various aspects are distinct only in respect to the specific contexts to which they pertain.

Of course the four columns in which the 'rivers' play a role, leading up to the divine, are all extensively defined by Mary Baker Eddy. They are defined in numerous metaphors and even more-numerous interrelationships that come to light to be explored in order to enhance our understanding of the spiritual reality in which we live. And so, as one ponders, the great puzzle always keeps coming back to the forefront: What does it all mean? Where do we go with it?

With these questions in mind I have developed a brief overview (Appendix X) of what I have recognized for myself over the years, is unfolding before us in respect to the four columns of the foursquare structure. That is where I see myself going in utilizing the pedagogical structure. I don't think there is a need to elaborate on the details, except to note that I recognized a 'flow' that is not shown in Appendix X. This 'flow' is from the outer columns

towards the center, with the center being divine Soul, Truth, and Love (the synonyms for God that are not included in the Glossary).

There is also something else that I like to add here, which I believe is central to healing. This is the language that Mary Baker Eddy has developed for the textbook. It has been suggested in recent years that the language of the textbook is archaic so that the book should be rewritten to bring it into line with modern perceptions. It has been suggested, for example, that the scientific statement of being, in the chapter, Recapitulation, is too radical. Indeed it is a radical statement, shown below:

"Question: What is the scientific statement of being?

"Answer: There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

In this statement Mary Baker Eddy literally denounces the reality of matter versus the allness of God. Some say this is radical and irrational, because after all, matter is something that's quite real. If we drop a rock onto our toes, it hurts. Some say that that the above statement should be rewritten to make it more credible in the age of physical science.

I disagree. I see the above "scientific statement of being" as a pioneering statement with a great profundity that could not have been more clearly presented than it has been presented. It speaks the truth. Sure, the truth is challenging at times. What amazes me that Mary Baker Eddy was able to put the full face of the truth on the table that only now, a hundred years later is slowly coming to light, at the leading edge of quantum physics. There really exists no actual matter in the universe, as defined in the standard sense. Nuclear physics tells us that what we regard as matter is actually an atomic construct that is essentially empty space encapsulated by a sphere of swirling particles called electrons, with a few minuscule particles, called protons and neutrons, huddled at the center of the sphere. And that is what creates the illusion of matter. In real terms there is nothing there. The tiny center 'particles' are comparable to the tip of a pin in relationship to a hot air balloon representing the swirling path of the electrons. The electrons themselves carry one trillionth of the mass of a single neutron or positron of the atomic core. The whole construct is held together by a strong force according to a universal principle that creates the atom and thereby the universe. It is being said that if it were not for this force and its principle that create shapes to empty space the mass of our entire planet would fit into the

space of a tennis ball.

But even this mass, those particles that swirl about in empty space and create the impression that there is something of substance there, are likewise constructs of energy instead of being tiny lumps of matter. Modern science has discovered that the swirling electrons actually behave like particles only for a part of their existence. They disappear and then reappear in a different place within their sphere. They vanish momentarily as if they exited the universe and then pop up again some place else. They continuously switch back and forth between being something tangible in one form and being an energy wave in another form.

All right, one might say, the electrons might a special case, but the neutrons and positrons are definitely specks of matter. Every nuclear power plant in the world is powered by the heat that is created by these fast flying neutrons when the atomic structure is cracked open in the fission process. This means that they are substantial, aren't they? Doesn't the power we harvest from their energy prove that matter is a reality?

No it doesn't prove that. It only proves that a phenomenon exists. Advances in physical science have revealed that the phenomenon of a neutron, or positron, or electron, etc., is itself a construct of further underlying universal principles. Experiments conducted at the CERN Particle Physics Lab -- the world's largest facility for exploring high-energy physics -- have shown that the particles that make up an atom are themselves 'binary.' Artificially created particles could only be created in pairs of two -- one of which is a so-called 'matter' particle and the other an 'antimatter' particle -- which, when they are brought together dissolve into nothing leaving a gamma-ray burst in its wake that is essentially nothing more than a high energy electromagnetic pulse. The most modern perception is that none of the atomic particles are solid in themselves. They are now seen as a construct similar to a wave on a water surface. Throw a rock into a lake and a wave travels in all directions, but this wave as it travels moves no water from the impact point to the shore. It merely transmits the energy of the impact according to some universal physical principles, giving the wave a shape, a momentum, an amplitude, a wavelength, and so forth. That, in a very broad sense, is how the entire universe is now perceived. The perceived mass of the particles that are deemed to constitute the material universe is presently recognized as an acquired property produced by underlying principles, rather than having a native quality and existence of their own. In other words, the visible universe, as substantial as it seems, is nothing more than a highly intelligently arranged interaction of universal principles, without which the universe would be an

empty void.

So, is Mary Baker Eddy right when she says that God is Principle? She said this a 100 years ago. Now the leading edge discoveries in physics are telling us the same. They are telling us that without Principle there would be no universe. Mary Baker Eddy calls the motivating factor "Spirit." Physical science calls the motivating factor energy. Is there really a difference between the two? Physical science is discovering more and more an extremely complex creation that is born essentially out of nothing, which is the universe that is itself continuously unfolding.

While today's vast physical knowledge remains still rather immature in the light of what remains still unknown, the resulting trend has increasingly justified Mary Baker Eddy's 'radical' statements of a hundred years ago. Mary Baker Eddy wrote back then:

"Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification." (S&H 124)

With this bold statement Mary Baker Eddy puts Mind in control of the universe, and by reflection she puts us in control of our own immediate universe. She adds to the above under the heading, "corporeal changes," saying.

"The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states which human belief created and sanctioned.

"As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, - from fear to hope and from faith to understanding, - the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's government, man is self-governed. When subordinate to the divine Spirit, man cannot be controlled by sin or death, thus proving our material theories about laws of health to be valueless."

Modern health science, too, is slowly coming to agree with her, and so are many other forms of science.

In my estimation Mary Baker Eddy's pedagogical structure, which she designed to advance society's scientific and spiritual development, is the most

advanced developmental structure ever created, and when it is fully developed and utilized it will in time be measured among the greatest of the leading edge scientific developments, if not as the greatest of them all in beneficial effects for mankind and its expanded freedoms. It will no doubt revolutionize health care. It will also provide healing in every one of the four categories represented by the four winds that threaten to converge in our time and destroy our civilization and much of mankind with it.

## Healing the wind that threatens the global financial collapse

Three years after Mary Baker Eddy's death the greatest heist in the history of civilization was pulled off that the whole world still suffers from.

When the Founding Fathers of the USA wrote the Federal Constitution of the United States back in the 1700's, they specifically stated in Article 1 that the institution of the Congress shall have the power to issue money (credit) and regulate the value thereof. The Founding Fathers thereby placed the right to create and control the money of the nation into the hands of the Federal Congress, and not in the hands of private Bankers. By some deep reaching treachery this Constitutional provision was stuck down on the day before Christmas Eve in 1913, when the Congress passed the Federal Reserve Act. This illegal act under the Constitution, took away the right and the power of the American nation to create its own money and its financial credits and gave those rights to private bankers that organized for this heist the completely privately owned Federal Reserve Corporation.

So, what is the difference you may ask in respect to who creates the nation's money and controls the financial credits? The difference seems to be small on the surface, but in real terms it is huge. Under the private imperial system, as we have it today, debt-money is being created, instead of credit for building an economy. If for example the Federal Government needs to finance certain infrastructure projects, it is no longer able to create the necessary money for the nation to carry out the task, or to issue credits to society do build the infrastructures against the future returns from an improved economy. In today's world the Federal Government has to go to the bankers and borrow the money it needs. The bankers then create the money with the stroke of a pen, then 'sell' it to the government in exchange for U.S. bonds that represent an agreement that the government will pay the bankers back the full amount borrowed, and with interest! The private Federal Reserve that receives the bonds is now legally allowed to create up to 50 times the amount in additional credits, likewise created out

of thin air with the stroke of a pen, which it is then able to lend out as loans that are once again paying the bankers a ransom in interest. In this case, if the governmental needed to borrow one billion, the banks are allowed to to create 50 billion, collect interest on it, and demand the borrowers to pay every penny back. Is it a kind of diabolical robbery, isn't it? It is a machine that creates billions for the bankers and debt for the nation. In 1910, when Mary Baker Eddy died the entire U.S. federal debt was a minuscule \$1 billion. Seventy years later that debt had increased 1000-fold to \$1 trillion, and in the last 25 years after that until 2005, the U.S. federal debt increased from \$1 trillion to \$8 trillion. The entire nation, the states, corporations, and consumers now owe the bankers upwards to \$50 trillion. That's an infinite amount for an economy that is unable to maintain itself, much less pay back this gigantic debt. Which means in real terms that the entire system is bankrupt.

This system, of course, works exceedingly well for the bankers. It works so well for the bankers that it has been globalized in all essential aspects, by which the whole world is now being looted. We have reached a point once again in history at which society has become a bunch of debt-slaves, enslaved to the bankers. We will soon be at the point that the governments of the world will have sold all of the national assets for interest payments to the bankers (it's called privatization) while the people themselves will own nothing anymore either, and the bankers own everything. In this process the whole of society is becoming enslaved to the financial institutions of the nation to the point that the physical economy disintegrates. Back in the 1700's, Thomas Jefferson had warned the American people about this trap of private central money control, which some say has become the most gigantic fraud in the history of mankind. In real terms it has become the most gigantic stranglehold.

The Great Depression in the USA resulted from an artificial strangulation of the nation by the private bankers. America hadn't lost its skilled workers, which might have caused industries to shut down, nor had it lost farmland for which people had to go hungry. America had lost none of its physical capability. It had an efficient transportation system, powerful industries, and highly capable farms. It was a rich nation in all the respects that mattered, but it didn't have an adequate supply of money to carry on its economic functions. The nation was strangled. The bankers pulled back currency, refused loans to the population and demanded payment on existing loans. Thus, vast sums were taken out of circulation. The nation was starved. And worse than that, in the background of the artificial bankruptcy thrust upon the entire nation, and that is what the Great

Depression was, the bankers exercised their 'right' to impose foreclosure by which they took possession of vast numbers of farms, homes, and businesses and other properties, from which they made a 'killing' in profits in due course.

A healing of this banker's strangulation came with Franklin Delano Roosevelt's new deal. To end the Depression, the United States Government borrowed vast sums of money from the Bankers for infrastructure development, power development, water development, transportation development, development in farming. The massive borrowing put a new supply of money into circulation. People were hired back to work, industries began to blossom, farmers sold their produce again, and the economy boomed. Under FDR, who reigned in the power of the bankers to some degree, the USA had built the richest and most powerful economy on the planet, even while it supported millions of soldiers overseas in war and supplied half the world logistically. But all that ended when FDR died. At this point the USA was handed back to the bankers. The principle of the general welfare that is enshrined in the U.S. Constitution was scrapped at this point and the USA became a welfare organization for the bankers, a kind of corporate welfare state.

President Woodrow Wilson, in whose term the Federal Reserve Act passed, recognized his own failure in that regard. He said, "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation and all our activities are in the hands of a few men. We have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the world -- no longer a government of free opinion, no longer a Government by conviction and vote of the majority, but a Government by the opinion and duress of small groups of dominant men."

Woodrow Wilson had put it mildly. He had only a faint sense of the deception that had ensnared him, like the country as a whole. The bankers that owned him and his government have deep and hidden roots in the imperial world. Their roots go back to the early banking empire of the Lombard system that later became the Venetian system and then the British liberal system. This deeply corrupt and corrupting system still rules the world to the present day, primarily out of Britain. The U.S. Federal Reserve is merely a servant to them, one of its crown jewels. The rulers of this private monetarist system purposely corrupt the people of the nations in order to control them. That is what they had always done, thereby breaking down whatever is honourable in society, such as morals, family, love, religion and country. The

financial empire also runs the drug trade, the 'slave trade,' and sex trade today, just as it ran alcohol during the prohibition, together with pornography, and other crime. Now they are about to stage the greatest crime of all times, the massive depopulation of the planet. The policy of intention is to murder four to five billion people. In order to get this policy implemented they degrade the educational system, trash the truth with such unscientific madness as manmade global warming which is far more deadly than the DDT ban. They've gone the whole mile, created pandemic diseases, stirred up social and racial unrest, fomented religious clashes and 'clashes of civilizations,' and of course instigated evermore wars. Wars are good for the bankers and for the big corporations that run the business of war. And why shouldn't they instigate wars? They find it easy to do so. Most of the politicians in the world have prostituted themselves to become agents for the bankers. The bankers own the political parties, and by means of controlling the candidates they determine whom the population is allowed to vote for. Democracy has become a farce. They also control all of the news media, the 'elite' information centers, the financial writers, everything that they need to prevent people from learning the truth. That is how the private central banking empire, which the diabolical Federal Reserve system is a part of, protects itself and remains destructive to every nation's national interest. That is precisely what Alighieri Dante had warned about as far back as the 13th Century. That's what had caused the massive population collapse already in the 14th Century. This small beginning is staged to be repeated gigantically. What we face today is a thousand times worse. It's cleverly set up. That's what has been running the world for the last century, actually less than that. The last century has been a century of war, with the wars getting bigger and more destructive. Every war in the last hundred years has been instigated by the private financial world empire, the imperial bankers and the fanciers. If this ravaging disease that is destroying society is not healed, then World War III will happen and will become a nuclear war as planned that only a few might survive. That is what's at stake. That's what needs to be healed.

The key for healing this insanity that is now in the final stages of destroying what is left of civilization, is to reverse course. It means repealing free trade, deregulation, privatization, globalization, and above all repealing the Federal Reserve Act of 1913. It means that the U.S. society demand that a free Congress and Senate be governing the nation, and that this Congress be allowed to create and control the money of the nation, issuing financial credits and debt-free money to the nation for its self-development. John F. Kennedy had begun to do this. He was promptly assassinated. President Clinton



merely hinted in this direction, for which he was drawn into a scandal that disabled his Presidency. Had either of them succeeded a \$60,000 loan for building a house would require only \$60,000 in repayment with a small service fee added, instead of a quarter million in repayment that is presently demanded for such a loan, inflated by the interest costs. Of course, since the bankers are in control of the market and have inflated the housing prices artificially in order to profit from the larger mortgages, a \$60,000 house by normal standards now sells for \$600,000 with the final bill including interest adding up to \$2.5 million for the same house. By this insanity a bubble has been created that is so large that it threatens all by itself to pull down the entire world financial system. And there are many other similar bubbles floating about, ready to pop, such as the stock- market bubble, the carry trade bubble, and the giant hedge-funds and derivatives bubble that has grown into a \$300-500 trillion monster, and so forth. The whole system is about to pop, and threatens to bring on not just a new depression, but a New Dark Age.

This private monetary system has looted the world to the breaking point. It has thereby hopelessly bankrupted itself, globally. Its bankruptcy is one of its built in consequences. We are now at the point that this private world-monetary system is so far gone that it cannot be rescued by any means. Only society can be rescued, and this rescue is only possible if every nation on this planet becomes committed to scrapping the privatized world financial system with their government taking it over in a bankruptcy reorganization. In this manner society would take its life back. Then society wouldn't be strangled into physical collapse for the lack money, because then whatever money would be needed for society's continued existence and the common good would be made available. There would be a commitment established to keep people's wages and pensions paid, and to keep industries operating and food supplies flowing. Of course the usurious debts and obligations from financial gambling would simply be cancelled, since they are illegitimate and there exists no means to pay them. In this manner the populations around the world would be kept alive. Wouldn't that gallant sacrifice of the world's gambling debts be a small price to pay for saving the life of four to five billion people?

Unfortunately one sees virtually no commitment towards this necessary solution, even while the house is already falling down all around us. Nobody has a penny for peace, or truth, or love. The world financial structure are collapsing while society keeps clinging to its money, playing games. The financial and economic arena has its own four winds converging from all directions at once, which are presently poised to crash into each other.

One wind represents the collapse of the physical economy. The collapse is caused by free-trade outsourcing to slave-labour countries, the resulting wrecking of industries and the raping of them by the takeover vultures, added to that the targeted under-investment of the economy with money flowing into pure financial speculation. When the collapse occurs this wind will have a wild dance indeed.

The second wind represents insanely overvalued financial aggregates that are fast becoming meaningless in comparison with the dwindling physical economy. The hyper-inflated financial aggregates have already become technically worthless since they represent a claim against a collapsing economy that doesn't even produce enough wealth to maintain itself, much less pay out huge profits or settle speculative claims.

The third wind represents the money presses churning out money in huge volumes in order to keep the financial bubble alive that the Federal Reserve Corp. no longer dares to report its crime. We have already passed the point beyond which the flood of printed money supersedes the size of the financial bubble that it is intended to protect, whereby the entire value system becomes meaningless.

The fourth wind represents currency speculation. Since 1971 the world's national currencies have been turned into gambling chips for the financial commodity traders. In this arena huge profits are taken while nothing is being produced. May a country has been blown to hell by this relentless, merciless, drawing of blood. And this too, is just a foretaste of what is in store when the real game unfolds and the national currencies are replaced altogether by a regional currency that no nation owns, but the private bankers, like the Euro in Europe that functions like an economic strangulation pact.

In today's world every one the four winds is gaining in momentum towards their collective dance in a final crash. Not only is the physical economy collapsing as we are heading towards this crash. The looting momentum is shutting down once healthy industries, the flagships of nations, wrecking productive employment, and causing untold suffering from financial strangulation and huge debt burdens. This chopping axe is now in full swing. But even as it falls that nations are now hit in addition with the global warming hoax and artificially high energy prices, and the planned destruction of agriculture by means of the ethanol hoax that is making food increasingly unaffordable.

Likewise the onrushing wind in the purely financial arena is gathering 'strength in insanity' and is threatening evermore to blow the world-financial house down. One aspect of this amassing storm is the insane Yen Carry Trade in which Japan is forced to provide cheap money (at 1/4% interest) for the world's gambling arena. The whole game is paper thin

and vast rifts are already appearing with Japan increasing the interest rate. In the USA the housing bubble is coming down as prices and mortgages become evermore unaffordable. Especially the sub-prime mortgage bubble (the high risk mortgage bubble) is blowing up with staggering losses now hitting the banks, pension funds, trust companies, and an ominous foreshadowing in the credit derivatives gambling casino that might take the whole hedge-fund industry down in a \$350 trillion whirlwind of a bankruptcy collapse that threatens to blow away every depositor's penny in every bank everywhere.

The accumulated debt bubble is another potential detonator of the coming storm. The debt bubble has become comparable to a 50-ton flea on the back of a 5-pound dog, with obvious consequences. That is how civilization is poised to collapse. But if the parasite kills its host (society) won't the parasite die too. When this bubble blows, like a soap bubble disintegrates into a spray of fine mist that bows away with the wind, no craft known to man can gather the fragments and put the bubble back together again. The healing has to happen before civilization ends.

The wind that blows in the currency arena is likewise onrushing with unimaginable consequences. The U.S. dollar, for example, has already lost 30% of its value in the six years since the year 2000, amounting to an enormous loss, but which appears to be just the beginning. According to mounting evidence there are of late truly unimaginable imperial games afoot in an effort to break the U.S. dollar.

And then there is the wind whipped up by war, which too is onrushing. The Iraq War, for example, is causing huge financial and economic losses for the nation, flowing to the war profiteers. But if Iran is attacked (according to plan) and Iran succeeds in shutting down the oil flow from the Middle East, the resulting sky-high energy prices will kill, without fail, whatever still remains of the world economy.

P.S. A history lesson on the wars that had been planned (some of which might still be planned): It is reported that Gen. Wesley Clark told Amy Goodman of Democracy Now that he had gone to the Pentagon on about Sept. 21 (after 9-11) to meet Rumsfeld and Wolfowitz, and met with a general on the Joint Chiefs who had once worked for him, who told him that "We've made the decision we're going to war with Iraq." Asked why, if there were new intelligence, the general said no, but the decision had been made. - Two weeks later, after the invasion of Afghanistan, Clark asked the same general if the Iraq war was still in the works. "It's worse than that," he answered, and showed him a memo from "upstairs," meaning Rumsfeld's office, describing how "we're going to take out seven countries in five years, starting with Iraq, and then Syria, Lebanon, Libya, Somalia, Sudan, and finishing off Iran." (source: Democracy Now, with

Amy Goodman, Wesley Clark, 3/2/2007 - reported by the LaRouche organization)

When the four winds in the financial and economic arena start crashing into each other as they are presently poised to do in the absence of any commitment to diffuse the issue, we won't just face another depression on our hands, or a New Dark Age, but the loss of civilization and the impending death by economic chaos of most people living today. We need some great and immediate healing in this arena, just to survive. It needs to begin as a healing of indifference, apathy, immorality, and the massive criminality of society's own involvement.

That is the kind of healing that is required. The alternative, should we fail, is simply unthinkable. I am certain that the required healing can be accomplished if it is sought within the framework of the principles that Mary Baker Eddy has put onto the table with her pedagogical structure. Mankind is not designed to lay itself down to die. Also, the healing has to begin in the USA for the simple reason that the USA has the historic background and the necessary constitution to provide the necessary leadership. The USA is currently the only republic on the planet that is founded on a type of government that is not by its design subservient to the oligarchic monetarist system that still rules Europe in a deeply intrusive way. The USA was founded as a pioneer built on the most advanced universal principles. Mary Baker Eddy as a pioneer put the profound concepts of universal principles onto the table with her pedagogical structure.

## Healing society of the wind of fascism

Fascism is a tool of empires, artificially created, quietly nurtured in cultural warfare, cleverly foisted on society with the big lie that opens the flood gates for its destruction. Of course the control of money and control of the physical resources that society needs always stands in the foreground when fascism rules. Controlling the world's oil is only a part of this grand game. Fascism becomes a part of persuading the players to play along as demanded. The first stage is corruption. If that fails threats are used, then assassination, and if those fail, war is unleashed. One of the outcomes is that all the world's oil trade is exclusively carried out in dollars with huge profits flowing into the coffers of the imperial system, keeping the dollar artificially inflated. This vast corruption is also the reason why advanced energy systems, such as nuclear fission and nuclear fusion are discouraged by all possible means in favour of the

promotion of windmills, solar cells, and as of late, biofuel power that requires more energy to produce than the fuel gives back.

We are now being coerced into believing that the world is running out of energy resources. The clever hoax is used to make society willing to pay ever higher prices, which translates into higher volumes of profit flowing into the imperial coffers.

The physical reality is in the opposite. The world is not running out of energy. Sure, if we continue the wasteful practice to power the world with oil-fired machines we will run out of oil in the foreseeable future. But why should we be committed to this kind of insanity, using oil energy? The oil-fired economy is as archaic today as the wood stove. We should have stepped away from burning oil. There exist enough energy resources to supply the world with nuclear fission power for 10,000 years, not just a hundred years as with oil. In addition to that nuclear fusion has been demonstrated to be possible. The technology might still require fifty years of development for full implementation that would give us literally infinite energy resources. Helium-3 fusion might advance the time table by a few decades. Estimates suggest that there is enough helium-3 on the moon to last us for 100,000 years, and maybe more on other planets. However, the theoretical energy horizon doesn't end here. It just begins to open up. The leading-edge discoveries in theoretical physics brought to the human perception a universe that is a bubbling caldron of energy extending through all space. It appears to determine the propagation speed of light, and as far as we know forms all the building blocks of matter, the galaxies, all life, and ourselves. We live in a universe that is not primarily a vast void of empty space as was once believed, called the vacuum of space, but which is instead a vast pool of energy responding to a vast complex of universal principles that give shape to the visible forms of the universe and its operational patterns. If this is so, is it not reasonable then to assume that this vast pool of energy can also be utilized for human purposes by the discovery of the as yet undiscovered principles that enable us to tap into this vast sea of energy? We would only need to convert a minute fraction to create and surpass the most amazing energy rich world ever imagined. It is being recognized at the leading edge of theoretical physics that the energy density of the universe is so great that a single cubic centimeter of this energy resource could supply the needs of mankind for millions of years.

We literally stand at the threshold of infinite energy resources. Some development work in this field has been going on since the late 1800s thanks to the pioneering accomplishments of Nikola Tesla, James Clerk Maxwell, Oliver Heaviside, and many others. The ongoing work remains hidden and is kept

minuscule for many reasons. It is interesting, however to note that the pioneering discoveries on this front coincided in time with Mary Baker Eddy's pioneering discovery and her 44-year work on the scientific development of her discoveries. It also interesting to note that we have seen virtually no progress on either scene after Mary Baker Eddy's death, the time when the imperial period began with its complete takeover of the financial arena and control over society's self-development. In this sense fascism has closed the door to the future.

It is generally assumed that the greatest scourge of fascism is found in the murdering rampages by which fascism was put on the map, like the Jacobin terror, or Napoleon's wars, or Hitler's holocaust, or Stalin's genocides, or even the still ongoing holocaust in the Middle East. But this is few of fascism is deceptive. The greatest scourge of fascism is found in its relentless suppression of truth, scientific advances, and scientific development. The scourge is largely accomplished financially by means of the targeted starvation of real science combined with the lavish financing of irrationalism. We are now reaping the results of a half a century of this policy with an wave of obvious 'scientific' frauds gripping society, such as the manmade- global-warming fraud, the DDT ban, the biofuel fraud, and the fraudulent 9-11 cover-up as a terrorist event. But the greatest tragedy is that society hails these frauds even while they are destroying the very heart of civilization on which human existence depends, the heart of Truth, Love, and Soul. Hitler's propaganda minister, Joseph Goebbels would smile today if he could see our world that proudly proclaims (as he did) that the bigger the lie is that is called the truth, and the more often this lie is told as the truth, the more deeply is this lie believed by society to be the truth.

How effectively this hidden kind of fascism is ruling the world today is evident by the manmade-global-warming fraud. The fraud was initiated in the mid-1970s to pre-empt any scientific discussion and exploration of the necessary response to the coming Ice Age. The agenda was turned upside-down. Global warming was imposed to hide the truth. Over time, as the scientific fraud was escalated, according to published reports over 21,000 scientists from around the world have voiced their opposition to it and put their name on record in protest. This vast mass of scientific protests is cited to includes 70 Nobel Price laureates and over 110 actual climate specialists. Their voices, of course, were suppressed. The financiers control what research is conducted and what is termed the truth. Today, manmade global warming is deemed to be the greatest threat mankind is facing, a warming so its lied to be so severe that all the ice on the planet would melt and raise the oceans to such high levels that vast stretches of land would be

flooded forever. Of course that warming is all blamed on manmade greenhouse gases, chiefly CO<sub>2</sub> that is generated by burning fossil fuels. It is stated by the hoaxers that atmospheric CO<sub>2</sub> has increased at alarming rates since the beginning of industrialization. Coupled with this lie is the call for global deindustrialization, meaning the destruction of the economic foundation without which the present population cannot sustain itself. Thus, the mass killing of society has become the official (though hidden) policy of intention.

The CO<sub>2</sub> fight is a two-edged sword that is designed to yield vast profits for the imperials and genocide for society. It doesn't seem to matter anymore to those who play this game of fraud that CO<sub>2</sub> amounts to only 3% of the greenhouse gases and that of this minuscule amount the manmade portion is only 3% again. Nor does it seem to matter to the liars that a vast body of 90,000 direct chemical measurements exist, of atmospheric CO<sub>2</sub>, that has been painstakingly collected over a 100-year period between 1857 and 1957. This vast body of rigorous on-site measurements completely contradicts the manmade global warming claims. The obvious disregard of the truth, by the hired or self-prostituted liars, has thereby reached such astonishing proportions that it is almost considered a thought crime today to contradict the manmade-global-warming theory, even while the world is actually getting rapidly colder as is evident in numerous different ways.

How can this hidden fascism be countered, that is far more deadly than the open kind of fascism? Take the fascist threats of nuclear war, for example, we can physically counter that threat threat in a week if we care to do so. The locations of the nuclear-weapons weapons are known. Should society decide to eliminate this threat against itself, the disabling and dismantling of all weapons in the world could be accomplished relatively quickly, possibly within days. But the antiscientific threat of fascism is not that easily countered, which presently prevents mankind from preparing itself for the 100,000-year deep freeze of the coming Ice Age. We have wasted decades already while the return of the Ice Age is drawing closer and nobody really knows how many decades we might still have left to build the infrastructures that we need to save our existence, which will take us decades to build.

The key for the healing of mankind of its anti-truth and anti-science madness, imperially infected, is evidently nothing other than society returning to scientific, cultural, and spiritual honesty. Once mankind begins to rediscover itself as basically human beings made in the image of God, reflecting divine Principle in its growing understanding of the universal principles that operate all around us, then the path is clear for a recovery and the rebuilding of civilization.

Mary Baker Eddy wrote 100 years ago, "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.... To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning."

The divine Principle, manifest in universal Love, Soul, and Truth, which evidently stands at the very center of Mary Baker Eddy's vast pedagogical structure that comes to light as a construct to support and advance the scientific and spiritual development of mankind, is by all accounts the key resource for mankind's survival on this planet, if not the only resource.

Right now the four winds are still approaching for the threatened convergence in our time. The time for action has come. Mary Baker Eddy wrote that future ages would declare what the pioneer has accomplished. That time has come. The future is now. The four winds -- the financial collapse, nuclear war, fascism, and the coming Ice Age -- are converging, but they can all be deprived of their sting. The winds can be deflated, whereby the potential death of mankind can be avoided. But the victory has to be won on the higher level than that small-minded level on which the problems are created. Any fighting that is pursued at that low level of the imperial sewer is lost at the outset. But there is no need for that. Why should mankind lower itself into the imperial sewer to fight its battle for freedom there, in the environment of artificial insanity where the imperials own the game? The fight has be taken up at the high level of divine Science, the science of our divine humanity reflecting infinite Mind and all the qualities we attribute to God. At this level, where we can see in any human face the reflected face of God, we can win. In fact, on that level we cannot loose. At this level the biblical promise is being fulfilled that fortells a blessing so great that there shall not be room enough to receive it. (Malachi 3:10) The healing of disease with an advanced scientific understanding of the divine Principle of scientific mental healing gives us a grand starting point in this fight for mankind's ultimate freedom. Can we ask for more than that? By what excuse should we aim for less?

The convergence of the four winds as it has it has been arranged for the preservation of empires will fail. It will fail, because it has one universal goal: the destruction of civilization and the destruction of mankind with it. Mankind is too intelligent and too great a power for good for this war against it to

succeed, by a clan that has ultimately has no power and never produced one iota of good.

There are many aspects involved in the imperial war against mankind, but one stands out. It comes to the forefront with many faces, and nowhere is that chosen central goal more clearly defined than in the policy hype that began in late 1960s to trash the image of man. The imperial circles of the world strung banner headlines across the world, proclaiming that the "earth has cancer, and that cancer is man." This hype started a policy fight from high levels to force society to accept "depopulation." Of course the wording is a deception too. The 'soft' wording hides the imperial policy of intention to commit mass murder by all possible means. This policy of intention to commit mass murder has always been the imperial policy whenever an empire or an imperial class sees its power challenged. Whenever this happens scientific progress is trashed, industrialization is trashed, culture is trashed, with the aim to turn society into a docile mass of slaves that is nicely mired in poverty to the point that it accepts its universal serfdom. The goal has been spelled out clearly. It today's world the imperial objective is to reduce the world population, by their own saying, to below the one-billion mark by utilizing 'acceptable' means of mass murder.

Every major modern policy has so far been focused on this goal to commit mass murder on a scale beyond genocide. The DDT ban was an early project along this line, and a highly successful one. It performs the mass murdering so silently that nobody even protests, while the project has killed 200 million people already. The manmade-global-warming hoax has been implemented a few years later for the same purpose, in this case to spearhead the deindustrialization of the world as an even more-effective platform for committing mass murder. The latest champions of the manmade-global-warming hoax, like for example the former U.S. Vice President, have put their finger on world population growth as a reason for global warming, suggesting a need for a far reaching correction by policies that involve the silent mass murdering of mankind under policies of deindustrialization, shutting down civilization with poverty and impotence.

Likewise, the intentional destruction of the world financial system results from a concert of policies that evidently follow the same course. The methods may vary widely, but they all serve the same ultimate policy.

The biofuel hoax, for example, the production of ethanol and bio-diesel that converts food products into motor fuel, reflects precisely the imperial policy of intention to commit mass murder on a scale greater than genocide. Since the production of the biofuel requires a greater energy input than the fuel gives

back, the entire project makes no sense. The evident goal of the biofuel policy is to wreck the world food supply as a means for killing vast numbers of human beings by starvation. This is what the biofuel policy is designed to accomplish more efficiently than any other method yet devised. The biofuel isn't an alternate energy resource. It is no resource at all. It is an energy drain that actually increase the fossil fuel energy use. The production of biofuel only makes sense when the objective is to commit mass murder on a scale greater than genocide. The large-scale production of biofuel diverts vast amounts of agricultural resources products away from human consumption into the distillation of motor fuels. The resulting starvation, and death by starvation, makes every element of the biofuel project a crime against humanity, including the lobbying for it, as well as the production and the consumption of it. The destruction of the world's food-supply system in an already hungry world is a crime of a far greater in magnitude than Adolf Hitler's holocaust had been.

The same policy of intention is standing behind the imperial commitment to using the dirty uranium bomb as the 4th generation atomic weapon. Millions of such bombs have already been stockpiled. The DU-weapons policy involves packing nuclear waste products into bombs instead of storing them or recycling them into beneficial fuel for nuclear power plants. The DU bombs, when used, generate a vast mass of radioactive pollution that becomes a part of the air that people breathe, the very air that encircles the world. Since the bulk of this pollution consists of minuscule particles of uranium that remain radioactive forever, the DU bomb keeps on killing forever. The pollution particles are simply too small to be removed from the environment. They remain there and carry out the intended mass murder of human beings for all times to come, irreversibly, by means of radiation induced birth defects, cancers of all sorts, diabetes, and a host of other diseases caused by the relentless genetic destruction of the human biology.

## **The long-standing imperial policy of intention to cause permanent genocide**

Before we can focus on healing the insanity in society that causes society to accept policies for permanent genocide, it might be worthwhile explore briefly the history that stands behind the trashing of the divine face of mankind for imperial objectives.

It has been recognized in imperial circles since the beginning of the Golden Renaissance that the

greatest threat to any empire is the progressive renaissance development of society. This fact became glaringly obvious when the Venetian Empire, the slave trader and looter of the Dark-Age world was threatened with extinction by the Renaissance powers of Europe. The League of Cambrai (1508) was created for this purpose, but before it succeeded, the Pope had intervened (probably with a significant 'incentive' from Venice) and the Venetian Empire was saved. In retaliation the Venetian Empire destroyed the Renaissance by festering a religious war that lasted for over 100 years in which nearly half the population of Europe perished. The end-phase of this destructive rampage, the Thirty Years War, was said to have been the worst military escapade of all times prior to the 20th Century.

That process of unleashing genocide to protect empires would be repeated many times thereafter. The repeat of the process was more concealed at first. It began with the doctrine that the Earth is too full, for which it was said that the human population needs to be culled like cattle. This first depopulation 'outcry' was authored in Venice by the Venetian 'monk' Giammaria Ortes (1713-1790).

It is suggested by scholars that Ortes' work was later plagiarized by the British imperial servant, parson Thomas Malthus (1766-1834). Malthus took Ortes' invented insanity and put his name to it and preached that the general population of society (meaning the poor) should be forced to live under such unsanitary and deplorable conditions that most people would die off at an early age. Malthus was hailed for his 'wisdom' and still is. Later, Charles Darwin (1809-1882) took the project over for the empire and extended it. He said himself that he was inspired by Malthus. In return he provided the 'scientific' foundation for the Poor Laws, for killing the poor (those unfit to survive) by working them to death. Darwin's cousin, Francis Galton (1822-1911), in lock-step took the Ortes-rooted Malthusian ideology and partially merged merged it with social Darwinism and turned it into something still worse. The outcome was the infamous Eugenics theory that opened the floodgates to the sterilization of targeted people, a soft kind of racial genocide. Adolf Hitler must have loved Francis Galton.

In a similar fashion did covert agents of the British Empire destroy the emerging renaissance spirit in Europe by staging the French Revolution with the Jacobin terror operation raging in the background. The goal was simple. The renaissance intellectual elite in France was to be systematically eradicated. And so it was done. Terror was used to destroy the return of the renaissance spirit. Napoleon in turn spread the terror process across much of Western Europe, eliminating the scientific elite. From this background

the modern imperial fascism emerged that became the driving force behind all subsequent genocidal wars in modern history, especially World War II.

Genocide was also practiced in distant imperial India. It started with enabling the imperial control over India by a small minority of Arian invaders. In this case religion was used as a tool for genocide, merged with mythology by the ruling invaders (the Brahmin), and unleashed to 'force' the large scale eradication of girls and women in a wide-ranging female genocide that ravished India for 2,500 years, and to some degree still does. (See the book "GENOCIDE OF WOMEN IN HINDUISM" by Sita Agarwal.)

### **The link to Bertrand Russell (1872-1970), and his followers**

In modern times the genocidal policy of intentions became less focused on any specific sex or races or nations. The old Ortes-Malthus overpopulation-doctrine was dredged up again and was ideologically applied universally. This resulting modern phase appears to have been started by the imperial advocate for depopulation, Bertrand Russell, who had previously argued for the development of the atomic bomb into a weapon so horrific that it would force all nations to surrender their sovereignty into the governing hands of his maters global world-empire. Since this atomic-bomb plan didn't work out, Bertrand Russell changed his focus and argued for radical depopulation, worldwide, for environmental reasons.

He complained in the early 1950s that wars, even big wars, have done too little in terms of killing people. He wrote, "war, so far, has had no very great effect... (War) has been disappointing... but perhaps biological war may be more effective." He argued that a new Black Death should sweep the world once in every generation, and added, "The state of affairs may be somewhat unpleasant, but what of it? Really high-minded people are indifferent to happiness, especially other people's." (see: Russell: The Impact of Science Upon Society, NY, Simon and Schuster, 1953 pp. 102-104)

AIDS might have had its origin in this same kind of background. Some researchers suggest, based on evidence, that two strains of AIDS were created. One strain had targeted the homosexual community in the USA, added to a vaccine, and another different strain had been designed to target the heterosexual

community in Africa, likewise added to a vaccine. It is also possible that these two different strains of AIDS erupted prior to 1981 in the human 'swamp' of a starvation ravaged Africa (starvation imposed by policy).

Since AIDS might have been deemed to be ultimately 'insufficient and disappointing' to meet the Russell-voiced hopes of the imperial circles, a new form of warfare was subsequently developed. As soon as the Soviet Union was shut down the world's newest atomic weapon, the depleted uranium weapon, was quietly put on the agenda. The depleted uranium weapon has now been fully war-tested in Iraq, Yugoslavia, and Afghanistan, and proven to be powerfully effective for killing people massively, indiscriminately, and over long periods. This new atomic weapon appears to be presently staged to become implemented in earnest with a 50-fold increased intensity. With this new weapon, a weapon that keeps on killing and never stops, since the radioactive uranium particles will remain in the environment forever, Bertrand Russell's fondest hopes for permanent genocide might soon become a reality.

Unfortunately, Bertrand Russell was not alone in his dreaming of implementing permanent genocide. Prince Philip of the British Royal Court stated in his foreword to a book (People as Animals by Fleur Cowles, - UK, Robin Clark Ltd. 1986) that if it was possible to be reincarnated, he would be "tempted to ask for reincarnation as a particularly deadly virus" in order to be able to contribute to the imperial's desired world-depopulation.

We have seen a lot of hype forthcoming in recent decades from the imperial field in the form of ever greater depopulation demands, including in America. In the infamous Global 2000 report that was fielded in the background to the Jimmy Carter administration, a policy for the radical depopulation of the planet in the order of billions of people was 'demanded.' Even the UN Organization was deeply involved in the depopulation agenda when it organized two major world conference events focused on depopulation, starting with the United Nations World Population Conference in Bucharest in 1974, followed by the repeat show in Cairo in September 1994 where the desired population reduction was demanded to be enforced by sanctions. Fortunately for mankind President Clinton had put some cold water on that demand and made it voluntary. Nevertheless the idea remains.

In some other cases from various imperial backgrounds it was demanded over time that the world population be reduced to less than a billion people. From the same imperial background also the infamous banner headlines emerged, actually quite early already, in the late-1960s, which proclaimed that

the Earth has cancer and that this cancer is man. And now again in our own time the policy of intention for depopulation continues. The planned massive increase in depleted uranium in bombs must be seen in this context. When the stockpiling of millions of dirty uranium bombs is seen in any other context the planned 50-fold increase, or possible 100-fold increase, of the radioactive pollution in the world's air makes absolutely no sense. Not that genocide ever makes sense.

The synarchist imperial background of the Neocons' administration in the modern USA, a group that is deeply committed to imperial fascism, is by this connection also deeply committed to implement the depleted-uranium-weapons policy and the policy of the massive increase of its use in the planned new wars. That is why it is so crucial for the future existence of humanity to break the chain of the Neocons' power and rescue America from its role as an imperial agent for destroying the world (and itself in the process).

The planned mass bombing of Iran with the slowly spreading permanent poison set off by the DU bombs, has an eerie quality of irreversible permanence that affects the whole world. The permanent effect of this poison reminds one of the method with which the Fast Flux Test Facility (FFTF) was 'decommissioned' in the State of Washington. America's billion dollar research facility for advanced nuclear power development and medical application of radioisotopes, which appears to have been the leading facility of its type in the world, was not just simply deactivated by the antiscientific administration. It was permanently destroyed by drilling a large hole in its reactor vessel so that that the facility can never be reactivated. Thus, the leading edge facility that had been created with a promise for a brighter future has been transformed in a single day from a national asset of great value into a \$2-billion cleanup liability (that some contractors no doubt will make a killing on).

We see the same trend towards permanent destruction unfolding with financier orchestrated dismantling of the U.S. auto industry, aerospace industry, and machine tool industry. The workers are put on the scrap heap and the production machinery is put on the auction block for pennies on the dollar of replacement value. The empty buildings are then turned into amusement parks and so on. The damage that is thereby done is final. It is as final as the collapse of a great building that is blown up with a nuclear bomb as some researchers say happened in the case of 9-11. There is a finality about these kinds of insane actions, which cannot be reversed. It's like a soldier shooting a man in the head. The damage cannot be undone. It is the same with the DU-poisoning of the world. Once the radioactive particles

are dispersed throughout the world they cannot be collected up. They are there to stay and they will keep on killing. Of course there is no place on earth that is safe then that once could hide oneself to escape the effects. Nor is it possible to get off the earth. The earth is our home. If we drown it in radioactive pollution from DU bombs and atomic bombs we'll perish by the consequences.

World War II was a clean war. When the war ended the killing stopped. That is no longer the case. In the planned DU-wars the killing continues after the guns fall silent the wars end. The killing becomes permanent. It goes on forever though.

The question has been asked why America would dump this deadly pollution into foreign lands when the pollution blows back onto America itself?

There is no answer that once could cite that make any sense. However, apart from the fact that war never makes sense, there is a reason behind the madness that apparent makes sense to the small-minded imperials that are drowning in insanity. The insane reason is the same as that for which America's industrial capacity is being rapidly destroyed and auctioned off. The reason is, and that seems hard to accept, that the USA has always been a thorn in the eyes of the imperial crowd ever since it was created. For as long as the USA existed the imperial circles of Europe have maintained a policy of intention to destroy the USA. The productive, innovative, humanist, renaissance spirit that had made America a great nation and the envy of the world several times in its history, has been put under attack numerous times since the nation was founded. The attacks were not only waged on the battle fields, but also culturally, and were cutting deep. But they have never succeeded until now in a 'big' way as they are poised to do. Now that it has become possible to carry out the policy to destroy the USA from within with impunity, the complete destruction of the USA might yet be accomplished. There is a powerful movement operating in high places within the USA and its government and institutions to achieve that objective.

Ironically, the American society is not committed to any meaningful efforts to stop the destruction of America, which people are told has become the new imperial world order. The DU-poisoning of the world falls perfectly within this framework, especially the blowback effect that brings a significant portion of the poison back to America.

It is the permanent nature, the irreversible consequences of the DU-bombing that should inspire the whole of mankind to see itself in the same light - as a target for destruction -, and thus cause it to stop

the planned war against Iran and other nations by all means possible. Nothing less than a full end of war as a policy is required, because once the next war starts and the millions of DU-bombs evaporate their content into the atmosphere and the environment, the resulting damage cannot be reversed. What is done in terms of the global uranium poisoning cannot be undone, including the horrific damage already done, not to mention the potentially 100-fold increase of it that appears to be planned.

If mankind fails in protecting itself by shutting down war, that is when war starts anew, a few of the high-minded imperials will then no doubt celebrate the massively unfolding bombing events with their Champaign glasses held high and with cheers on their lips while humanity slowly dies - of which they believe themselves to be magically exempt.

### **The dimension of Science linking Nicolas of Cusa and Mary Baker Eddy**

Let us hope that our love for ourselves and one-another, and all that is human and thereby divine, is sufficiently wide and universal to cause us to act with all the resources of our humanity to prevent the planned doom. For millennia the human society has created institutions for war and sacrificed itself to them. I would like to suggest that the time has come for society to step up to higher ground and create for itself institutions for peace and for human development beyond anything we have ever seen before, the kind which we are capable of creating as human beings. The 1648 Treaty of Westphalia is a faint example of what can be accomplished for peace on a scientific basis, the basis of a humanist renaissance. After more than hundred years of 'religious' war in Europe, in which nearly half the population of Europe was killed, society turned the page in 1648, to a new page, and resolutely 'sacrificed' everything related to war for the sake of peace. Peace became the pearl of great value that superseded everything. This peace was built on the principles that were developed in the scientific awakening of mankind during the Golden Renaissance. The principles that were recognized then started a process that laid the foundation for our modern civilization. This foundation still stands to some degree in spite of the massive attacks upon it. Many of the deep scientific aspects on which this foundation has been built have been lost in centuries of cultural warfare to destroy the face of mankind, but the lost aspects can all be rebuild and even be superseded.

War is never inevitable, only peace is inevitable. When the nations that make war have exhausted their resources, peace always resumes. Thus it has been



throughout time and will be for as long wars are unleashed. With this in mind only one type of question remains to be asked today: Will the future peace that resumes, perhaps in our age, be a silent peace without a human voice to be heard when it resumes? That potential for an endless silence exists. Or will the resuming peace be an active peace, rich and alive with the sounds of joy, and power, and healing? These are the questions that should be on the table today. We are at the crossroads. The choice is ours.

A long time ago, long before Mary Baker Eddy came onto the scene, way back during the age of the Golden Renaissance in Europe, the famous scientific pioneer of that age, Nicholas of Cusa, referring to the scientific and spiritual development that he helped to pioneer, saying, "this is the beginning of a new epoch in the spiritual history of mankind, and I'm going to write something which never before has been thought." And so he asserted: "The soul is inventing the sciences, namely the arithmetic, geometry, music, astronomy, and she realizes, in doing so, that in herself is a force enfolded. Because these sciences are discovered by man, and they are being unfolded. And because they are eternal, and because they remain in the same way--because they remain immortal and eternal--the soul also recognizes in reality, that she, the soul, is immortal, and remains in an immortal way forever. Because those mathematic sciences are only in her power enfolded, and exfolded through her, so much so, that if the soul would not exist, the sciences would not exist." (see the preface of the *Concordantia Catholica*, where Nicholas was very self-conscious about what he was doing, and his writings about the *Globusspiel*, the *De Ludo Globi*.)

Is it any wonder then that Mary Baker Eddy pedagogical structure for scientific and spiritual development has reserved for its center three synonyms for God that are the key elements in civilization -- Soul, Truth, and Love. They are standing at the center. They are not part of the pedagogical structure itself. They are the central substance that the entire structure is moving towards. Evidently the salvation of mankind, its civilization, and its very existence, rests with these three divine aspects of our humanity that reflect the great synonyms for God, identified as Soul, Truth, and Love. In divine Soul, Truth, and Love, and our reflection of it, we find bound up all that we need for the universal healing of mankind. But nothing less will do.

**The universal center of the pedagogical structure  
which everything flows towards**

**The cross**

**The emblem of victory**

**Soul  
Truth  
Love**



## Postscript: The Song of Life in Divine Science

A profound question needs to be asked that is seldom asked: What came first, the principle or its manifestation? The answer, no matter what it will be, affects the way we look at our world and ourselves. It literally affects everything. And it has the potential to change everything.

So, let us repeat the question: What came first, the principle of gravity that shapes the universe from the smallest atom to the largest galaxy, or did the universe exist at its beginning without its ordering principles, like a homogenous void without a purpose?

One answer would be that the universe and its principles exist together, and have from the 'beginning,' meaning always, since the universe evidently had no beginning since nothing exists outside of its infinite All? This leads to another question to be considered. Was there ever a 'time' in this eternity when the universe and its principles did not coexist as one, meaning that the universe was not an active manifestation of its principles and thereby of itself?

If we assume that the universe and its principles are one, as they evidently are, then who or what created those principles that shaped the universe, that gave it form and light, and substance, and order? Who or what created those principles that are the universe, existing in the forms of its intricate order?

That order, which we are beginning to discern as human beings, is not haphazard but intricate and purposeful and intelligently arranged, ranging from the most infinitesimal part to infinity. Who set all this up? Was the universe self-created with an intelligent purpose? The simple answer would be to place the universe in the courts of God, and to recognize God as the creative principle thereof and as the creative Mind, as the forever source of its intricate order and its very existence.

We can also ask the same question about life. When the first molecule on Earth became complex enough to divide and thereby replicate itself, and thereby began to multiply, a question arose that needs to be explored, whether the principle that enables this complex chemical interplay to take place, which became life,

preexisted its manifestation?

The obvious answer is that is that the principle of life existed before its expression, and exists with its expression, and in the forever moments of its expression. Of course, in the search for the origin of the principle of life itself all answers must fail. What causes a principle? Principles can be discovered. They can come to light. But what caused them, and is it still causing them? Are principles self-created, and continue to be created?

In this quest all roads lead to God, to the one concept that embraces all principles and all realities that are shaped by them, to the One that exist with the universe but above it in terms of being primary to it, even the One that is All and is reflected in all.

Since it is futile to search for the beginning of the infinite, as no answer will likely ever be found, it useful nevertheless, even essential, to explore the principles themselves, to explore the dimensions of God that are expressed in the universe, in life, and in mankind as the most profound expression of everything that ever was, and is, and possibly will be in our realm.

In this search of exploring the countless expressions of the principles of the universe, especially the principle life as the most complex of them all, we find wonderful stories unfolding before us, stories that unfold like a great song. Now we can search for a beginning, the beginning of the first faint tone of it, the first unfolding spark on earth of the principle of life. This exploration takes us back in time beyond 3.5 billion years before the present, of the 4.5 billion years of our planets existence.

It is believed that the song of life began when a complex molecule discovered the power to split itself apart and thereby reproduce itself. That power gave rise to an unending creative process that has brought to light great wonders over the billions of years since the first tone of its song.

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### A Song Spanning Three Eons.

In the history of the song of life we recognize three distinct eons. The earliest eon is called the Archean Eon. It spans the timeframe from the beginning of the Earth till roughly 2.5 billion years before the present. In this eon the 'idea' (or principle) of life unfolded in rare traces at first. But those soon grew stronger and eventually

expanded and became the foundation for the entire song of life.

The creative processes of these smallest forms of life had an amazingly powerful effect on uplifting the entire planet as if they fulfilled a specific purpose for a future that lay still billions of years distant. The photosynthesis of the first algae in the oceans and similar forms of life, is being credited with having created all the oxygen in the Earth's atmosphere, without which the higher forms of life would not have become possible.

Building on this minute, but enormously significant beginning, the second eon in the song of life began, called the Proterozoic Eon. That part of the song of life was the longest of them all. It unfolded over almost 2 billion years, till about 590 million years before the present.

In this second eon larger living things were created in the creative process of the unfolding principle of life. Those larger forms of life were of a type that were vastly more complex, but had no hard shells as yet. The principle for those higher forms to come evidently existed, but it obviously hadn't been 'discovered' yet. It appears that life is a discovery process with endless possibilities. It's like a book that one may read, which inspires ideas between the lines that are completely new, but for which the principles always existed.

When the song of life grew loud and clear the third and final eon of the song of life began, called the Phanerozoic Eon (the fantastic eon in terms of what life became, which seems limited only by the dimensions of its imagination). That's the eon we are now in. In this eon the unfolding of the principle of life became evermore progressive and evermore creative. It became a movement forward that never stopped, never regressed, and never ceased to unfold in new and amazing forms.

Since this final eon covers the majestic song of life from its first sure expression to the present, with all its countless shades and colors and variations of tempo and rhythm, the now evermore majestic song of life has been divided in three distinct stanzas, comparable to the movements of a symphony.

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## **The Three Eras of the Current Eon - three movements of the Symphony of Life**

We recognize three unique movements within this final eon. Each movement comes to light with its own distinct characteristic and its own story to tell as the creative expressions of the principle of life becomes more complex and more capable in bringing to light new forms of its expression. In this sense the flowing song of life becomes comparable to a grand symphony that is composed in three majestic movements. As in a symphony each movement is unique, but all carry a universal theme or variations of the same order, the theme of the explosion of life on earth is common to all its three movements.

The universal theme is the unfolding 'discovery' process of the principles of life in its infinite dimensions is never regressive, but always progressive, and becomes evermore self-directing the more it appears.

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### **The First Movement, the Paleozoic Era.**

The first movement of the now grand symphony of the song of life is called the Paleozoic Era. It begins 590 million years ago and extends for 345 million years. This first movement covers more than half of the entire last eon, and for good reasons.

This first movement of the symphony of life unfolds with intense creativity. From it rise many complex forms of life that we still see today, such as corals, fish, reptiles and plants. The creativity in this era had so many forms of creative expression that we can recognize seven distinct periods within that era.

The first period is called the Cambrian Period, a 85-million-year period in which the eruption of abundant life unfolded with a profound richness in 'sound' that challenges ones imagination. The Precambrian relative 'silence' had ended. The oceans now were teeming with life.

As with any song, however, the tone changes as the creative process finds new expressions. In the second period, called the Ordovician Period, which lasted 67 million years, the symphony of life gave rise to rich 'melodies' of fish and land plants. Life had moved out of the ocean and spread its creative presence across the land.

However, the Earth was also constantly changing, adding a changing environment to modulate the symphony of life. Moved by the Herculean force of convection currents deep within the semi-molten mantle of the Earth, all the continents of the planet are constantly kept in motion. In Cambrian time the continents began to bump into each other and joined up to become the supercontinent "Pangea I." In the Southern Hemisphere large landmasses became grouped together around the pole. It was around this time that a major 'Ice Age' began that is believed to have caused the Ordovician mass-extinction in the unfolding flow life. The extinction apparently occurred across much of the planet.

The process of extinction seems to be a part of the symphony of life. The principle of life appears to be highly intelligent in its unfolding as it utilizes the advantages of the prevailing environment to the fullest. By the same token, when the environment becomes modified contrary to the needs of the processes of life, extinction occurs. However, that doesn't change the overall song. It makes it richer as the song utilizes the available environments to the fullest.

Actually, the Ordovician Extinction wasn't the first mass-extinction in geologic history. A more deep-reaching extinction is believed to have occurred around 600-700 million years ago in Precambrian times, resulting from an Ice Age in which, as some suggest, the entire planet froze over in an Ice Age period with global glaciation that lasted for 10 million years.\*235

After each extinction, however, the creative process began anew and often resulted in radically different forms of life, often more complex forms, creating new expressions.

The second major extinction of life on our planet ended the Ordovician Period. Nevertheless, the song of life continued, especially in the oceans, until 30 million years later, in the Devonian Period the first amphibians came out of the water-born creative process of the song of life. With that we saw the rise of the first land-living vertebrates.

As it turned out, 48 million year later, that period too ended with a mass extinction, called the Devonian Extinction. At this point a single huge landmass, called Gondwanaland, was grouped around the South Pole that gave rise to renewed glaciation and once again the subsequent extinction of life in large parts of the planet.

Nevertheless, the song of life continued its creative process. Half way through the subsequent 112-million-year recovery process the age of the reptiles began, and with it the last period of the first movement of the

symphony of life, called the Permian Period.

In Permian times we saw the beginning of the age of mammal-like reptiles that inhabited the deserts created by the last Ice-Age extinction. The deserts became a place for multifaceted living. In this sense the Permian Period erupted like a great crescendo, though it ended once again with a whimper. It ended with yet another mass extinction, that became the greatest mass-extinction of all times in which over 90% of all life on earth perished.

The Permian Extinction, at about 250 million years ago, wiped the slate clean for still another new, massively expanding creative process of the principle of life. With that began the amazing age of the dinosaurs, the Mesozoic Era, the second movement of the symphony of life.

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## The Second Movement, the Mesozoic Era.

The now 'reshaped' song of life, in the second movement of its grand symphony staged the mighty 'drum-beat' of the dinosaurs, the age when massive creatures shook the Earth, and smaller ones that took to the sky filled the air, and tiny lizards roamed the land and some mammals.

The Triassic period was the first period in the dinosaur era. It spanned about 35 million years. That era became the era of a new beginning in the song of life on Earth. The Earth had become warmer. Large areas of the supercontinent had drifted out of the South and became massed in the equatorial regions. Life became 'good' again. With that, the second period of the dinosaurs began, the Jurassic Period.

The Jurassic Period lasted for 69 million years. It gave rise to the big meat eaters. This 69-million-year period became an age of astonishing creativity in the song of life, with a wide proliferation in the creation of new species, some of which developed independently as the ever-reshaping supercontinent (now "Pangea II") began to break apart. The breakup of the supercontinent left behind large areas of shallow and warm seas that brought moist climates to much of world, creating a biotic paradise that fuelled the dynamism of the dinosaur age.

The creative process flourished in the now warming and moist climate in which the fractured pieces of the supercontinent drifted further and further apart, creating a number of separate worlds, each with a separate creative environments. The song of life became a chorus now, of unequalled creative activity. That 79-million-year wildly creative process (the Cretaceous Period) was also reflected in the world of plants where it gave rise to flowering species, plants and trees. However, as it was the case in previous times, this majestic era of life, the era of the dinosaurs that had in its entirety lasted for 183 million years, ended once again in another mass extinction of life, bringing the Mesozoic Era to a close.

The extinction of the dinosaurs some 65 million years ago is a mystery that led to many theories. The most likely one is that several cataclysmic impacts of large meteorites caused changes in the world's environment. The boundary layers above the Cretaceous deposits in many parts of the Earth are marked by traces of irridium, which is a rare element on the Earth, but not uncommon in meteorites. The end of the dinosaurs could also have resulted from a 'gradual' change in the global climate as large shallow seas developed across the continental shelves. It is known for example that of the 36 major species of dinosaurs that existed 10 million years before the end of the era, only 11 had remained right till the end when the 'extinction' begun that might have occurred 'gradually' over an extended timeframe of a major fraction of a million years.

The creation of life during the era of the dinosaurs appeared to have been shaped by the needs of the creatures versus the existing potential offered by the changing environment. The creature's needs were easily met in those times of warm climates as the supercontinent drifted across the equator where cold-blooded creatures could thrive perfectly well. The dinosaurs are thought to have been cold-blooded, which was an ideal feature for the dinosaurs, since the warm-blooded metabolism requires ten times more food to power the animal.

The smaller mammals and birds, for which the logistical factor of gathering food wasn't a big a thing, were believed to have been all warm-blooded. So it appears that the very specialization that had made big-monster species possible on earth had also been the cause of its doom. Thus, the entire species ended when the climate ended in which the 'drumbeat' of the dinosaurs had been staged.

Should this tragedy not have happened? Had the principle of life failed itself? Hardly! The dinosaur era gave us the most massive array of animal power in the history of the Earth, on a scale that could not have been

staged on any other platform than the efficient cold-blooded platform that served the animal well for 170 million years. The dinosaurs were in fact the most successful species of life in the entire history of the song of life. But it too, gave way to new forms. That's what makes the song of life so rich. It pushes the creative edge forward unfolding a near infinite abundance.

It appears that we may never know for certain what really happened when the movement of the dinosaurs, which had been a majestic movement in the symphony of life, ended around 69 million years ago. But we do know that with the end of the age of the large reptiles a new era began in the song of life, the era of the world of mammals and birds, called the Cenozoic Era, our present era, which makes up the third movement of the symphony of life.

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## The Third Movement, the Cenozoic Era.

With the slate having been wiped clean once again, a new proliferation in the creative process of life started. The resulting change in the symphony of life unfolded in two distinct stanzas divided into two distinct periods.

The first period was the 63-million-year Tertiary Period, followed by the brief 2 million year period of the current Ice Age, called the Quaternary Period.

The Tertiary Period is made up of two phases that echo in a small sense the first two movements of the symphony of life, which is reflected in the names selected for those two periods. The first sub-period is called the Paleocene Period, a 40-million-year period in which the song of life swelled into a melody of forests and primitive mammals. In the second sub-period, is called the Miocene Period, a 20-million-year period in which the creative song of life became a melody of vast grasslands in which we saw the creative process of the principle of life give rise to the modern mammals. It is near the end of that second sub-period that we find the dawn of man, roughly 2.5 million years ago.

At this point another phase shift began in the symphony of life, in what is called the Quaternary Period, the period of the current Ice Age, which is also the age of mankind.

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## Mankind is the Child of the Ice Age.

Continental drift had shifted once again large landmasses over the South Pole and in addition large landmasses into the high latitudes of the Northern Hemisphere. With that combination the conditions had been ripe once again for a new Ice Age to begin. Actually, the condition had been 'ripe' for almost 50 million years prior to the point when the glaciation began. As it was, the current Ice Age didn't begin until some other factors outside of the dynamics of the Earth contributed to it.

The Ice Age technically started 5 million years ago when the continental ice sheet in Antarctica began to expand. The Antarctic ice sheets presently extend across 5 million square miles and make up over 80% of the glacial area of the planet. The Greenland Ice Sheet, in comparison, is relatively small. It amounts to a mere 13% of the present global glaciation. In the current climate glaciation covers slightly over 10% of the entire land area of the world. Under full Ice Age conditions the ice-over increases to 30% of the world's land area. Most of the increase occurs in the Northern Hemisphere, amounting to a 15-fold increase in glaciation, which adds up to the conditions that mankind faced on its long historic journey across nearly twenty Ice Ages that were interrupted periodically with warm climates of short duration.

The Quaternary Period of the Ice Ages has only two epochs defined for it, which in a technical sense is inaccurate. The two defined epochs are the Pleistocene Epoch, which covers the 2-million years of the Ice Ages, and the Holocene Epoch, which covers the current exception, the presently ongoing interglacial warm period that it nearing its end.

From a climatic standpoint, some scientists argue that the whole Quaternary Period should be called the Pleistocene Epoch. They argue that the Holocene Epoch, which is our present interglacial warm epoch, like a holiday from the deep freeze, is but one of many such warm epochs that have interrupted the Pleistocene deep-freeze every 100,000 years for a brief spell of roughly 10-12,000 years. They argue that there have been too many such Holocene type periods for the present one to be given a special name without mentioning the others. They argue that the Pleistocene Epoch should cover the entire period, because for 88% of the Pleistocene the world is in an Ice Age deep freeze where

the climate is rather inhospitable for the continuing song of life. Or isn't it?

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## Is the current warm period special?

So far it has been that way. During our present holiday from the Ice Ages, called the Holocene Epoch, the Symphony of life unfolded with a new melody that is unique in the entire creative dimension of life. The Holocene was the first epoch in geologic history in which a high level civilization was created. Modern civilization marks a phase shift in the entire song of life, representing another beginning that had no prior occurrence in all the eons since the song of life erupted over 3.5 billion years ago. For that reason, it may be argued that the Holocene Period that we are presently in is a period of profound significance in the symphony of life on earth that literally changes its very dimension, unfolding new principles, new capabilities, new opportunities, and new potentials to spread life across the universe.

No previous form of life had 'discovered' the capabilities of principles that makes us, the human species special. Even the mighty dinosaur that shook the earth under its stride was limited to the expressions of movement and actions that were immediately powered by the food-energy that it consumed. Mankind stepped beyond this threshold with increasing discoveries of the divine principles that shape and power the physical universe. We utilized technological power with technological energy resources to achieve what muscle power could never achieve. With the intelligence that we discovered in us we learned to utilize countless discovered principles that now give us capabilities that no other living being ever had. We can move mountains, fly across the oceans faster than the speed of sound; transport millions of tones of materials with ease; cultivate barren places into fruitful fields; dig deep into the earth to harvest its offerings; fly into space, to the moon and other planets, and soon to other solar systems. We can do all of these things and more, which have never been possible before in the entire history of life on this planet.

In this expanding sense in the dynamics of life the Holocene Epoch marks the beginning of a whole new symphony of life that is grander than anything imaginable, of which it most be said the we haven't heard anything yet. One day the Holocene Epoch will be

recognized as the start of a brand new eon, the Divine Eon, the eon in which mankind embraces the principles of the universe and life and its expressions and makes them its own, building on them, enriching the universe with light.

We are not there yet, but the potential does not exist, and the first real test of that potential will be our response to the return of the Ice Age, which some evidence suggests might happen in 100-150 years from now. The presently demonstrated technological potential of mankind is such that for the first time in the history of life that capacity is at hand to side-step the periods of mass-extinction that are typically associated with periods of major glaciation and cold global climate. With the development of indoor agriculture on a scale to feed ten billion people throughout the coming next Ice Age period of over 90,000 years, we have the potential to steal the sting of the Ice Age that would otherwise prove fatal.

We came out of the last Ice Age with a 5-million world-population, because that was all that open-air agriculture could support. If we don't apply the human resources that we now have and create a new and protected platform for agriculture, the human presence will shrink back to a comparable size of an Ice Age population, to possibly a 100-million world-population that might be maintained with modern agricultural methods applied in the remaining agriculturally viable lands. That would still cover only 1% of the ten-billion world population that we will likely have in 100 years time. The loss of 99% of humanity falls well within the category of a mass-extinction. In fact, we are roughly the eighth major human species. The previous seven major species and groups of species have all become extinct and forgotten, possibly as the result of the many Ice Ages. Their names barely live on in scientific language as the *Australopithecus africanus*, *Paranthropus robustus*, *Homo habilis-rudolfensis*, *Homo ergaster-erectus*, *Homo antecessor*, *Homo heidelbergensis*, *Homo neandertalensis*. In fact we barely recognize ourselves as the *Homo sapiens*, the last survivors and the shortest lived of them all, at barely 200,000 years of age. *Homo erectus* had existed for 1.5 million years and became extinct. However, for the first time ever, and as the first species ever, we have the capacity at our present stage to steal the sting off the Ice Age and bypass its tragedy, provided we apply the capacities that we have developed.

Some people may doubt that we have the required capacities to achieve the necessary technological wonder that can save us from the coming Ice Age. In order to judge that potential, let us look at what we have already achieved.

Humanity has entered the Holocene Epoch with a relatively small presence. However, its journey through the difficult conditions of the roughly 20 Ice Ages of the Pleistocene Epoch has forced mankind's creativity to a higher qualitative level. A new phase in the creative intensity of life began that profoundly shaped the outcome of it. Mankind came into the Holocene from its 2.5-million-year history with a tiny 5-million world-population (variously estimated between 1-10 million), but it also came equipped with a richly developed genius, resulting from countless progressive discoveries and self-discoveries of the principles of life and the universe. Mankind came into the Holocene with a qualitative dimension that profoundly sets the human species apart from any other species of life ever created in the creative processes of the principle of life. That developed potential in combination with the Holocene warm climate set the stage for an astonishing explosion of human life.

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## Children of the Holocene.

We were demanded for two million years to become increasingly creative in our response to the ever-changing and often harsh environment. We became in this manner the first truly creative species of life in the known universe. The capacity for scientific and technological development, which defines our present age, has been created largely by our own doing under the intense pressures of a harsh environment. We literally 'created' ourselves as a new species on the planet that is as different in its complexity and capacity in creative power as day is from night. By this factor the Holocene Epoch became not just another cyclical phenomenon of climatic changes, but unfolds with a brand new melody of its own in the song of life that is carried now forward with a creative power never before seen on this planet. Right from the start, in what is deemed the cradle of civilization, we have seen active interventions by mankind in shaping the environment to make it more productive. We have seen irrigation systems being built, such as those built in the Indus River valley by the Harrapan Civilization that goes back more than 5000 years from the present.

The Holocene is the latest warm period of the Pleistocene Ice Age. It began with a much warmer climate than we have now. The Holocene Optimum was two degrees warmer than the present global average temperature, consequently there was far more moisture in the air. Evidence suggests that the Sahara was green



7000 years ago. It had rivers flowing in it and civilizations developing. The age of civilization also began in many other places on the planet, almost simultaneously.

It began of course, when the process of agriculture, which apparently had been created from much earlier discoveries, suddenly flourished in the ideally warm climate and formed the background for what may be termed a humanist revolution. Living in the Holocene climate, mankind's creative process, which had become a budding scientific process, had utilized the warm climate as a ready-made resource for expanded food production that enabled it to multiply. The tiny 5 million world-population that emerged from the Ice Age background after 2.5 million years of mankind's existence 'suddenly' became a 150 million world-population in only 100 centuries. This kind of rapid development represents a profound phase shift in the qualitative unfolding of the principle of life.

After the initial period of growth the dynastic and imperial age began on Earth. In its time the creative process was slowed to a snail's pace. By the mid-1600s, the world population had reached barely 500 million. At this point, still another phase shift occurred in the creative song of life. It occurred in the form of a Cultural Revolution. A new image of mankind had been created and put on the table. It launched a new renaissance, a renaissance of scientific and technological progress. In this newly created, intensely energetic humanist environment built on the wings of science, primarily divine Science, the human presence rapidly doubled. In only 200 years 500 million people were added to the world to reach the 1-billion mark around 1825. Then the world-population doubled again, adding an entire billion in half that time, to 2 billion by 1930. From this point on it took a mere 30 years to add the next billion, getting us to 3 billion by 1960. The fourth billion was added thereafter in only 15 years, by 1974.

What had happened? Obviously, this sudden increase in civilization and the human presence didn't reflect improvements in mankind's breeding habits, not after 2.5 million years of prior history. Nor did mankind experience a suddenly gain in intelligence that it didn't have when it came out of the last Ice Age. Coming out of the last Ice Age obviously hadn't change the nature of mankind from what it had become during the precious 2.5 million years. But something dramatic did happen in those final years of the Holocene Epoch. What happened may be termed a new development in divine Science. Mankind had gleamed something from the great periods of renaissance about the nature of itself as a divine manifest of life that has its roots in that one source that holds the principles of the universe, and the principle of life, called God. With its new and advanced perception

of itself, mankind became a creator in its own right, reflecting the creative principles of God on the wings of spiritual and scientific development.

Now that the present interglacial warm period is drawing to a close, one of the vital factors for our food production in agriculture will vanish, which is the present warm climate that our entire food infrastructure is built on. With that comes the challenge to create new food resources or to create technological infrastructures to protect the world's agriculture in indoor facilities. While it is possible to create the large infrastructures for indoor agriculture, and the technologies that are required to operate them, a higher identity of mankind is required than is presently accepted, the kind that we find rooted in our link to the source of the principles of the universe. The present face of mankind is too deeply soiled with mud, the mud of the fascism of greed, violence, war, even nuclear war, for the kind of Ice Age Renaissance to be possible that is required for building the Ice Age infrastructures. Obviously, the potential that we have as human beings is no guarantee in itself that the potential will be utilized.

This brings us back to the question of Divine Science. In Divine Science we find our roots in the principle of the universe, in the divine Principle that is without beginning and is universally reflected. By reaching for the potentials that we find in these roots, which are inherently spiritual potentials of a divine origin, potentials of intelligence, love, truth, reason, humanity, and so forth, we will make the coming Ice Age a non-event. That makes Divine Science without a doubt the most crucial element in the self-development of mankind. If we succeed, then the Holocene Epoch will never end. The rule of the Ice Ages will then be broken.

That victory over the Ice Ages is a goal that a highly developed spiritual mankind can achieve. We have made enormous progress over the last few centuries in discovering and utilizing the physical principles of the universe, or more correctly the physical manifest of divine Principle. However, in terms of reflecting the higher level manifests of divine Principle, those that unfold in spiritual expressions reflecting the universal principles of Love, Soul, Truth, and so forth, we behave more like babies in diapers. We cheat, lie, steal, kill, make war, make poverty, loot, destroy, hate, dominate, and build nuclear bombs (yes, that process has started again). What we most need, and this truly more than anything else, is a major breakthrough in Divine Science that helps us to discover, understand, and utilize more and more of the spiritual manifests of divine Principle, such as universal love, that enable us to get out of the present, utterly inhuman trap that we've been drawn into by fascist greed, social isolation, baseless division,

and of course slavery to false ideals, and so forth. If we remain in this trap we effectively kiss the potential Ice Age Renaissance good bye, as unattainable. Few will survive that.

Towards this goal, mankind have been given a tremendous boost over the last few hundred years, and not only through the periods of renaissance that were created on this planet, but more profoundly by the efforts of a few pioneers, like Mary Baker Eddy who created in the mid 1800s a far reaching pedagogical structure for the advance of Divine Science among mankind. We can build on this foundation towards the needed Ice Age Renaissance that is required to save our civilization.

This book presented here is the first in a series of three books to explore the vast dimension of that pedagogical structure for Divine Science, which Mary Baker Eddy has out onto the table for mankind.

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## Divine Science is not philosophy

What exactly is Divine Science? The world is filled with a perplexing array of philosophies, ideologies, religions, theologies, theosophies, and so forth, all claiming to be the voice of the truth. Obviously none are. But can there be a science that supercedes all of them, a Science that is rooted in God for the discovery of ourselves as the highest manifest of life on the planet in terms of our roots in divine Principle, which are far from being recognized and much less understood. We need a science in which we can recognize ourselves as a divine idea and discover the principles of man and civilization that make us human by which the divine idea that we reflect comes more fully to light. We need a science that aids us to discover what almost seems undiscoverable, and then enables us to move with those discoveries.

Can the scientific and spiritual development process in Divine Science bring us closer to the spiritual dimension of our humanity and to recognize their truth? The answer must be yes, because the unfolding principles have already been proven in part by the achievements in Christian Science healing throughout the world over the last 140 years since Christian Science had been discovered by Mary Baker Eddy and made a

part of her pedagogical structure for Divine Science.

Some imperial self-interest groups would hinder this unfolding, especially Divine Science bringing to light the truth about the divine nature of man. The empiricist says flatly, and with a smiling face, there is no such thing as truth. The empiricist says whatever your imagination fancies, really is the truth, and no one needs to bother to prove anything. Aristotle says, whatever you can see with your eyes is the truth. That's prove enough. Plato says no. He raised the standard to a new and higher level. He says whatever you can see with the mind's eye comes closer to the truth.

If there had been railways tracks laid in 300 BC Plato would have shown that the tracks do not get narrower in the distance and merge into a single line as the physical eye tells us they do. He would have pointed out that the mind's eye corrects the errors of the physical senses with an understanding of the principles of the real world. His whole career was centered on seeing with the mind's eye to discover the underlying universal principles that the physical senses cannot see, thereby he aids mankind coming closer to understanding reality.

Plato is sometimes said to have been the precursor of the emergence of Christianity. It is said that Christ Jesus built on the foundation of scientific and spiritual discoveries of that age and then took the discovery and development process several steps further, also building on the Hebrew historic background of a long spiritual history. Christ Jesus' spiritual achievements, especially his healing works, were deemed miracles throughout the world, and still are, because that is how they must appear outside of the realm of Divine Science where the spiritual fact is deemed not a fact, and divine Principle is deemed beyond comprehension. Plato would likely have disagreed. I am certain that to the people of Jesus' time air travel and space flight would have seemed as miraculous and beyond comprehension as the Christ-manifests of healing appear to many in today's age of spiritually small-minded thinking, a kind of 'flat-earthmentality' type of thinking.

The best comment that sums it all up seems to be the one made by the man who was healed of blindness by Christ Jesus. What should have been so obvious to the priesthood at the time, the once blind man had to spell out for them. "Whereas before I was blind, now I see."\*236 Indeed, what more did he need to say?

The evidence points to a truth. The truth of course, since the process isn't understood anymore in the scientific age, is placed into the court of God as a mystery or arbitrary divine act. Period! But what about those cases in which the process has been repeated with equal result in the modern age, on a scientific basis? This has

happened in countless cases all over the world for almost 150 years. Shouldn't we be able to develop the science that underlies those processes and all processes of that type, including the still greater ones that are required for the needed Ice Age Renaissance?

To describe that as divine miracles, which is not understood, but is happening regardless, is a cheap way of dealing with the paradox. All this miracle talk about Christ Jesus' works actually cheapened his profound achievement. A scientific investigation in Divine Science would have revealed the operational principles behind the works and made the re-applicable, and applicable to greater challenges still. To speak of his healing demonstrations, which resulted from understood and acknowledged divine Principles, in term of miracles is like saying that an airliner flies not by the utilization of understood aerodynamic principles, but flies by the grace of God. That tramples on the achievements of countless scientists, researchers, engineers, technicians, workers, operators, who discovered the aerodynamic principles, who created the technologies based on the discoveries, and who dedicated their life to making the resulting process work reliably and efficiently.

Of course the operational understanding spiritual and divine principles can be traced back to a divine quality that we all have as human beings, or rather to a multitude of spiritual qualities, such as intelligence, cognition, and love, to name just a few. Their truth, of course, is just as fundamental to what is reflected in a Boeing-747 crossing the Atlantic with 400 passengers on board, than it is healing a blind man in scientific Christian healing. It seems to be the efficient human way to travel, flying at slightly less than the speed of sound, 40,000 feet above the ground, with in-flight meal service and movies for entertainment. What happens there is a symphony of mankind's universal spiritual qualities becoming manifest. By the same token it has been said that Christian Science healing, when it is properly achieved, as it has been achieved in countless way, is by far the most effective form of healing attainable.

In both of the above cases we are presented with evidence of a truth that has its roots many layers higher than what the eye can see. The farther we follow these layers we find them converging on one source in which the principles of the universe are located.

In ages past the search for this underlying truth has involved the discovery of primitive spiritual healing processes. From shamanism to the religious practitioner, in crisis after crisis, people resorted to prayers or rituals or ceremonies for the healing of sickness, as if to persuade some higher power to reshape the reality of the universe or to grant exceptions from it. Few however

came yet close to the near flawless success-rate and magnitude in healing accomplishments attributed to Christ Jesus. It was as if he had gathered together all the leading-edge achievements of the ages and had taken them many steps further.

Such an event, as the emergence of the Christ, had been foretold in prophecy. Some of the anticipation had evidently a lot to do with wishful thinking, and some resulted from alert individuals who could see the progressive unfolding of the ongoing trend. Some even called Christ Jesus the Son of God, and he didn't dispute this, but agreed. Thus, by not disputing his divine nature as a man he drew everybody else into this sphere of the divine with him, calling himself the Son of God and also the son of man, and this as it were in the same breath. He attached to the human being a boundless divine image.

Actually what he did was the result of a long-drawn development. He didn't step off the train and was hailed as Messiah. It is said that some rather unusual circumstances surrounded the man's birth. That is not surprising. There was a national crisis brewing brought on by Roman rule, with a string of messianic prophesy standing in the background. The people at this time looked for a Savior. Also the platform of scientific thinking had been far advanced at the time. Over two centuries earlier the circumference of the Earth had been calculated with a surprising accuracy, though no one had even seen the Earth as a sphere. The spiritual reality reflecting discovered universal principles had become something tangible and real in those days. Some of that came together with an upsurge in spiritual expectancy surrounding the boy Jesus. Naturally, he fulfilled that role. He became the Messiah, a manifestation of the natural order in the unity of God and man, drawn in lateral relationship, standing side by side without distance. He was the Son of God in that sense, the highest manifest of the divine idea, man, the Exemplar of the divine reflected in all mankind. At the same time he said that he was just a man, and that anyone could have done the same and had the same powers. However, to develop that perception so concretely that it would withstand all tests and all challenges would take him thirty years of further individual work of self-development in Divine Science before his public career could begin, which turned out to be rather brief, actually.

After Christ Jesus' execution on the cross and the persecution of his followers that unleashed a wave of killing which echoed through the centuries, the spiritual dimension of his work became shrouded in mysticism and religiosity, and the underlying Truth behind it all became almost totally lost. With that the concept of Divine Science almost died. Only with the Golden

Renaissance was a spark of it brought to the foreground again, which was soon drowned out once more in blood.

The next major renaissance in Europe, in the 17th Century, revived that spark and let grow brighter. It became a spark of universal love as an unfolding principle. Out of it came a wave of freedom that led to the founding of the first nation-state republic on the planet, the American republic, built constitutionally on the General Welfare Principle, a subset of the divine Principle of Universal Love. The unfolding of Divine Science was on the move again.

In America, the same scientific and cultural renaissance that had transformed Europe, continued, which had created the USA from the pinnacle of achievements in European culture. It continued in a somewhat protected environment while in Europe the renaissance-achievements were fast being destroyed again, drowned in violence and blood. America became a sanctuary in this regard for the renaissance spirit, almost the only outpost of it that remained at the time. The re-imperialization that had ravished Europe had failed in America.

In Europe it had begun with the Venetian takeover of England, followed by the French Revolution, the Napoleonic wars that came out of it, and the corrupt Congress of Vienna, etc. The American Civil War was a brutal imperial attempt to break up the still unfolding renaissance in America. But that too was defeated. In the shadow of this victory for humanism over imperialism, the growing American renaissance became an evermore-pronounced scientific renaissance. And here once again that spark of the Christ idea was drawn to the surface in a profound manner. Only this time it unfolded in a majestic way in the background of a quiet development process in Divine Science.

It happened one day that a woman had suffered a severe spinal injury in a fall in Lynn Massachusetts. The doctors had given up all hope for a recovery. Death seemed near. Only she hadn't given up hope yet. She had reasoned that the healing works, which Christ Jesus had become famous for hadn't been miracles. She reasoned that in the real world miracles never happen. She reasoned that whatever happens, happens because an underlying principle enables it to happen, reflecting an underlying truth. She reasoned that the principles that Christ Jesus' healing illustrated were still as valid and as accessible in her times as they had been then.

And so it turned out, she was healed in an instant on the basis of that kind of reasoning. Also she had suffered from ill health for decades prior to that time, which no one had been able to help her with. That too was healed as if a page had been turned to a new reality.

That happened in 1866.

Most people would have left it with that. They would have felt that their highest payer had been answered. She didn't. She said to herself that she must discover the science of the process that that had enabled the healing in order that this process might be applied universally. She wrote later that she spent three years in an intensive effort focused on discovering a positive rule. She said that she kept aloof from society, searched the scriptures, and read little else. She said that this time was buoyant while she won her way to absolute conclusions "through divine revelation, reason, and demonstration."<sup>237</sup> The end-result was that she was able to heal others with the principles of the Science that she had discovered.

In those early days, a medical doctor whose hopeless case she had healed almost effortlessly, suggested to her that she write a book to document her discovery.<sup>238</sup> Little did he know that this work was already under way and that it would take nine years to be completed, and that even then, this achievement would mark just other beginning.

She called her discovered science, **Christian Science**, and her book that documents it, **Science and Health with Key to the Scriptures**. Her name, Mary Baker Eddy, has become synonymous with Christian Science as its discoverer and founder. However, her name has not yet become synonymous with Divine Science for her contribution that advanced this ultimate science beyond the tallest concepts that the people of her time could comprehend. It proved to be quite a challenge to get people to comprehend the Science of Christ healing which she discovered on the path of her own scientific and spiritual development in Divine Science. Her discovery was a specific event that came out this background. She didn't invent what she later called Christian Science. Its principles preexisted her profound expression that set up a new stage for healing. The discovered principles had existed together with all the other universal divine principles that are reflected in life and the universe. Her discovery of the scientific principles of Christ-healing resulted from her lifelong work in the larger sphere of Divine Science. She didn't pull Christian Science out of a hat, as it were. She wrote: "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." The breakthrough event of her work in Divine Science was her own instantaneous healing in 1866 of that injury from her fall on an icy street, which the professionals had deemed to be ultimately fatal and which was indeed trending towards that. She wrote: "I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science."<sup>239</sup>

In a historic sense Christian Science came out of Divine Science, mankind's final frontier. Mary Baker Eddy acknowledged this by developing a scientific pedagogical structure for mankind's advancement in its own divine Science discovery process, which she put all of her major works into as parts of that larger whole, including Christian Science that is fulfilling a specific function within that larger whole.

Naturally, Mary Baker Eddy's name became with her book, *Science and Health with Key to the Scriptures*, which became widely known as the Christian Science textbook, and for good reason. During the 35 years of her career, since the first publication of her book in 1875, over 300 editions of it have been produced by her, apparently in a constant effort to clarify the scientific dimension of it. Over the years till the present, countless people have been healed by the mere perusal of the book. She also taught the science involved, in her own college created for this purpose, to train practitioners for public healing. She taught over four thousand students, personally, over seven years.

Since the churches of her time, almost as if with a single voice, had rejected the very idea of having a scientific foundation established for the principles of Christian healing, she saw herself compelled to create her own church, which became The Church of Christ Scientists that eventually spread into many lands.

Her final achievement, after an unparalleled success, was apparently in an effort to bring the principles of scientific Christian healing into the universal political arena. For this purpose, already far into her 80s, at a stage when most people sit back and celebrate their achievements, she gave up her beloved country home in Concord New Hampshire and moved to Boston to create a major international newspaper, *The Christian Science Monitor*.

Today, nearly a hundred years after her death in December 1910, these are the elements of her contribution for the advance of mankind that she is rightfully honored for. She had given mankind a vastly richer image than has ever been given to man apart from Christ Jesus.

In retrospect, only one question had been left unanswered by her, so it seems, as to how one comes closer to understanding the Truth behind the truth. The church wasn't moving forward. The churches that had been created during her time began to diminish, the congregations to dwindle, the healing efficacy to become less certain. In many cases healing is no longer experienced at all. With this trend her name gradually drifted into the background and from there into

obscurity. But that is not where her story ends. In fact her real story is just beginning there.

Behind the unanswered question as to what is the Truth behind the truth stands a profound scientific element of her work that even now after 100 years remains largely unrecognized, namely her work in the larger sphere of Divine Science. That work is so little known that is even deemed not to exist. Nor is this scientific element a small part of her work. The pedagogical structure for the advance of Divine Science that she had created and outlined, is so large in its scope that every major element of her work is not only contributory to it, but is in fact an integral part of that structure. It is so wide in scope and so far-reaching that people couldn't see it in her time. It is one of those cases where the proverb applies about not being able to see the forest for all the trees.

The pedagogical structure for scientific and spiritual development that she created and has provided a precise architecture for, is a compound work that is made up of 11 major constituent structures. Some of these are simple, but most are complex structures in themselves. Even her textbook in its entirety, is a constituent part of this pedagogical structure by its very design. Nor is the largest part of it. The biggest and most complex of all the constituent parts is her Glossary of the textbook, a structure of 144 elements that are designed to stand in a position sensitive interrelationship. It is a vast structure all by itself, designed for exploring the science that is involved in her discovery and in the process of scientific and spiritual discovery itself. This single structure, the Glossary structure, is so extensive that its possible combinations would add up to a number that is 250 digits long.

However, her compound pedagogical structure is also unique in a different way. It doesn't provide many answers, or in most cases none at all. The term "pedagogical" comes to mind as it implies a kind of educational discourse that is designed to make one think and discover rather than adhere to doctrine. Instead of providing dogmatic answers her pedagogical structure merely invites a lot of questions that scientific development is required to provide answers for. That is how individual, spiritual and scientific development unfolds at the leading edge.

And so it should be. While religion is a structure of doctrines, science is a structure of discoveries, built on discoveries and practical results, results of healing for example. On this path, no finite doctrine will ever emerge, or limits be imposed to the discovery process. Thus the pedagogical opens the path to divine metaphysics taking the place of physics through an exploration of the infinite concept of God and of man's

spiritual existence with God in a zero-distance lateral environment.

The irony is that this vast pedagogical structure has already existed for over 100 years and has remained largely unrecognized for all this time, and that even now, as it is recognized, remains largely regarded as if it didn't exist. But it does exist. It has existed for over 100 years right in the open, wrapped in the very book that countless people have studied on a daily basis for more than a century.

The reason for this continuing paradox may be that Mary Baker Eddy's book, *Science and Health with Key to the Scriptures*, is exclusively regarded as the Christian Science textbook, which is a role that it fulfills. It is evidently not recognized however, that Mary Baker Eddy never called her book the Christian Science textbook in the book itself. She couldn't, because it is far more than that. It is not only an integral part of her pedagogical structure but also contains the major part of its outline. By giving her book a narrow definition, all of that becomes lost along the way. The irony is that the major part of its power to uplift civilization and benefit mankind has thereby remained unutilized, even while the future of mankind rests squarely on its development in Divine Science. Enormous progress has been made in mankind's discovering of the physical principles of the universe in its countless forms of physical Science while tragically little progress has been achieved in discovering the spiritual principles in divine Science that are reflected in life and in ourselves as the leading edge of it, which covers the far more profound part of the universe. The Ice Age challenge that is looming ahead cannot be met without both aspects of Science being applied together to the fullest degree possible, because our humanity is anchored in both of these aspects of principles that shape the universe. On a lesser foundation we are bound to fail.

This is what the exploration in Divine Science appears to be designed to address, as outlined by Mary Baker Eddy. It presents the discoveries of it by this author, not any form of official perception. The book presented here is the only book of its type in existence at the present time, and even so, it only covers the basics of what has been discovered about Mary Baker Eddy's pedagogical structure for scientific and spiritual development in divine Science.

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## Overview - The Basic Architecture:

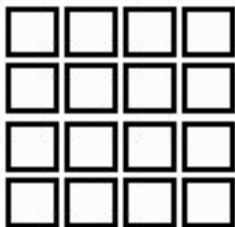
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This appendix has been added to provide an overview of the numerous aspects of Mary Baker Eddy's pedagogical structure, which are directly related to the Bible Lessons presented here.

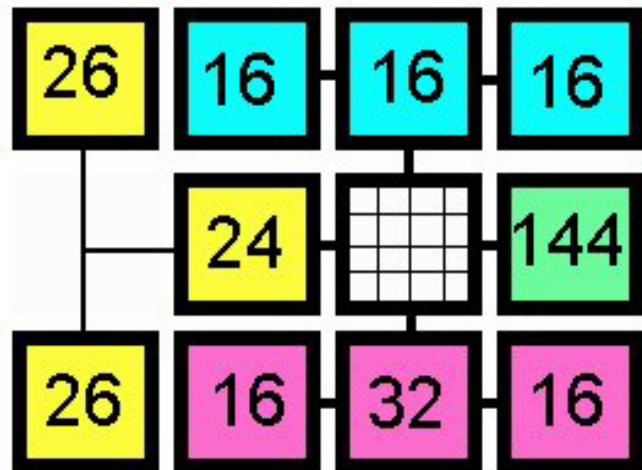
### The Basic Architecture of the Pedagogical Structure:

all of Mary Baker Eddy's major work have been produced in 16 parts, or multiples thereof, or parts that are directly linked to them.



What remains yet to be generally discovered about Mary Baker Eddy's works, and the foursquare city that they are part of, is vast in scope, simple in design, complex in some detail and surprisingly extensive and fresh, brining to light aspects of Mary Baker Eddy's work that have existed for 100 years, but may have never been known to exist for all this time. It is for this reason that the presentation in this book does not constitute an 'official' presentation, but represents this editor's private research that had been carried out over more then two decades utilizing the outline provided by Mary Baker Eddy in structures, interrelationships and metaphors. The simple fact that every major work of Mary Baker Eddy is created as a structure of 16 elements or multiples thereof invites an in-depth investigation.

But where does one begin? The number of associated parts is rather extensive.



As the above figure indicates there are altogether 10 major constituent parts brought into the city foursquare. One of these is Mary Baker Eddy's book, *Science and Health with Key to the Scriptures*, as a structure of 16 chapters. As such, it is a part of a group of similar structures.

The pedagogical structure is made up altogether of three such groups, each made up of three parts. In addition, Mary Baker Eddy created one other major part that is standing all by itself.

Many of these parts are of course well known, but some make little sense standing by themselves. An example of this type is Mary baker Eddy's book *Christ and Christmas* that contains a single illustrated poem. Mary Baker Eddy is said to have predicted that the book would largely disappear from the shelves of the reading rooms where her books are sold, before its significance would be recognized. This is fast becoming true. However, once it is recognized that the poem contains 16 verses and illustrative scenes that relate directly to the basic architecture of the city-foursquare pedagogical structure, its connection with the pedagogical structure brings the book to life as a profound body of metaphors.

Once the recognition is made that all of Mary Baker Eddy's major works are by their very nature constituents of the foursquare pedagogical structure, it is easy to discover an extensive outline by Mary Baker Eddy standing behind it all, which is foundational to every one of the constituent parts.

#### A Structure of Rows and Columns

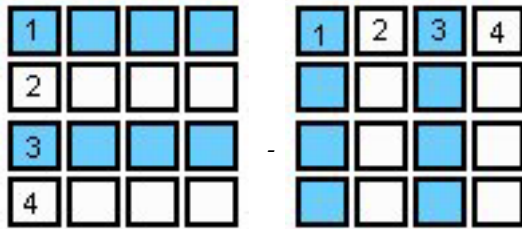
The main elements of her outline for the basic architecture of the foursquare pedagogical structure are found in her definition of the biblical city foursquare in the textbook chapter, *The Apocalypse*. Here the structure is defined both in terms of four rows and four columns as shown below.

When seen as rows, the foursquare structure ties

together elements horizontally into logical groups that share a common characteristic or level of perception, or a unique domain.

When seen as columns, the foursquare structure ties together elements vertically into four groups that relate to four specific 'flows' of upwards development.

Mary Baker Eddy provided several sets of definitions for each of the rows and the columns.




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## Defining the Four Rows

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The rows are basically defined horizontally as representing four distinct "cardinal points." She writes in her description of the city foursquare (Science and Health 577) "its four **cardinal points** are:

1. **The Word** of Life, Truth, and Love.
2. **The Christ**, the spiritual idea of God.
3. **Christianity**, the outcome of the dive Principle of the Christ idea in Christian History.
4. **Christian Science**, which to-day and forever interprets this great example and the great Exemplar.

The four **cardinal points** can be understood as the four **main points** for discovery, represented by the four rows.

There are two additional sets of definitions associated with the rows. These are contained in the Glossary. One of these is made up of the following two groups of defined terms:

1. HEAVEN - DAY
2. KINGDOM OF HEAVEN - MORNING
3. EARTH - EVENING
4. HELL - NIGHT

Another set of definition for the rows is contained in the Glossary definition for the term GOOD, as aspects of God, Spirit. These four aspects are:

1. **Omnipotence** (of God, Spirit)
2. **Omniscience** (of God, Spirit)
3. **Omnipresence** (of God, Spirit)
4. **Omni-action** (of God, Spirit)

These three major groups of definitions define the pedagogical structure horizontally in terms of its four levels.

Another set of descriptors for the rows is found

in Mary Baker Eddy's translation of the concepts of IMMORTAL MIND (level 1) and MORTAL MIND (level 2,3,4)-(see Science and Health 115). The four levels are described as follows:

1. **GOD** (Divine synonyms) - **MAN** (Divine image) - **IDEA** (Divine Reflection)
2. **Spiritual** - Understanding - Reality
3. **Moral** - Evil beliefs disappearing - Transitional qualities
4. **Physical** - Depravity - Unreality

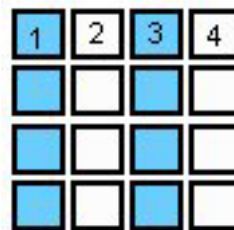
**Note:** In the absolute domain of the divine, everything exists side by side, laterally. No hierarchical differentiation or isolation is possible. No 'distance' isolates God, Man, and Idea. Every divine "Idea" is forever complete, including all the substance, power, and intelligence that may be needed to bring it to full fruition as the direct object of divine 'understanding'. Here Man unfolds as a divine Idea, bearing by reflection the divine image.

The moral domain (3rd level) is defined as the middle ground between the physical and the spiritual, functioning as the transitional gateway to the spiritual domain, which in turn becomes the gateway to the divine domain where everything exists laterally, side by side. The moral domain is important as a 'stepping stone' to the the spiritual domain of Christ Science, and from there to the divine domain that powers the healing process of Christian Science.

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## Defining the Four Columns

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Like for the four rows, Mary Baker Eddy provided three types of definitions that define the foursquare structure in terms of four 'vertical' columns or development streams, or rivers of specific types of development, or development channels.

The most fundamental of these architectural definitions is again provided in her description of the city foursquare. In this case the city is defined in terms of four sides. She simply puts it this way (Science and Health 575): The four sides of the city are:

1. **The Word**, 2. **Christ**, 3. **Christianity**, and 4. **divine Science**

The concepts of the columns as 'sides' makes perfect sense when one considers her four definitions for the geographic orientation. With these, she gives the developmental flow in each column a specific 'direction' (Science and Health 575). The sequence that she provided for the orientation is unique in that it matches the cycle of the sun over the space of a day. The four orientations are:

1. **Northward** (dawn), 2. **Eastward** (sunrise),
3. **Southward** (heat of the day), 4. **Westward** (sunset)

The sides are also associated with the names of the four Rivers from Genesis 2:11-14.

The names of the biblical rivers are defined by Mary Baker Eddy in the textbook *Glossary*, and appear to be specifically defined by her for her pedagogical structure, rather than for the biblical context of the four rivers. The four rivers are, shown in their biblical sequence:

1. **Pison**, 2. **Gihon**, 3. **Hiddekel**, and 4. **Euphrates**

The concept of a "river" suggest a flowing process, a process of moving ahead, a process of development. It also represents abundance, as is indicated in the following verses from Psalm (36:7-9)

7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; **and thou shalt make them drink of the river of thy pleasures.**

9 For with thee is the fountain of life: in thy light shall we see light.

Another set of definitions for the four development columns is located in her answer to the first question in the textbook chapter, **Recapitulation**, of: "What is God." The answer contains the following four qualities that are uniquely related to the four development aspects of the pedagogical structure. The four qualitative terms for God that pertain to the columns, that the upwards development is moving towards, are:

1. **incorporeal**, 2. **divine**, 3. **supreme** and 4. **infinite**

---

The full definition of the orientation of the sides is as follows:

**(1) Northward** (towards the dawn), its gates open to the North Star, the Word,

the polar magnet of Revelation;

**(2) Eastward** (towards the sunrise), to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;

**(3) Southward** (in heat of the day), to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union;

**(4) Westward** (towards the sunset), to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The full *Glossary* definition of the four rivers (in their biblical sequence) is:

**(1) Pison:** The love of the good and beautiful, and their immortality.

**(2) Gihon:** The rights of woman acknowledged morally, civilly, and socially.

**(3) Hiddekel:** Divine Science understood and acknowledged.

**(4) Euphrates:** Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.

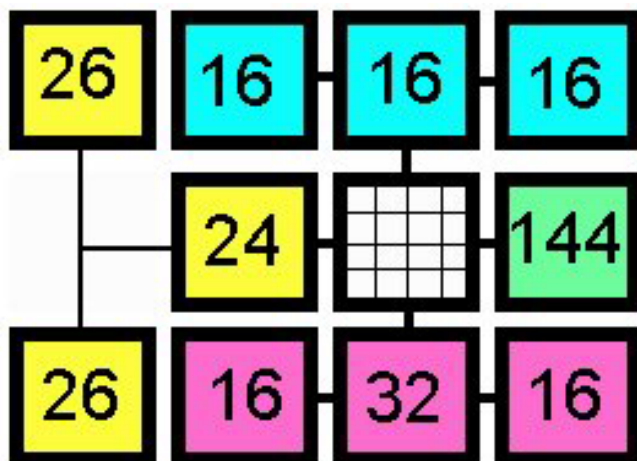
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## Defining the Individual Elements

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The individual elements are further defined by the nature of the elements of the constituent parts of the foursquare matrix. Each of the constituent parts is typically made up of 16 element or multiples thereof, or is in some unique way linked to them.

The 'horizontal' definitions for the foursquare structure in terms of rows or cardinal points, and the 'vertical' definitions in terms of columns or development channels, now form the foundation for defining the various individual elements of the constituent parts.



As shown before, there are three groups of constituent parts provided by Mary Baker Eddy for the foursquare pedagogical structure.

The three groups, of three parts, each are centered on a key structure.

The first group (the upper group) has the 16 textbook chapters as its 'central' key structure, for which it may be called **The Textbook Group**. The 16 textbook chapters have two additional 16 element structures associated with them (the 16 stanzas of the Lord's Prayer, and the 16 verses and illustrations in Christ and Christmas). The textbook chapters and their associated parts are unique in that they are all arranged in a progressive manner, beginning with the lowest element (corresponding with the lowest element in the first column), and progressing on from there to the highest element, sequencing through the entire pedagogical structure column by column.

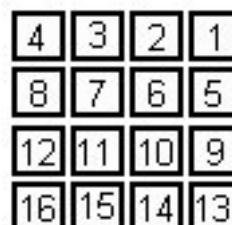


The second group (the left group) has the 24-element platform (in the form of 24 questions and answers) from the chapter **Recapitulation** as its key structure. Associated with it are two 26-elements structures for which a special interface exists in the chapter **Recapitulation**. The two associated structures

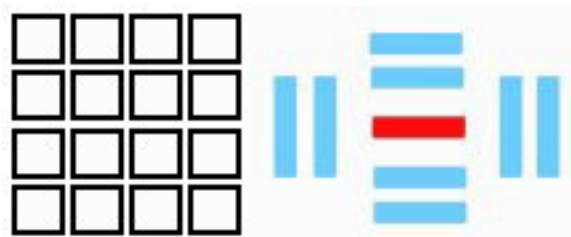
are that of the 26 Bible lesson topics, and that of the 26 elements of the Glossary definition for the term ADAM.

The third group (the lower group) has the 32-element **Platform of Christian Science** as its key structure. It has two additional platform type structures of 16 elements each, associated with them. They are the 16 element Glossary definition for the term MORTAL MIND, and the 16 element platform of bylaws that makes up **The Manual of the Mother Church**.

Both of these groups are made up of a platform type structures. This means that they begin with the highest element and progress downward.



The fourth constituent (the 144 element constituent) is not a group. It is a giant constituent structure all by itself, which by its extensive nature stands on its own. It is the 144-element **Glossary Structure**. Here each individual element is defined by a 9-element substructure of 4 horizontal definitions and for vertical definitions that represent within each element the nature of the four rows and four columns with a central definitions at the center to define the whole. The entire compound structure is defined by the Glossary definitions that contains five different types of definitions, which altogether add up to a structure of 144 individual terms that match the metaphor in **Christ and Christmas** and in **Revelation 21** where the biblical city foursquare is described.



Note: A more detailed description of the basic architecture is presented in the book, **Divine Science - Volume 3A: Pedagogical**, by Rolf A. F. Witzsche. (See website for availability, at: [DivineScience.rolf-witzsche.com](http://DivineScience.rolf-witzsche.com))

## The Textbook Group

4	8	12	16
3	7	11	15
2	6	10	14
1	5	9	13

The Textbook Group is made up of three associated progressive structures that are complete, and ready-made by Mary Baker Eddy, and are all divided by her into 16 elements. Their association begins with the lowest element in the first column and sequences upwards, column by column.

The key part of this group is the progressive structure of the 16 textbook chapters.

The following is the list of the textbook chapters as we have them today (not counting the Preface, Glossary, and the 100 pages of testimonials that comprise the chapter, Fruitage). The present sequence, that puts the chapters directly into her pedagogical matrix was developed quite late, after 1901 (the 1901 chapter numbers are shown in brackets.) One might speculate that Mary Baker Eddy had expected people to discover the relationship of the chapters to the pedagogical structure on their own, but had later decided to provide the applicable sequence. The original sequence evidently was designed for a different purpose, perhaps the 'break the ice' in public thinking, since she made the chapter: **Science, Theology, Medicine** the first chapter. It appears that it became more important to her later on to emphasize that the book is a part of her pedagogical structure, by presenting it in its direct relationship with it. This happened after 1901.

Chapter 1: Prayer (10)

Chapter 2: Atonement and Eucharist (11)

Chapter 3: Marriage (7)

Chapter 4: Christian Science versus Spiritualism (6)

Chapter 5: Animal Magnetism Unmasked (8)

Chapter 6: Science, Theology, Medicine (1)

Chapter 7: Physiology (2)

Chapter 8: Footsteps of Truth (3)

Chapter 9: Creation (4)

Chapter 10: Science of Being (5)

Chapter 11: Some Objections Answered (9)

Chapter 12: Christian Science Practice (12)

Chapter 13: Teaching Christian Science (13)

Chapter 14: Recapitulation (14)

Chapter 15: Genesis (15)

Chapter 16: The Apocalypse (16)

Associated with the 16 chapters are the 16 verses and scenes from her illustrated poem, **Christ and Christmas**. The book, **Christ and Christmas**, carries the metaphor for the pedagogical structure. Some of the scenes have two verses associated with them, by which the scenes are linked between two adjacent elements.

In addition the 16 textbook chapters, we have a structure of 16 stanzas of the Lord's Prayer



associated with it, presented by Mary Baker Eddy in her textbook (p.16) with its spiritual interpretation, as listed below.

1. Our Father which art in heaven,
2. Our Father-Mother God, all-harmonious,
3. Hallowed be Thy name.
4. Adorable One.
5. Thy kingdom come.
6. Thy kingdom is come; Thou art ever-present.
7. Thy will be done in earth, as it is in heaven.
8. Enable us to know, - as in heaven, so on earth, - God is omnipotent, supreme.
9. Give us this day our daily bread;
10. Give us grace for to-day; feed the famished affections;
11. And forgive us our debts, as we forgive our debtors.
12. And Love is reflected in love;
13. And lead us not into temptation, but deliver us from evil;
14. And God leadeth us not into temptation, but delivereth us from sin, disease, and death.
15. For Thine is the kingdom, and the power, and the glory, forever.
16. For God is infinite, all-power, all Life, Truth, Love, over all, and All.

It has also been recognized, also quite a while ago, that Mary Baker Eddy's **Church Manual of The First Church of Christ Scientist, in Boston, Massachusetts**, is also a structure made up of 16 elements. It hadn't been recognized until quite recently, that the **Church Manual** is not a platform structure, but a development structure of By-Laws that, as a model, basically lays out the four aspects of the Church Universal and Triumphant that The Mother Church is a part of. The 16 parts of the manual are thereby put into context relative to the four development streams.

The four development streams of the 16 parts of this universal model are quite distinct. Each stream has a specific development focus that is important for the operation of society universally.

The first two streams appear to be related to the universal Temple-concept of celebration, while the second set of two streams appear to relate specifically to the Church concept as 'work house.' Of the second set the first appears to be related directly related to the unique supporting function of the Mother Church a type of church "that affords proof of its utility," while the last set appears to related to the Church of society that must develop itself as a structure of "Truth and Love."

Please note (in Appendix F) how the various sections of the Church Manual interface with the corresponding sections of the Lord Prayer.

# The Recapitulation and Bible Lesson Group

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18

The chapter Recapitulation contains a platform structure that is made up of 24 questions and answers. Two of these address a double topic (Question 20 and 22), which opens the door for the 26-element structure of the Bible lesson topics to be associated with the Recapitulation platform.

Mary Baker Eddy designated the Bible and the Christian Science textbook to be the pastor of her church, the Church of Christ Scientist. For this purpose she set up a structure of 26 Bible lessons to be repeated twice a year. These Bible lessons make up the major part the Sunday service in every Church of Christ Scientist around the world, in the form of a Lesson-Sermon that is not preached, but read by two readers. Obviously, the lesson topics, which Mary Baker Eddy designated to remain unaltered for all times, were designed to be a part of her pedagogical structure. The interface for bingeing the lesson topics into the foursquare pedagogical structure is provided in the chapter Recapitulation. Through this interface the RECAPITULATION platform provides a foundation for the BIBLE LESSON TOPICS and thereby enriches them.

Mary Baker Eddy also provided a counter-platform for the platform of the Bible lessons topics. This counter-platform is found in the first Glossary definition for the name ADAM. This structure is likewise a structure of 26-elements. It evidently brings the 26 distinct elements of the ADAM mythology into view, which the lesson topics (and the course of the lessons) are designed to invalidate and overturn. The interrelationship is further enriched by the Recapitulation questions themselves and the answering statements, which should logically prime the stage for the entire Bible lesson for the Lesson-

Sermon that makes up the Sunday service in the Christian Science Church.

## The 24 Recapitulation Elements

The following list draws together the Recapitulation question, the sequential ADAM element, and the sequential lesson topic for each of the 24 elements of the Recapitulation platform.

The 24 elements are combined into groups of two, as some of the verses are grouped in Christ and Christmas, for a total of 12 groups

(01) Question: What is God?  
 ADAM = Error.  
 Topic: God

---

(02) Question: Are these terms synonymous?  
 ADAM = A falsity.  
 Topic: Sacrament

---

(03) Question: Is there more than one God or Principle?  
 ADAM = Belief in "original sin," sickness, and death.  
 Topic: Life

---

(04) Question: What are spirits and souls?  
 ADAM = Evil.  
 Topic: Truth

---

(05) Question: What are the demands of the Science of Soul?  
 ADAM = The opposite of good,- of God and His creation.  
 Topic: Love

---

(06) Question: What is the scientific statement of being?  
 ADAM = A curse.  
 Topic: Spirit

---

(07) Question: What is Substance?  
 ADAM = A belief in intelligent matter, finiteness, and mortality.  
 Topic: Soul

---

(08) Question: What is Life?  
 ADAM = Dust to dust.  
 Topic: Mind

---

(09) Question: What is intelligence?  
 ADAM = Red sandstone.  
 Topic: Christ Jesus

---

(10) Question: What is Mind?  
 ADAM = Nothingness.  
 Topic: Man

---

(11) Question: Are doctrines and creeds a benefit to man?  
 ADAM = The first god of mythology.  
 Topic: Substance

---

(12) Question: What is error?  
 ADAM = Not God's man, who represents the one God and His own image and likeness.  
 Topic: Matter

---

(13) Question: Is there no sin?  
 ADAM = The opposite of Spirit and His creations.  
 Topic: Reality

---

(14) Question: What is man?  
 ADAM = That which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit.  
 Topic: Unreality

---

(15) Question: What are body and Soul?  
 ADAM = A so-called finite mind, producing other minds, thus making "gods many and lords many."  
 Topic: Are Sin, Disease, and Death Real?

---

(16) Question: Does brain think, and do nerves feel, and is there intelligence in matter?  
 ADAM = A product of nothing as the mimicry of something.  
 Topic: Doctrine of Atonement

---

(17) Question: Is it important to understand these explanations in order to heal the sick?  
 ADAM = Unreality as opposed to the great reality of spiritual existence and creation.  
 Topic: Probation after Death

---

(18) Question: Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?

ADAM = A so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit.  
 Topic: Everlasting Punishment

---

(19) Question: Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?  
 ADAM = An inverted image of Spirit.  
 Topic: Adam and Fallen Man

---

(20a) Question: You speak of belief.  
 ADAM = The image and likeness of what God has not created, namely, matter, sin, sickness, and death.  
 Topic: Mortals and Immortals

(20b) Question: Who or what is it that believes?  
 ADAM = The opposer of Truth, termed error.  
 Topic: Soul and Body (21)

---

(21) Question: Do the five corporeal senses constitute man?  
 ADAM = Life's counterfeit, which ultimates in death.  
 Topic: Ancient and Modern Necromancy, alies Mesmerism, and Hypnotism, Denounced (22)

---

(22a) Question: Will you explain sickness...  
 ADAM = The opposite of Love, called hate.  
 Topic: God the Only Cause and Creator (23)

(22b) Question: ...and show how it is to be healed?  
 ADAM = The usurper of Spirit's creation,

called self-creative matter.

Topic: God the Preserver of Man (24)

---

(23) Question: How can I progress most rapidly in the understanding of Christian Science?

ADAM = Immortality's opposite, mortality.

Topic: Is the Universe, Including Man Evolved by Atomic Force? (25)

---

(24) Question: Have Christian Scientists any religious creed?

ADAM = That of which wisdom saith, "Thou shalt surely die."

Topic: Christian Science (26)

---

In this three-part association with the RECAPITULATION questions, the ADAM elements stand in denial of the Recapitulation Platform. Consequently they become invalidated by it, while the platform of the LESSON TOPICS becomes enriched thereby. The principle for associating a platform with a matrix structure is such that one begins at the highest element position, cycling downwards line by line, to the lower levels.

The lowest row, representing NIGHT and HELL are not covered by any of the Recapitulation related structures, for as John points out about the city foursquare in Revelation 21:25, "there shall be no night there."

### The Bible Lesson Topics

The following are the 26 Bible lesson topics that were provided by Mary Baker Eddy, to be repeated every half year. The topics were evidently chosen to match her Recapitulation Platform, which had been her class-book for teaching "the Science of Healing, through Mind," probably dating back as far as 1867 when she organized her first school in "Christian Science Mind-healing."

The universal Bible lesson topics were formally introduced in 1898. The sequence of the topics was changed several times until 1908. It appears that Mary Baker Eddy may have expected people to discover the correct sequence on their own, but then, coincident with the year of her founding of the Christian Science Monitor, she provided that sequence, which had remained unchanged from this time on. The topics identified as "a." and "b." pertain to the double-topic questions in Recapitulation (question 20, and 22).

- 01 GOD.
  - 02 SACRAMENT.
  - 03 LIFE.
  - 04 TRUTH.
  - 05 LOVE.
  - 06 SPIRIT.
  - 07 SOUL.
  - 08 MIND.
  - 09 CHRIST JESUS.
  - 10 MAN.
  - 11 SUBSTANCE.
  - 12 MATTER.
  - 13 REALITY.
  - 14 UNREALITY.
  - 15 ARE SIN, DISEASE, AND DEATH REAL?
  - 16 DOCTRINE OF ATONEMENT.
  - 17 PROBATION AFTER DEATH.
  - 18 EVERLASTING PUNISHMENT.
  - 19 ADAM AND FALLEN MAN.
  - 20 a. MORTALS AND IMMORTALS.
  - 21 b. SOUL AND BODY.
  - 22 ANCIENT AND MODERN NECROMANCY, ALIAS MESMERISM AND HYPNOTISM, DENOUNCED.
  - 23 a. GOD THE ONLY CAUSE AND CREATOR.
  - 24 b. GOD THE PRESERVER OF MAN.
  - 25 IS THE UNIVERSE, INCLUDING MAN, EVOLVED BY ATOMIC FORCE?
  - 26 CHRISTIAN SCIENCE.
-

**The Manual of the Mother Church - 16 segments**

	<b>Northward The Word the dawn of the day the river is PISON incorporeal</b>	<b>Eastward The Christ the sunrise the river is Gihon divine</b>	<b>Southward Christianity the 'heat' of the day the river is Hiddekel supreme</b>	<b>Westward Divine Science the sunset / peace the river is Euphrates infinite</b>
<p><b>The Word</b></p> <p><b>omnipotence</b> Heaven / Day</p> <p><b>The divine domain</b>  universal lateral</p>	<p>(07) Question: What is Substance? ADAM = A belief in intelligent matter, finiteness, and mortality. <b>Topic: Soul</b></p> <p>(08) Question: What is Life? ADAM = Dust to dust. <b>Topic: Mind</b></p>	<p>(05) Question: What are the demands of the Science of Soul? ADAM = The opposite of good,- of God and His creation. <b>Topic: Love</b></p> <p>(06) Question: What is the scientific statement of being? ADAM = A curse. <b>Topic: Spirit</b></p>	<p>(03) Question: Is there more than one God or Principle? ADAM = Belief in "original sin," sickness, and death. <b>Topic: Life</b></p> <p>(04) Question: What are spirits and souls? ADAM = Evil. <b>Topic: Truth</b></p>	<p>(01) Question: What is God? ADAM = Error. <b>Topic: God</b></p> <p>(02) Question: Are these terms synonymous? ADAM = A falsity. <b>Topic: Sacrament</b></p>
<p><b>Christ</b></p> <p><b>omniscience</b> Kingom of Heaven / Morning</p> <p><b>The spiritual domain - reality</b></p>	<p>(15) Question: What are body and Soul? ADAM = A so-called finite mind, producing other minds, thus making "gods many and lords many." <b>Topic: Are Sin, Disease, and Death Real?</b></p> <p>(16) Question: Does brain think, and do nerves feel, and is there intelligence in matter? ADAM = A product of nothing as the mimicry of something. <b>Topic: Doctrine of Atone-ment</b></p>	<p>(13) Question: Is there no sin? ADAM = The opposite of Spirit and His creations. <b>Topic: Reality</b></p> <p>(14) Question: What is man? ADAM = That which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit. <b>Topic: Unreality</b></p>	<p>(11) Question: Are doctrines and creeds a benefit to man? ADAM = The first god of mythology. <b>Topic: Substance</b></p> <p>(12) Question: What is error? ADAM = Not God's man, who represents the one God and His own image and likeness. <b>Topic: Matter</b></p>	<p>(09) Question: What is intelligence? ADAM = Red sandstone. <b>Topic: Christ Jesus</b></p> <p>(10) Question: What is Mind? ADAM = Nothingness. <b>Topic: Man</b></p>
<p><b>Christianity</b></p> <p><b>omnipresence</b> Earth / Evening</p> <p><b>The moral domain - transitional</b></p>	<p>(23) Question: How can I progress most rapidly in the understanding of Christian Science? ADAM = Immortality's opposite, mortality. <b>Topic: Is the Universe, Including Man Evolved by Atomic Force? (25)</b></p> <p>(24) Question: Have Christian Scientists any religious creed? ADAM = That of which wisdom saith, "Thou shalt surely die." <b>Topic: Christian Science (26)</b></p>	<p>(21) Question: Do the five corporeal senses constitute man? ADAM = Life's counterfeit, which ultimates in death. <b>Topic: Ancient and Modern Necromany, alies Mesmerism, and Hypnotism, Denounced (22)</b></p> <p>(22a) Question: Will you explain sickness... ADAM = The opposite of Love, called hate. <b>Topic: God the Only Cause and Creator (23)</b></p> <p>(22b) Question: ...and show how it is to be healed? ADAM = The usurper of Spirit's creation, called self-creative matter. <b>Topic: God the Preserver of Man (24)</b></p>	<p>(19) Question: Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit? ADAM = An inverted image of Spirit. <b>Topic: Adam and Fallen Man</b></p> <p>(20a) Question: You speak of belief. ADAM = The image and likeness of what God has not created, namely, matter, sin, sickness, and death. <b>Topic: Mortals and Immortals</b></p> <p>(20b) Question: Who or what is it that believes? ADAM = The opposer of Truth, termed error. <b>Topic: Soul and Body (21)</b></p>	<p>(17) Question: Is it important to understand these explanations in order to heal the sick? ADAM = Unreality as opposed to the great reality of spiritual existence and creation. <b>Topic: Probation after Death</b></p> <p>(18) Question: Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism? ADAM = A so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit. <b>Topic: Everlasting Punishment</b></p>
<p><b>Hell / Night defintion of ADAM</b></p>	<p><b>Life is not immortal, but has beginning and end</b></p>	<p>intelligence passes into none-intelligence, and Soul dewells in mateial sense</p>	<p>immortal Mind results in matter, and matter in mortal mind</p>	<p>God disappeared in the atheism of matter</p>

## The Christian Science Platform Group:

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18
31	29	27	25
32	30	28	26

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The Christian Science Platform is a structure of 32 statements. This large platform structure gives us two platform statements for each of the 16 elements of the foursquare pedagogical structure. The platform statements are combined into groups of two, in the manner that some of the verses in Christ and Christmas are combined into groups of two, for a total of 16 groups.

Here again, we have two additional platforms structures associated with the main platform. One of the additional structures had been recognized quite early, which is the 16-element structure that is contained in the Glossary definition for the term, MORTAL MIND. The MORTAL-MIND structure stands in contrast with the scientific recognition represented in the Christian-Science-Platform structure with. In this association with Christian Science Platform elements, the MORTAL-MIND elements are being invalidated and overturned.

### The 32 Platform Elements

The Following is the list of the headings of the 32-element PLATFORM of Christian Science and its relationship to the 16-element definition for MORTAL MIND, interspersed with the 16-element DEVELOPMENT FLOW of the Church Manual .(Note: the sequential numbering of the sections of the Manual is not included in the above platform diagram)

With the Manual being closely linked to the platform, its segments have been associated with the bottom row, indicating the essential manifest of MORTAL MIND being defeated with the Christian Science platform definitions in the upper row of the groups.

## The Platform 1st Row

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18
31	29	27	25
32	30	28	26

-1- The deific supremacy  
 mortal mind= 1. Nothing claiming to be something,  
 for Mind is immortal

-2- The deific definitions  
 Church Manual: 16. CHURCH MANUAL

-----

-3- Evil obsolete  
 mortal mind= 2. Mythology

-4- Life the creator  
 Church Manual: 1 2. BOARD OF EDUCATION

-----

-5- Allness of Spirit  
 mortal mind= 3. Error creating other errors

-6- The universal cause  
 Church Manual: 8. THE MOTHER CHURCH AND  
 BRANCH CHURCHES

-----

-7- Divine trinity  
 mortal mind= 4. A suppositional material sense, alias  
 the belief that sensation is in matter, which is  
 sensationless

-8- Father-Mother  
 Church Manual: 4. MEETINGS

## The Platform 2nd Row

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18
31	29	27	25
32	30	28	26

-9- The Son of God

mortal mind= 5. A belief that life, substance, and intelligence are in and of matter

-10- Holy Ghost or Comforter

Church Manual: 1 5. CHURCH-BUILDING

-----

-11- Christ Jesus

mortal mind= 6. The opposite of Spirit, and therefore the opposite of God, or good

-12- Messiah or Christ

Church Manual: 11. TEACHING CHRISTIAN SCIENCE

-----

-13- The divine Principle and idea

mortal mind= 7. The belief that life has a beginning and therefore an end

-14- Spiritual oneness

Church Manual: 7. RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS

-----

-15- The Son's duality

mortal mind= 8. The belief that man is the offspring of mortals

-16- Eternity of the Christ

Church Manual: 3. DISCIPLINE



## The Platform 3rd Row

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18
31	29	27	25
32	30	28	26

-17- Infinite Spirit  
mortal mind= 9. The belief that there can be more than one creator

-18- The only substance  
Church Manual:14. COMMITTEE ON PUBLICATION

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-19- Soul and Spirit one  
mortal mind= 10. Idolatry

-20- The one divine Mind  
Church Manual: 10. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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-21- The divine Ego  
mortal mind= 11. The subjective states of error

-22- The real manhood  
Church Manual: 6. READING ROOMS

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-23- Indivisibility of the infinite  
mortal mind= 12. Material senses

-24- God the parent Mind  
Church Manual: 2. CHURCH MEMBERSHIP

## The Platform 4th Row

7	5	3	1
8	6	4	2
15	13	11	9
16	14	12	10
23	21	19	17
24	22	20	18
31	29	27	25
32	30	28	26

-25- Man reflects the perfect God  
mortal mind= 13. That which neither exists in Science nor can be recognized by the spiritual sense

-26- Purity the path to perfection  
Church Manual: 13. BOARD OF LECTURESHIP

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-27- True idea of man  
mortal mind= 14. Sin

-28- Truth demonstrated  
Church Manual: 9: GUARDIANSHIP OF CHURCH FUNDS

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-29- Adam not ideal man  
mortal mind= 15. Sickness

-30- Divine pardon  
Church Manual: 5: CHURCH SERVICES

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-31- Evil not produced by God  
mortal mind= 16. Death

-32- Basis of health and immortality  
Church Manual: 1: CHURCH OFFICERS

**The Manual of the Mother Church - 16 segments**

	<b>Northward The Word</b> the dawn of the day the river is PISON incorporeal	<b>Eastward The Christ</b> the sunrise the river is Gihon divine	<b>Southward Christianity</b> the 'heat' of the day the river is Hiddekel supreme	<b>Westward Divine Science</b> the sunset / peace the river is Euphrates infinite
<b>The Word</b>  omnipotence Heaven / Day  The divine domain  universal lateral	<b>4 MEETINGS</b>	<b>8 THE MOTHER CHURCH AND BRANCH CHURCHES</b>	<b>12 BOARD OF EDUCATION</b>	<b>16 CHURCH MANUAL</b>
<b>Christ</b>  omniscience Kingom of Heaven / Morning  The spiritual domain - reality  scientific vertical	<b>3 DISCIPLINE</b>	<b>7 RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS</b>	<b>11 TEACHING CHRISTIAN SCIENCE</b>	<b>15 CHURCH-BUILDING</b>
<b>Christianity</b>  omnipresence Earth / Evening  The moral domain - transitional  vertical	<b>2 CHURCH MEMBERSHIP</b>	<b>6 READING ROOMS</b>	<b>10 THE CHRISTIAN SCIENCE PUBLISHING SOCIETY</b>	<b>14 COMMITTEE ON PUBLICATION</b>
<b>Christian Science</b>  omniaction Hell / Night  The physical domain - depravity terminal vertical	<b>1 CHURCH OFFICERS</b>	<b>5 CHURCH SERVICES</b>	<b>9 GUARDIANSHIP OF CHURCH FUNDS</b>	<b>13 BOARD OF LECTURESHIP</b>

Appendix: 3 - Locating the Christian Science Platform (vs. mortal mind)

	Northward <b>The Word</b> the dawn of the day the river is PISON incorporeal	Eastward <b>The Christ</b> the sunrise the river is Gihon divine	Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel supreme	Westward <b>Divine Science</b> the sunset / peace the river is Euphrates infinite
<p><b>The Word</b></p> <p>omnipotence <b>Heaven / Day</b></p> <p>The divine domain</p> <p>universal lateral</p>	<p><b>-7- Divine trinity</b> vs. A suppositional material sense, alias the belief that sensation is in matter, which is sensationless</p> <p><b>-8- Father-Mother MEETINGS</b></p>	<p><b>-5- Allness of Spirit</b> vs. Error creating other errors</p> <p><b>-6- The universal cause</b> THE MOTHER CHURCH AND BRANCH CHURCHES</p>	<p><b>-3- Evil obsolete</b> vs. Mythology</p> <p><b>-4- Life the creator</b> BOARD OF EDUCATION</p>	<p><b>-1- Deific supremacy</b> vs. Nothing claiming to be something, for Mind is immortal</p> <p><b>-2- Deific definitions</b> CHURCH MANUAL</p>
<p><b>Christ</b></p> <p>omniscience <b>Kingom of Heaven / Morning</b></p> <p>The spiritual domain - reality</p> <p>scientific vertical</p>	<p><b>-15- The Son's duality</b> vs. The belief that man is the offspring of mortals</p> <p><b>-16- Eternity of the Christ</b> DISCIPLINE</p>	<p><b>-13- The divine Principle and idea</b> vs. The belief that life has a beginning and therefore an end</p> <p><b>-14- Spiritual oneness</b> RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS</p>	<p><b>-11- Christ Jesus</b> vs. The opposite of Spirit, and therefore the opposite of God, or good</p> <p><b>-12- Messiah or Christ</b> TEACHING CHRISTIAN SCIENCE</p>	<p><b>-9- The Son of God</b> vs. A belief that life, substance, and intelligence are in and of matter</p> <p><b>-10- Holy Ghost or Comforter</b> CHURCH-BUILDING</p>
<p><b>Christianity</b></p> <p>omnipresence <b>Earth / Evening</b></p> <p>The moral domain - transitional</p> <p>vertical</p>	<p><b>-23- Indivisibility of the infinite</b> vs. Material senses</p> <p><b>-24- God the parent Mind</b> CHURCH MEMBERSHIP</p>	<p><b>-21- The divine Ego</b> vs. The subjective states of error</p> <p><b>-22- The real manhood</b> READING ROOMS</p>	<p><b>-19- Soul and Spirit one</b> vs. Idolatry</p> <p><b>-20- The one divine Mind</b> THE CHRISTIAN SCIENCE PUBLISHING SOCIETY</p>	<p><b>-17- Infinite Spirit</b> vs. The belief that there can be more than one creator</p> <p><b>-18- The only substance</b> COMMITTEE ON PUBLICATION</p>
<p><b>Christian Science</b></p> <p>omniacion <b>Hell / Night</b></p> <p>The physical domain - depravity terminal vertical</p>	<p><b>-31- Evil not produced by God</b> vs. Death</p> <p><b>-32- Basis of health and immortality</b> CHURCH OFFICERS</p>	<p><b>-29- Adam not ideal man</b> vs. Sickness</p> <p><b>-30- Divine pardon</b> CHURCH SERVICES</p>	<p><b>-27- True idea of man</b> vs. Sin</p> <p><b>-28- Truth demonstrated</b> GUARDIANSHIP OF CHURCH FUNDS</p>	<p><b>-25- Man reflects the perfect God</b> vs. That which neither exists in Science nor can be recognized by the spiritual sense.</p> <p><b>-26- Purity the path to perfection</b> BOARD OF LECTURESHIP</p>

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# The Moral Platform and the Coming Ice Age

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## The Moral Platform, Related to the Four Rows:

1			
2			
3			
4			

The rows are defined by two sets of interlocking definitions. The interrelationship defines the **moral domain** also as the outcome of divine Principle.

1. **The Word** of Life, Truth, and Love.
2. **The Christ**, the spiritual idea of God.
3. **Christianity**, the **outcome of the divine Principle** of the Christ idea in Christian History.
4. **Christian Science**, which to-day and forever interprets this great example and the great Exemplar.
  1. **GOD** (Divine synonyms) - **MAN** (Divine image) - **IDEA** (Divine Reflection)
  2. **Spiritual** - Understanding - Reality
  3. **Moral** - Evil beliefs disappearing - Transitional qualities
  4. **Physical** - Depravity - Unreality

It is interesting to note that in the absolute domain of the divine (1), everything exists side by side, laterally. No hierarchical differentiation or isolation is possible. The lower three levels then cover the entire sphere of the human domain and the human development going on in it. Here, everything is hierarchical and 'vertical.' The three levels correspond with what Mary Baker Eddy described as the: "**Scientific translation of mortal mind.**" Their range extends from the "**physical**" domain of "**depravity**" at the 4th level, coincident with "Christian Science;" up

to the "**moral**" domain of "**transitional qualities**" at the 3rd level (described as evil beliefs disappearing, coincident with "Christianity;") then progressing from there up to the "**spiritual**" domain of scientific "**understanding**" at the 2nd level, (coincident with "the Christ the spiritual idea of God") where scientific perception opens the door to the divine.

Mary Baker Eddy renders the moral platform as central to the human world, but she also renders it as a low-level and transitional platform in this universal order. This rendering is highly significant. In fact it is a pioneering projection that only Christ Jesus had dealt with before her. She puts the moral platform not on top of the scale of attainments, as much of world claims to do. Instead she puts it at a low level, below the Christ-level, at the level of Christianity. This level renders the moral platform as mankind's great gateway to the spiritual domain, the domain of Christ-Science.

Her profound pedagogical structure indicates that if the moral platform is weak, our gateway to the Christ is essentially closed, and with it the path to Christian Science healing is also closed. It is the scientific and spiritual development of mankind at the Christ-level that opens the scientific horizon to the divine reality, --to the resources of heaven-- that the process of Christian Science healing projects into the NIGHT and HELL at the lowest realm of on Earth, represented at the 4th level. If the moral platform, as a gateway to the Christ does not exist in society, or in individual thinking, the entire healing process becomes disabled.

**While the moral platform is not primarily scientific it needs to reflect the nature of divine Principle.**

The humanist principles must reflect the essential aspects of divine Principle. Mary Baker Eddy relates the moral domain with **Christianity**, "the outcome of the divine Principle of the Christ idea in Christian history."

This association means for example that while it may not be possible to embrace the Principle of Universal Love without a significant scientific background, it should certainly be possible for society to embrace its fundamental element, the Principle of the Universal Brotherhood of All Mankind and a moral principle and establish this principle as a moral platform.

Mary Baker Eddy writes under the heading: Assistance in brotherhood: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." Then she brings the underlying idea closer to the surface, saying, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." After that, she

brings the divine base of the moral principle still closer to the surface, saying, "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality--infinite Life, Truth, and Love."\*(See Science and Health, 518)

From this point, it is but a small step to embrace the Principle of Universal Love. But it all starts with the fundamental element, the Principle of the Universal Brotherhood of All Mankind as a moral principle. Without that, everything that is built on this foundation that is itself rooted in divine Principle, is blocked, being conceptionally 'inaccessible.'

In relating the textbook chapters to the foursquare pedagogical structure, Mary Baker Eddy placed her two chief cornerstones of the pedagogical structure NOT into the spiritual domain, but into moral domain on which so much depends, which she described as the transitional stage, a stage that functions as a stepping stone to the the spiritual domain (the domain of the Christ) in the development of the spiritual idea in divine Science. These two cornerstones in the moral domain are two profound platforms that "elucidate" scientific metaphysics. They are the Christian Science Platform in the chapter **Science of Being** (in the 3rd column), and the extensive platform that spans the entire chapter **Recapitulation** (in the 4th column).

Ironically, the moral domain is essentially a low-scientific domain, the kind that we want to get away from as fast as possible by stepping up to higher ground. We want to step up to the fully scientific domain of the Christ, which in turn strengthens the moral domain. It is simply not possible for mankind to end wars as a merely moral project, without this moral project being pulled up to higher ground and being based evermore fully on divine Principle in the Science of being. The Christ-Science, or divine Science, opens the portal to the resources of heaven that enables the healing of society to occur that ends wars. Christian Science healing will at length accomplish that, but it has to begin at the moral domain being based on divine Principle.

Right now the whole moral process is largely disabled. The moral platform has been abandoned. The platform of society has been reduced to a historic low point, reminiscent of the days of the Roman Empire, but lower than that. We've got 40,000 nuclear bombs to prove it, and empires with such a devastating impact that entire continents are now collapsing into abject poverty, with homelessness at an all-time high around the world and people scrounging the garbage dumps for scraps of food while not enough garbage exists to go around. We are presently quite willing as a global society to put 50,000 people to death each single day, most of them

children under the age of 5, imposing poverty-related scourges that are easily preventable. These scourges are easily preventable once the steps are taken to create the needed new renaissance in universal humanist development, such as economic development, and industrial development, and so forth, that would reflect the Principle of the Universal Brotherhood of All Mankind. The tragedy is that all the steps towards a universal renaissance are actively impeded. In fact, they are viciously impeded in order to protect empires that depend on stealing, which cannot exist in a richly developing Renaissance World.

In other words, we are presently in a historic moral crisis, globally. And more tragic than the crisis itself, is the fact that the crisis is happening while the greatest natural challenge to civilization and human existence, possibly since the dawn of mankind, stand on the horizon. This natural challenge is imposed by the return of the Ice Age in the near future that threatens 99% of mankind with extinction for the lack of food resources if we don't get our act together in this age, globally, and develop the climate-independent food resources that can support mankind when the Ice Age transition happens. Our present food resources are almost entirely derived from agriculture that is totally keyed to our present interglacial warm climate, which is projected to end in 100-150 years according to the natural cycles of the universe. (See further down: **The Ice Age Challenge**)

The big challenge that the impending return of the Ice Age imposes on the present, is that we develop the means to shift our global agriculture into indoor facilities to protect our food resources from the cold, or to industrially create synthetic food (not a pleasant thought). It may take 100 years to develop the required technologies to put agriculture indoors, and the physical resources, and the productive facilities, and so forth. But with the appropriate effort this challenge can be met. However, the much bigger challenge for mankind to met, before the physical challenge can even be tackled, is to rebuild the moral platform that enables mankind to create the needed renaissance environment in which all of what needs to be done can actually become possible. That is where we face the greatest 'deficit' and the greatest challenge.

The most powerful tool that mankind has at the present time to achieve the needed moral rebuilding is Mary Baker Eddy's pedagogical structure for scientific and spiritual development. In this structure her textbook is one of the chief 'engines'. In other words, the very survival of civilization and mankind apparently rests to a large degree on this single book and the pedagogical structure that it is a part of.

The question may be asked here: Was Mary Baker Eddy aware of the depth of the moral challenge

and its deep-reaching impact on future ages? It appears that she was aware of it in principle.

In her usual, bold pioneering fashion she suggest: "Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity."\*(Science and Health 239)

This challenge that she put forward to "level wealth with honesty" is nothing short of a call on society to heal itself of the 'disease' of private wealth, manifest in the current focus on the privatization of the wealth of society versus the development of the universal wealth of society. This challenge is evident throughout the world, where this 'disease' of private wealth inhibits the unfolding of the universal brotherhood of man. The two platforms, the privatization of society's wealth and physical resources, and the universal brotherhood of mankind, are contrary platforms by their very nature. The brotherhood of mankind is totally rooted in divine Principle, while the privatization of society's wealth is a total denial of the universal divine Principle that is reflected in the universal brotherhood of all mankind. The privatization of society's wealth is therefore a platform without Principle, a fascist platform, an immoral platform that engenders the collapse of civilization.

Evidently Mary Baker Eddy was right in making her call to level wealth with honesty before the global tragedies resulting from this disease would mushroom into the horrific dimensions that turned the last century into the worst century of war and destruction in human history. What turned out to be just a scourge on the horizon in her time (although the entire American Civil War had been an element of this disease) has become in modern times a pandemic disease that is destroying virtually all the nations and is now threatening the very existence of civilization and mankind as a whole by rendering the needed Ice Age Renaissance unattainable.

How infinitely distant mankind presently stands from meeting the challenge put forth by Mary Baker Eddy (and thereby the Ice Age challenge) is indicated by the fact that the healing of privatized wealth as a disease, versus universal wealth, is absolutely not anywhere near, much less on the agenda. Much to the contrary, all the impediments have been removed that the moral structures once set up against the processes of the wealth-creating stealing from society on a global scale that has become so destructive in modern times.

Any form of real moral and physical development is not even on the slow burner. The divine Principle reflected in the Principle of Universal Brotherhood of All Mankind, is laughed at. We are brandishing bombs at each other. Free-trade and imperial looting are now deemed moral and are hailed as a panacea, while they are wrecking entire nations

with the privatization of the wealth of mankind as the protection of the nations' industries, infrastructures, social support structures, and industrial development are disallowed, which are all deemed totally immoral in the age of wealth-gathering imperialism and the rule of might. On this low platform, mired in the sewers of greed and fascist force, the needed 100-year development effort for indoor agriculture on a global scale, together with the supporting industries and infrastructures, becomes absolutely unthinkable. Indeed, why would anyone living in the sewer be concerned with the future needs of mankind or its continued existence?

For example: Right now in the USA, in the most wealth-loving nation on Earth, 20% of the population claims 80% of the national income, while the remaining 80% of society are left with a mere 20% of the national income. That adds up to a 16-fold differential in income spread and puts 80% of the population into a position of virtual slavery for the greater riches of the remaining minority. This vast spread on such a large scale, which presently enslaves the much of humanity in much of the same manner, makes a bitter joke out of the Principle of the Universal Brotherhood of All Mankind and the divine Principle of Universal Love.

I have created a 9-episode series of novels, *The Lodging for the Rose*, to explore the deep challenges posed by the Principle of Universal Love and the moral Principle of Universal Brotherhood. I thought originally that this could be achieved in a single novel. It turned out that a series of nine novels was required. (Some of the novels are presently under revision. Please see the website: [books.rolf-witzsche.com](http://books.rolf-witzsche.com) for availability.)

The Principle of the Universal Brotherhood of All Mankind has been scrapped in today's world and labeled archaic, together with the Principle of Universal Love that never even got off the ground. The horrendous deficit that society has now accumulated in all of these aspects, especially in the moral arena, cannot be overcome by working at the same level and from the same platform on which the deficit has been created. The deficit in the moral domain can only be overcome by a moral recommitment to the fundamentals based on divine Principle, powered by Christ-Science unfolding in the processes of Divine Science unfolding in Mary Baker Eddy's pedagogical structure.

With the ingenious design of her pedagogical structure, Mary Baker Eddy not only provides a resource for solving the present civilization-destroying problems. She has also provided with it a yardstick for measuring our progress in the moral domain.

For example: For as long as the universal brotherhood of all mankind is not on the agenda to be acknowledged and honored by dedicated efforts and

meaningful results in "leveling wealth with honesty" - effectively ending the imperial world - the effectiveness of Christian Science healing is blocked and civilization and mankind are doomed. The resulting tragedy is a symptom of a lacking moral foundation. The resources for overcoming this lack are identified in the pedagogical structure as mankind's divine resources for good, defined by Mary Baker Eddy as the "Omnipotence, omniscience, omnipresence, and omni-action," of Spirit, God.

Actually, Mary Baker Eddy stated her demand to "level wealth with honesty" in a rather gentle manner. Christ Jesus was much more adamant about the deeply inhibiting effect of a person or society living far below the minimal moral platform, snubbing the divine Principle, such as snubbing the Principle of the Universal Brotherhood of All Mankind and the Principle Universal Love. We are told by Matthew what Christ Jesus thought on that subject:

23 #Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.\*(Matthew 19)

Here is where the divine qualities of "omnipotence, omniscience, omnipresence, and omni-action," come into play and give us hope and a standard to live up to. Maybe the demand by the future on the present, for creating an Ice Age Renaissance, will in time break the deadlock against the much needed healing of mankind in Divine Science that Mary Baker Eddy's pedagogical structure can provide. The key in this healing lies not in eradicating society's fascination with the privatization of its wealth. The key lies in getting mankind out of this HELL and replacing it with something better, with the divine Principle of the Universal Brotherhood of all Mankind, and above that with the Principle of Universal Love.

## The Moral Dimension of the Ice Age Challenge:

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The dawn of mankind takes us back in time across 2.5 million years of history that has not been a joy-ride for humanity. Almost 2 million years of this history occurred during the present Ice Age Epoch, the Pleistocene Epoch, which has not ended, but has merely been interrupted periodically with short intervals of exceptionally warm climates, called the interglacial periods. Our current warm period is one of these. However, it is nearing its end.

While we have some understanding as to what is causing the Pleistocene Ice Age Epoch and the interglacial exceptions, a lot of it remains still unknown. Nevertheless we do know from historic records that the Earth has been in a cyclical pattern of ice periods, typically in the range of 90,000 to 94,000 years, interspersed with warm periods in the range of slightly over 10,000 years. While our theories about the phenomena are constantly changing as more knowledge is gained, the astrophysical cycles themselves remain predictably rigid. From the general average of the observed cycles it is possible to determine that we are presently close to the transition point back to the normal Ice Age environment, the cold environment with radically lower global average temperatures. Again, we know far too little about the specific dynamics of an Ice Age climate, however we are fully aware of the effect the cold climate had on the humanity.

We know for example that we, the species of *Homo sapiens*, are the 8th human species in the unfolding of mankind. The seven previous species have all become extinct along the way, probably as the result of the numerous recurring Ice ages of the Pleistocene Epoch. We also know that with all those 2.5 million years of development to our credit, we emerged from the last Ice Age with nothing more than a 5-million world population (estimates vary between 1-10 million). This tiny population had evidently been all that the planet had been able to support in its cold climatic state. But then, with the onset of the current interglacial warm period, the entire human dynamics suddenly changed. By the time the interglacial optimum was reached and the biosphere had recovered, the world population begun to grow. By about 1000-BC it had reached 50-150 million. At this point major scientific progress began. In the First Century AD the world population is estimated to have been 200-400 million. At this point the imperial



dark ages began in which little humanist development happened. Consequently the world population increased only minutely from then on, to roughly 500 million in the mid-1600s. At this point a major renaissance occurred. In the light of the unfolding renaissance the resumed scientific development enabled a fuller utilization of the agricultural potential that the warm climate offered. With these expanded developments in agriculture, massive food resources were created that simply hadn't been possible, or even been imaginable, during the long Ice Age periods. Thus, we have achieved a 1000-fold increase in the world-population by utilizing evermore the potential that warm climate offered.

The tiny 5 million population that came out of the last Ice Age after 2.5 million year of development, suddenly became a 5 billion population, going on to 10 billion. Nevertheless, the entire vast population-miracle became possible only during the time when the warm-climate agriculture became possible. The warm climate had awakened a revolution in the creating of food-resources. However, almost all of this developed capacity is still keyed to the current warm climate. That is what we are in danger of loosing when the warm climate ends. We are loosing the key element that mankind is currently dependent on for its agriculture and therefore its food resources, which is the warm climate.

If nothing is done to make our global agriculture climate-independent, such as by shifting it into artificial indoor environments, our food resources will collapse with the return of the Ice Age. This cannot be avoided. While this collapse may not mean that the world-population will shrink back to the 5 million level that came out of the last Ice Age, it will nevertheless be unacceptably catastrophic. With modern agricultural methods we might be able to extend the historic cold-climate limit 20-fold, to possibly 100 million, but even this most optimistic case would cause us to lose still 99% of the 10-billion world population that we may have a 100 years from now.

Unfortunately, those unacceptably tragic human losses, on a scale of this magnitude, would be unavoidable if we were to fail in protecting our food supply in indoor facilities on the global scale before the Ice Age transition begins. In other words the coming Ice age poses a much graver danger to mankind than a full-scale nuclear war. And the transition point for building the needed protective infrastructures is now.

"Oh it won't come to that," you may say, "because global warming is happening instead!" . Don't bet on it.

The global warming doctrine has nothing to do with climate reality, but is essentially a psychological warfare project to protect the imperial

world from the profound renaissance environment that an honest response to the Ice Age challenge would inspire, which however the imperial world would not survive. In real terms the entire CO<sub>2</sub>-greenhouse-effect hoopla has nothing to do with anything real. The reality is in the opposite. CO<sub>2</sub> is not a major greenhouse factor since 97% of the greenhouse effect comes from water vapor, and of the remaining 3% in which CO<sub>2</sub> is a major factor, mankind's global contribution amounts to no more than 3%. In my books, 3% of 3% adds up to virtually nothing. The big factor that remains however, the 97% of the greenhouse effect that comes from water vapor, is hugely influenced by cosmic radiation that affects cloud formation, the variations of which cause the cooling or the warming of the planet.

Yes, the Earth has been in a generally continuing warming trend since the mid-1700s when the last Little Ice Age ended. However, in recovering from the last Little Ice Age we are only half way back to the medieval optimum that existed before the Little Ice Age started, and only a quarter the way back to the Interglacial Optimum of 7000 years go when the Sahara was green and had rivers flowing in it and civilizations developing. Of course none of those huge temperature variations were manmade since for most of this time mankind's presence was minuscule.

This tremendous historic global warming leading up to Holocene Optimum, or the Medieval Optimum, to a level way beyond anything we have seen in recent years, happened at a time when the biggest manmade contribution to the greenhouse gases of the world came from a few camp fires and the stomachs of domesticated cows. Geologic evidence is also quite clear that the CO<sub>2</sub> factor, which the global warming political hubbub is all about, has virtually no impact whatsoever on the global climate.

For example, it is known that 440 million years ago the atmospheric CO<sub>2</sub> content was 18-times greater than it is today, (not just 30% which the present hubbub is about). Nevertheless, this dense CO<sub>2</sub> level in historic times didn't prevent the massive glaciation that is believed to have caused the Ordovician Mass Extinction of nearly all life on the planet around that time, and likewise the second mass extinction at the end of Devonian Period by another major glaciation event which occurred at a time when the CO<sub>2</sub> content of the atmosphere was still 12 greater than it is today. Neither did the high level of atmospheric CO<sub>2</sub> content, which continued to persist, prevent the vastly extensive glaciation that is believed to have caused the greatest mass extinction of all times, the Permian Extinction, some 250 million years ago, in which over 90% of all life on the planet perished. Even as recent as 50 million years, ago when the CO<sub>2</sub> content in the atmosphere was still 6 times greater than it is today, the global temperature was

only 1.5 degrees warmer than we have it today, which makes it roughly equal to the interglacial optimum in our current period which is CO<sub>2</sub> deficient, both in terms of geologic history and the needs of the biosphere. (as per: Professor Zbigniew Jaworowski, below)

The bottom line is that the entire CO<sub>2</sub> hoopla is built on a lie. No facet of it concurs with real history. And why should we be surprised at this, since it has become morally acceptable to lie on a grand scale in the name of political objectives?

Neither is it true that the general scientific community supports the global warming doctrine. Three major protest petition projects are proof of that.

The first of the three protest projects was the 1992 Heidelberg Appeal that was launched from the University City of Heidelberg in Germany against the unscientific global warming assumptions and draconian demands based on it. This single appeal netted the organizers 4000 signatures from scientists from 69 countries, including 63 Nobel Laureates. Of course, one shouldn't be surprised that this massive appeal didn't even make it onto the 'agenda' of the Rio climate conference in 1992, which followed a political agenda rather than the truth. Subsequently the Leipzig Declaration project was launched, again from Germany, which focused only on the world's actual climate specialists. The Leipzig Declaration Project brought together 110 protest signatures from the leading experts in the climate science field, all in time for the 1997 Kyoto climate conference. But again, the voice of the actual experts wasn't heard. Dissent wasn't welcome at the Kyoto conference either. After all, the conference had been organized to support the global warming doctrine. Evidently, the outcome of the conference had been largely predetermined as this is usually the case with the kinds of world-conference events for which the delegates are generally hand-picked for their commitment to the predetermined conclusions.

After the voice of dissent had failed to be heard in Kyoto, another petition project was launched by the scientific community, organized from America, the so-called Oregon Petition project that was actually run out of California. The petition project brought together an unprecedented 17,000 signatures from scientists from around the world, urging the world's governments not to ratify the unscientific assumptions behind the Kyoto Accord.

(References to the petition projects are based on the Feb. 1, 1999 newspaper article in *The New Federalist*, Leesburg, VA, by Hugh W. Ellsaesser, an atmospheric scientist, retired from Lawrence Livermore National Laboratory after 23 years of atmospheric and climate research and 20 years as an Air Weather Officer for the U.S. Air Force)

The reality is, that seven years after Kyoto (in

2004), in spite of all the claims of a supposed global consensus on global warming, only 32 countries of the 210 that adopted the Kyoto Protocol, have ratified it. This lack of response amounts to an 85% rejection of the protocol. The prestigious Russian Academy of Sciences published its conclusion in May 2004, confirming that the Kyoto Protocol does not have any scientific grounds whatsoever. Nevertheless, the global warming hoopla continues with the evident goal to prevent the needed outbreak of an Ice Age Renaissance, which the imperial world would not survive, but which would enable mankind to survive. Thus, the future existence of 99% of mankind literally hangs in the balance over a moral issue, the globally staged attempt to cover up the truth.

The world renowned atmospheric scientists and mountaineer, Professor Zbigniew Jaworowski M.D., Ph.D., D.Sc., chairman of the Scientific Council of the Central Laboratory for Radiological Protection in Warsaw, a man that has excavated ice samples out of 17 glaciers on 6 continents in his 50-year career, tells us to get ready, to get the fur coats out, because terrestrial cooling is on the agenda of the universe. The return of the Ice Age is near.

He warns that solar cycles, not CO<sub>2</sub>, determine the climate of the Earth, and that the duration of those cycles is predictable from historic data since the cycles occur with "some regularity" divided into roughly 90,000-year ice age periods and 10,000 year interglacial warm periods. Professor Zbigniew Jaworowski points out in a 2003 article that the historic average duration of the warm-periods has already been slightly exceeded by about 500 years (or 5%) by our present interglacial warm period. He also points out that the transition periods are typically short, in the range of 1-50 years and may begin without warning. He makes no predictions when this will happen, but points out that other climatologists claim that the transition will likely occur in 50-150 years. He points out further that Russian physicists from the Institute of Solar-Terrestrial Physics in Irkutsk have observed a close response in global temperature to fluctuations in solar activity cycles that have been traced since 1882. Scientists at the institute have also noticed that the current 11-year solar activity cycle is weaker than the previous one, with a high probability that the next two cycles will be weaker still, resulting in reduced global temperatures in 2021-2026. Jaworowski suggests in his article that the gradual shift to colder climates may have already begun a few years ago since the measured annual average air temperature in Irkutsk had peaked in 1997 at +2.3 degree Celsius and dropped to 1.2 degrees in 1998, to 0.7 degrees in 1999, and 0.4 degrees in 2000. Jaworowski's suggestion is that we are facing the greatest challenge in human history with the transition to a new Ice Age, which of course

is inevitable, but which will render large portions of the world's food-growing areas inoperable. \*(Based on Jaworowski's article in: 21st Century Science and Technology, Leeburg Virginia., Winter 2003-2004 - Also see web link at DivineScience.rolf-witzsche.com)

The big moral question is, how do we respond to that? A technological response in terms of creating indoor agriculture is achievable. It may take a 100 years to implement, but it is achievable. However, that achievement is not possible without a strong moral foundation to support it. This foundation doesn't exist at the present, but appears to be attainable, although not without a dedicated effort to do so. The big question therefore is, are we willing to make the effort? Or do we rather aim to kneel before God, begging that God will save us the effort while we continue, almost globally now, to rob our neighbor in a growing rage of wealth-building greed, kill our children at the tune of 50,000 a day with our home-spun global poverty, and continue to build ever-more nuclear bombs while we keep our hearts and our hands closed to those who would elevate mankind?

If I was God in such a situation, facing that kind of petition, how would I have to respond? Would I not be responding by pointing out that mankind has already been provided with all the resources it needs to save itself from the coming Ice-Age cooling by protecting its agriculture in indoor facilities, or by creating synthetic food resources? I would point out that nothing more is needed than what mankind already has at its grasp. I would point out that the needed spiritual-scientific resources have already been provided a hundred years before the need for them was even recognized, with which to activate mankind's physical, scientific, and technological resources and its capabilities to overcome the ferocity of the coming cold spell.

I would also point out that those spiritual-scientific resources had already existed prior to World War I and would have been sufficient to prevent it, and to prevent World War II as well, and the Cold War, and every war thereafter. I would point out that those wars have not been prevented as the resources for preventing them had remained unutilized, so that the war were allowed and have altogether trashed the human world more deeply than people generally realize. I would also point out that the concerned scientists of humanity are not engaged in scare-mongering, who warn society of the challenges presented by the dynamics of the ice-age cycles that have persisted over the last 2 million years. If one were to call that scare-mongering, one would have to say the same about God who predicted to Abraham the impending doom of the city of Sodom, according to an ancient allegory.\*(Genesis 18:16-33)

The biblical story of the demise of Sodom, in the form of this allegory, tells us that Abraham

ventured to reason with God, suggesting to God that the city of Sodom should be saved if fifty righteous people could be found therein. God agreed that that this would be sufficient to save the city. We are told that Abraham had his doubts, though, that those fifty would be found. So he suggested a lower number. What if only forty-five could be found, or perhaps just thirty, or twenty, or only ten? In each case God affirmed that this would be sufficient to save the city.

In the scientific sense a single person would be sufficient if that person could cause society to revert from its self-destructive pursuits, provided that society had an ear to listen with, and an eye to see the reality before its face. A single person would have been sufficient under those terms to have caused a renaissance revolution, by which the disaster would have been averted. As it was, in the case of Sodom, not even that one person existed or couldn't get the required support, or society didn't have an ear to hear, so that the destruction of the city occurred on schedule as it had been projected by God.

The allegory is interesting in terms of the principles it brings to light. In historic terms the city of Sodom may have been one of the rich cities of the plain in the Jordan Valley, which all perished in a natural disaster and now lay deeply buried below the lower end of the Dead Sea. The city of Sodom, by all accounts, was symbolic for the arrogance and decadence of wealth, so that its destruction is conveniently construed in historic records as some form of divine punishment. Except, Abraham had raised the platform to the higher ground where vengeance doesn't have a foundation to stand on. Since the Jordan Valley is the boundary zone of the Arabic and African tectonic plates, there may have been minor tremors along this fault line long before the big one hit. And by all accounts it was a big one, probably accompanied with massive gaseous emissions. Researchers suggest that the area remained unoccupied after the disaster, for 600 years.

The Abraham-Sodom allegory might have actually been a story of a struggle by Abraham to get an intelligent response to his warnings about what he might have sensed of an impending danger. If the societies in those cities had been intelligent, rather than being mired in greed and anchored to their wealth, the populations might all have been saved.

Right now mankind is in a similar situation. Many tens if not hundreds of billions are spent each year around the world on the destabilization of other nations, causing wars and destruction and human misery on an epic scale, while hardly a few pennies are spend on building the foundation for establishing the brotherhood of all mankind on which the future existence of mankind absolutely depends. In Abraham's time it might have been possible to abandon the cities in the plains, and for the people to

resettle on higher ground. This would have provided a simple solution. In Ice Age terms, the modern equivalent would be for society to abandon its greed-based fascism mired in private wealth, and step up to the higher ground of the Principle of the Universal Brotherhood of all Mankind. On this platform the needed infrastructures can be build, and this just as easily as the cities of the plains around Sodom could have been relocated.

We are told that in the ancient days the needed intelligent response hadn't been forthcoming. I like to assume that our modern response will be more intelligent than that. I like to assume that our moral platform is still high enough that mankind is not willing to gamble with the life of 99% of its future population on the off-chance that the next Ice Age cycle won't happen, or won't be as severe as those in the past, or will be delayed by another ten-thousand years, so that mankind can keep on hating each other, and steal from each other, and kill one another in wars.

The irony is that creating the Ice Age Renaissance that everyone stops their ears so as not to hear about it, would create the richest world ever imagined as a stepping stone to achieving the Ice Age essentials. The only price would be for society to trade in the privatization of wealth for the Principle of the Universal Brotherhood of man, which is something that the society of Sodom had evidently not been willing to accept.

Christ Jesus, who had been no stranger in this valley of folly, was certainly justified in saying to his disciples: "I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."\* ( Matthew 19:24)

His observation evidently applies to a society as well. The furious privatization of wealth in today's world, which is on the fast track of destroying civilization, versus the development of the universal wealth of society and mankind, is presently the single most important blocking factor that prevents the needed Ice Age Renaissance from being initiated. This single factor stands as the chief blocking factor, because it stands in total denial of the divine Principle of the Universal Brotherhood of all Mankind. Without the moral foundation built on this moral principle that reflects divine Principle, mankind stands doomed by the Ice Age as the needed response to its challenge cannot be attained without this moral foundation. No form of the privatization of wealth could ever support the needed 100-year development cycles on the gargantuan scale that will be required. This page of history on which the privatization of society's wealth plays itself out, and has for many ages, comes to a close with the close of the current interglacial epoch, one way our another.

Our only choice is whether we wish to see

the next page, meaning that we wish to see the human cycle continuing, rather than end altogether in the potential cataclysms and the greater wars over food that they will likely inspire. My take is that we will come away from this choice as an uplifted human society, building for ourselves the brightest future ever imagined and then some, which rightly defines mankind as the reflection of God. The bottom line is that the self-extinction of mankind in the next Ice Age transition is preventable and that the foundation for this prevention is primarily a moral foundation that we have the capacity to build with the power-tool that is designed for such building, which is Mary Baker Eddy's pedagogical structure of Divine Science. When Christ Jesus said to his disciples that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, his disciples were exceedingly amazed, saying, "Who then can be saved?" they asked. His reply still remains applicable. He said that "with men this is impossible; but with God (coming to light in Divine Science) all things are possible."

On this note, I would like to suggest that the next Ice Age transition becomes a none-event as we will accept our power to become human beings in the highest sense. With this power unfolding, we will be ready for the return of the Ice Age, possibly for the first time in human history. On this note the horrendous Ice Age challenge that presently looms before is will be turned by our intelligent response to it into the greatest blessing we ever had , at every step along the way.

John 1:11-12

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

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End of Editor's Appendix

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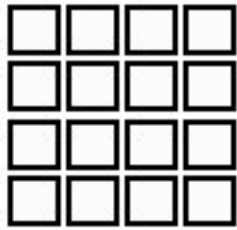


Figure A

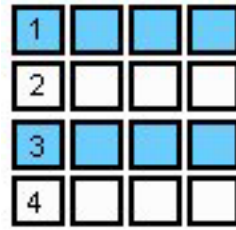


Figure B

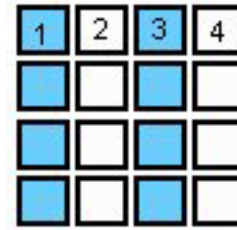
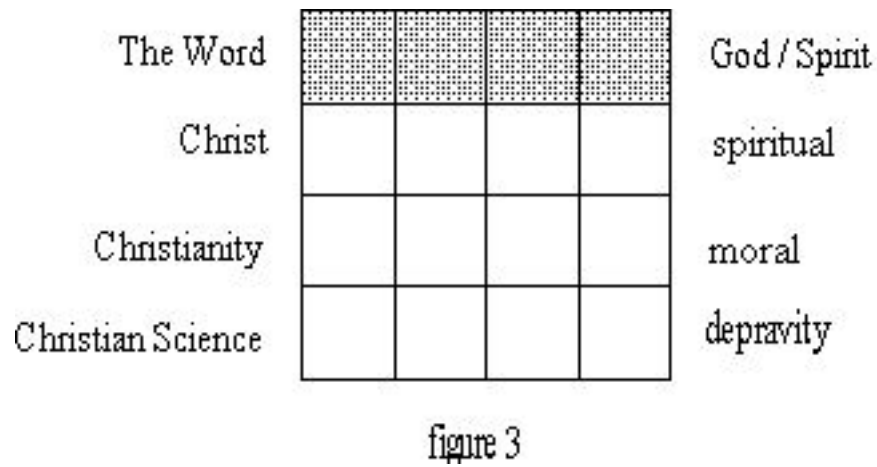
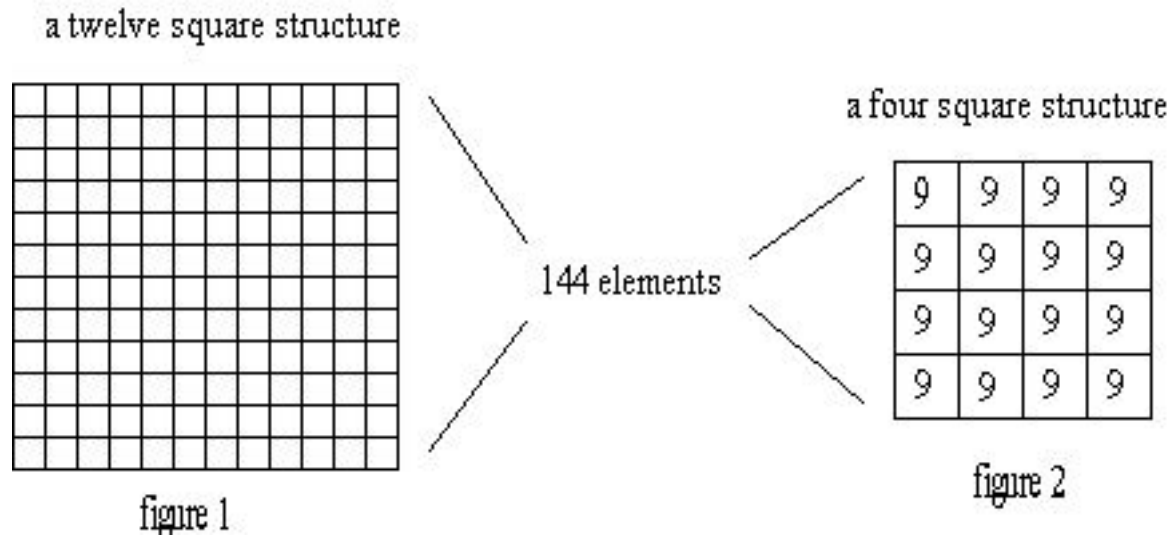


Figure C

# Appendix: A1



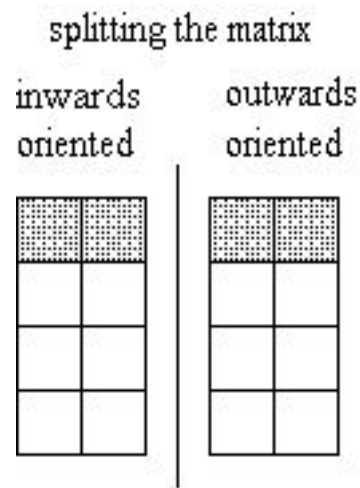


figure 4

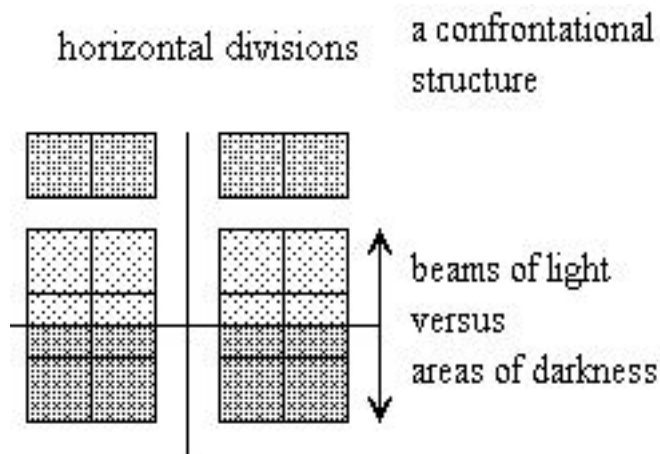


figure 5

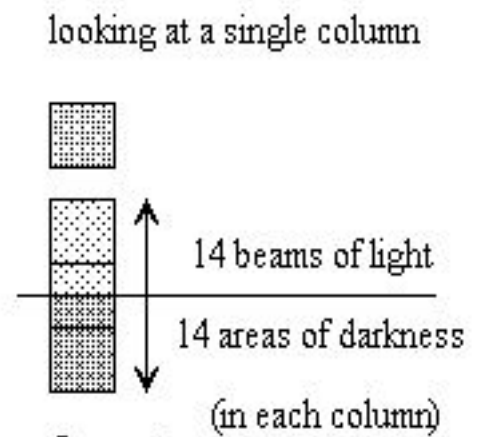


figure 6

### major divisions

inwards oriented      outwards oriented

Word | Christ | Christianity | divine Science

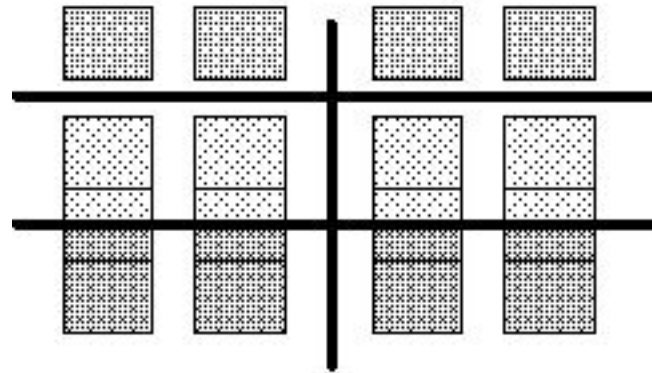


figure 7

columns as rivers of development

inwards oriented      outwards oriented

Pison    Gihon      Hiddekel    Euphrates

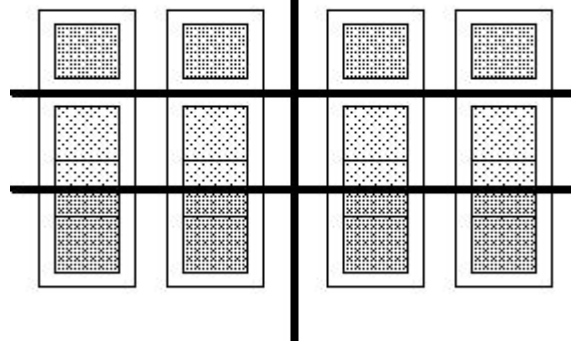
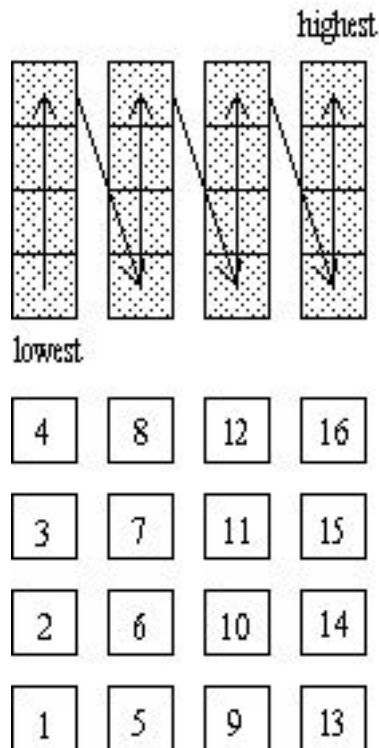
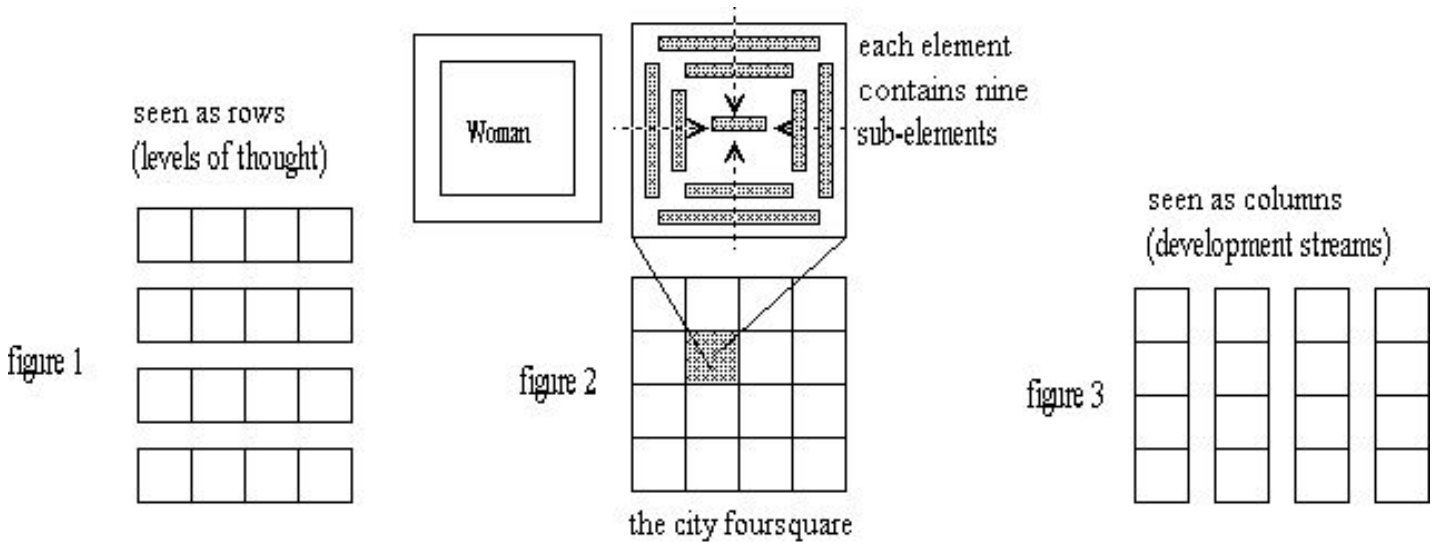
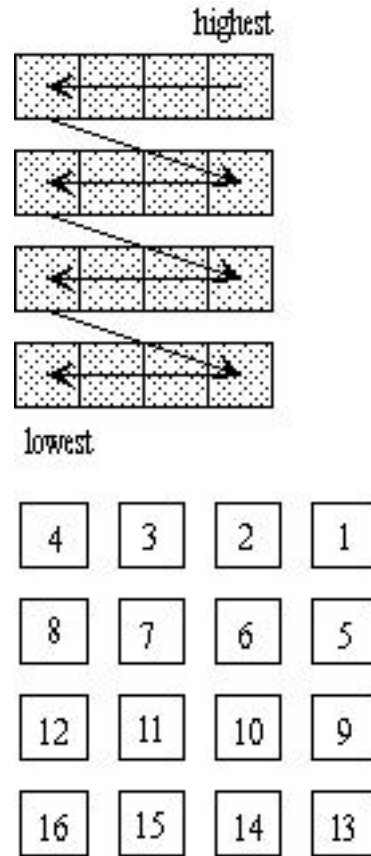


figure 8



## Appendix: A2





**Platform Group, and Recapitulation Group**  
for platform type structures -

figure 5

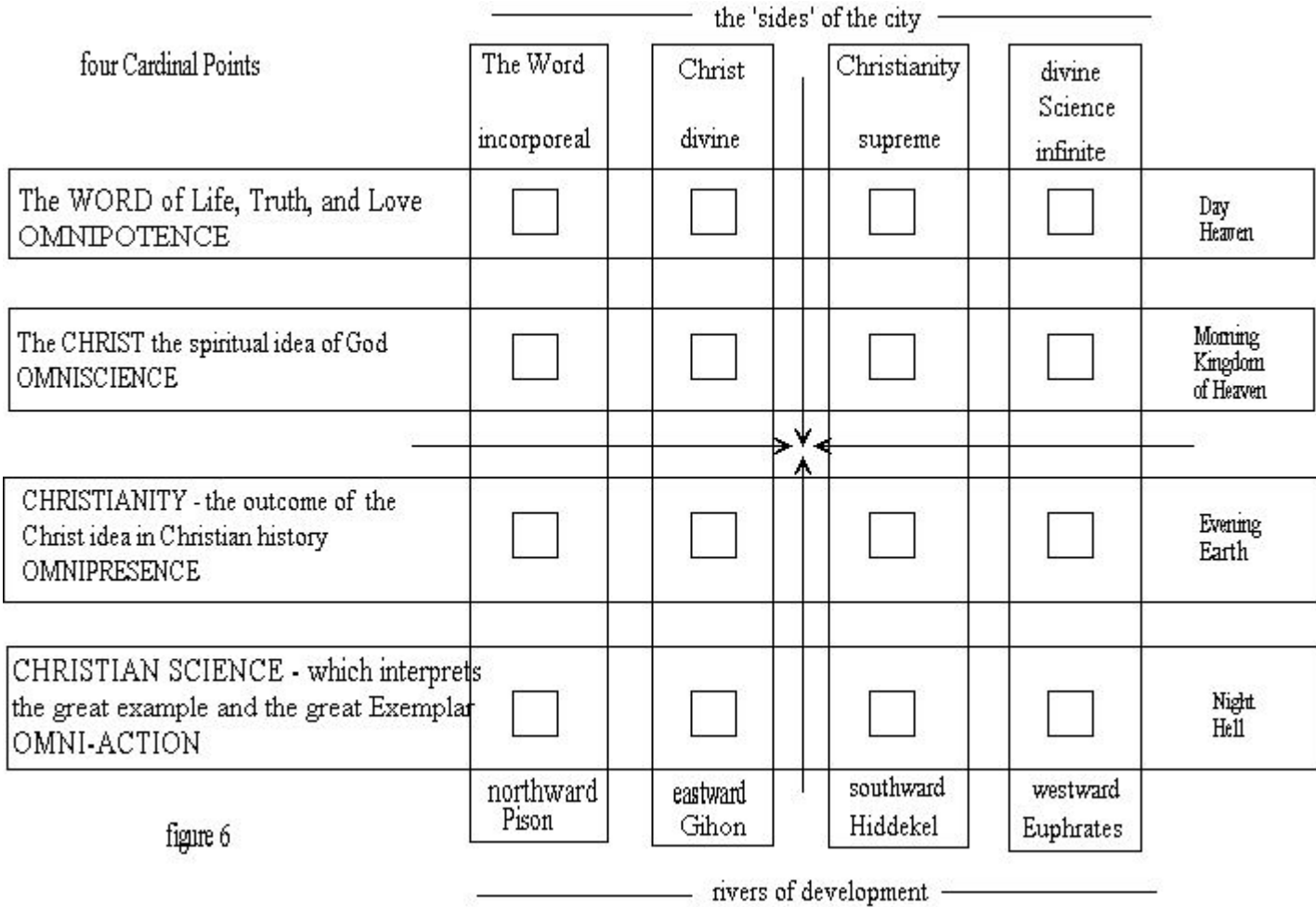
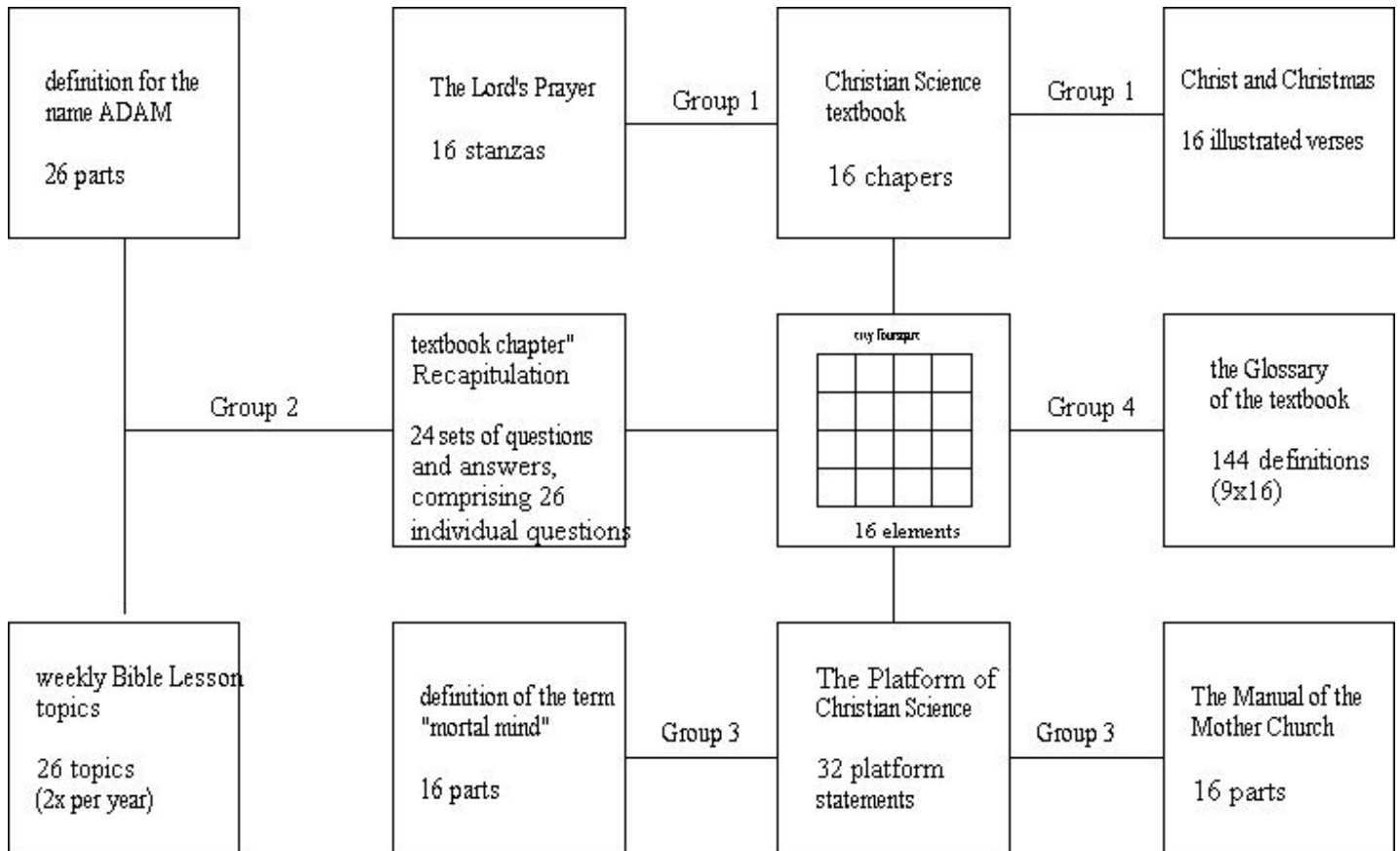
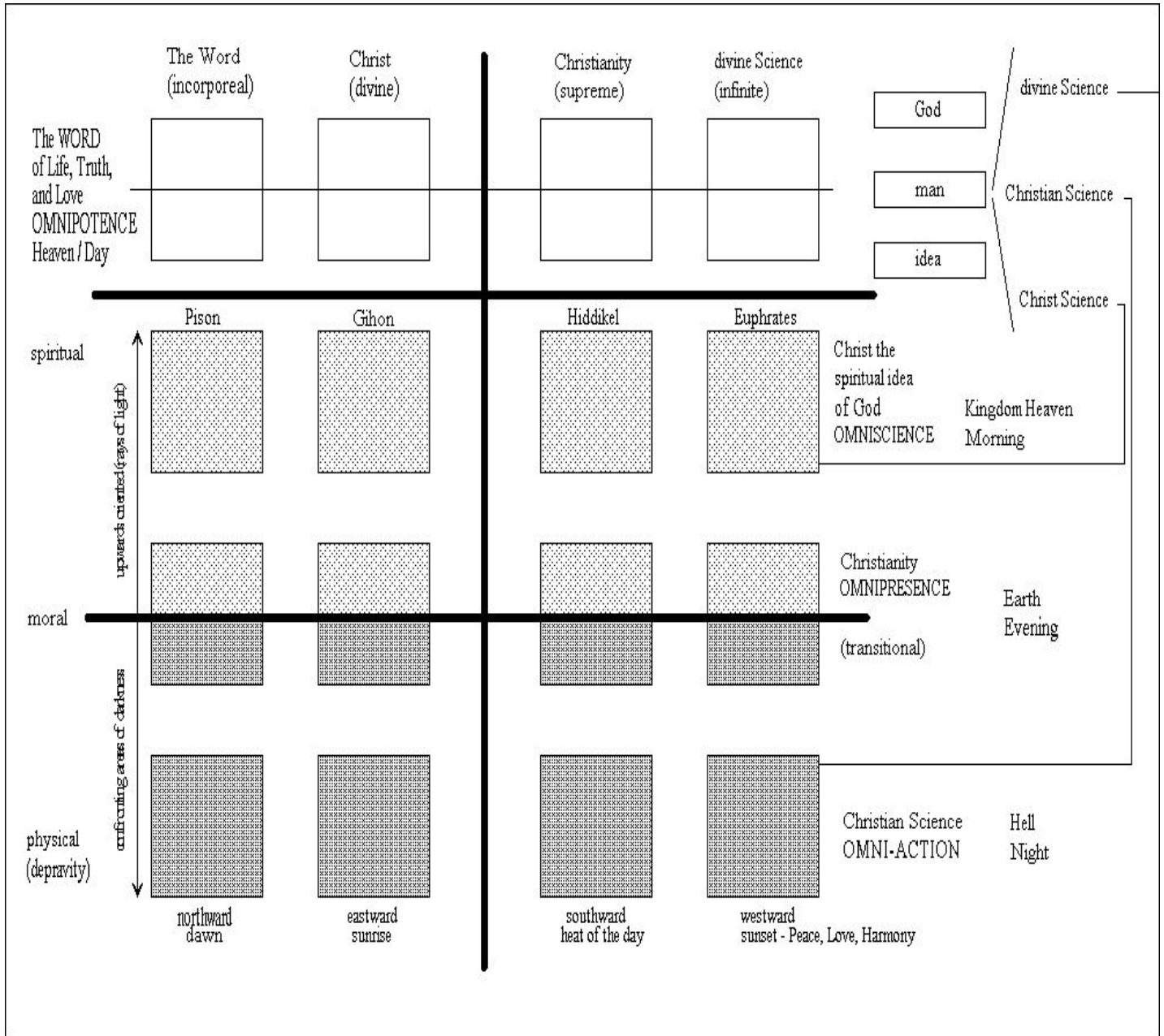


figure 6

## Appendix: A3



# Appendix: A4



## Appendix A8 - Geographic orientation

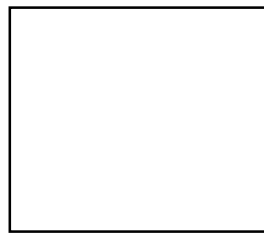
Side 1	Side 2	Side 3	Side 4
oriented <b>northward</b> towards the dawn	oriented <b>eastward</b> towards the sunrise	oriented <b>southward</b> towards the heat of the day	oriented <b>westward</b> towards the sunset
representing	representing	representing	representing
<b>The Word</b>	<b>Christ</b>	<b>Christianity</b>	<b>divine Science</b>
and the river	and the river	and the river	and the river
<b>Pison</b>	<b>Gihon</b>	<b>Hiddekel</b>	<b>Euphrates</b>

Continued next page

The dawn begins in  
the North

- **Side 1** - is oriented  
**northward**, towards the  
North Star, **the Word**, the  
polar magnet of Revela-  
tion.

The sun sets in the West.  
- **Side 4** - is oriented **westward**  
towards the grand realization of the  
Golden Shore of Love and the  
Peaceful Sea of Harmony (**divine  
Science**)

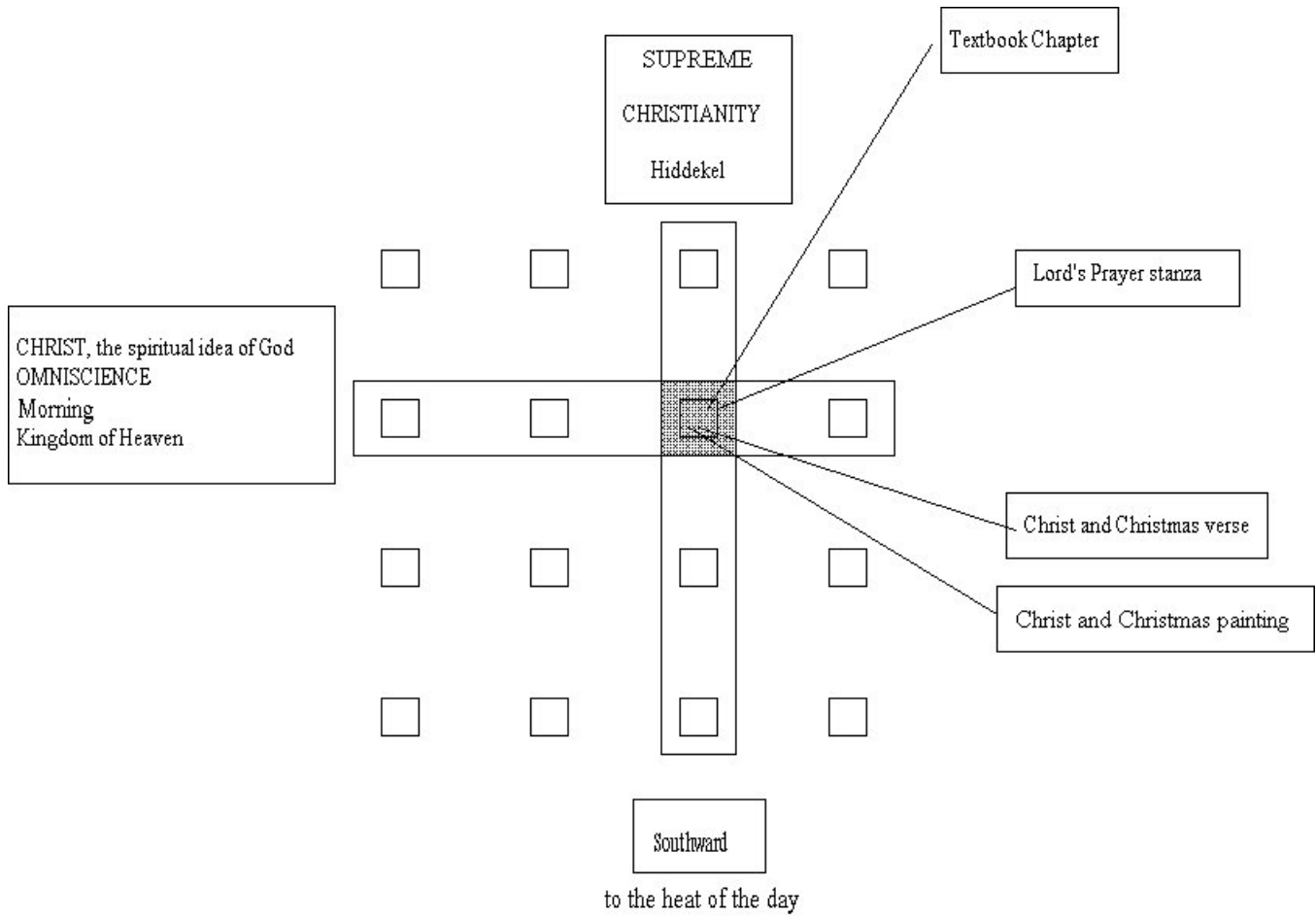


The sunrise occurs in the East  
- **Side 2** - is oriented **eastward**,  
towards the star seen by the Wisemen  
of the Orient, **the Christ**, the spir-  
itual idea of God, who followed it to  
the manger of Jesus.

During the heat of  
the day the sun is located  
in the southern sky.

- **Side 3** - faces the  
**southward**, towards the  
genial tropics with the  
Southern Cross in the  
skies, the Cross of Calvary,  
which binds human soci-  
ety into solemn union  
(**Christianity**)

Appendix: A9





## Appendix: B - The four cardinal points, defining the rows

Please note:

The Scientific Translation for Mortal Mind and Immortal Mind are from Science and Health p.115/6.

The "Quality of good" definitions are from the Glossary definitions for the terms GOD and GOOD

The definition for the cardinal points is from the textbook chapter, The Apocalypse, Science and Health 577:12

<p><b><u>The Word</u></b></p> <p>omnipotence <b>Heaven / Day</b></p> <p>The divine domain</p> <p>universal (lateral)</p>	<p><b>Cardinal point:</b> "<u>The Word of Life, Truth, and Love.</u>" (the divine domain of universal Principle)</p> <p><b>Glossary terms:</b> HEAVEN / DAY</p> <p><b>Quality of good:</b> "omnipotence" (God, the great I AM)</p> <p><b>Translation of immortal Mind:</b> GOD, divine synonyms - MAN, divine image - IDEA, divine reflection</p>
<p><b><u>Christ</u></b></p> <p>omniscience <b>Kingom of Heaven / Morning</b></p> <p>The spiritual domain</p> <p>scientific (vertical)</p>	<p><b>Cardinal point:</b> "The <u>Christ</u>, the spiritual idea of God" (the scientific domain - Christ Science)</p> <p><b>Glossary terms:</b> KINGDOM OF HEAVEN / MORNING</p> <p><b>Quality of good:</b> "omniscience" (God, the all-knowing)</p> <p><b>Translation of mortal mind:</b> understanding, SPIRITUAL, reality.</p>
<p><b><u>Christianity</u></b></p> <p>omnipresence <b>Earth / Evening</b></p> <p>The moral domain</p> <p>transitional (vertical)</p>	<p><b>Cardinal point:</b> "<u>Christianity</u>, which is the outcome of the divine Principle of the Christ-idea in Christian history." (the transitional domain of 'awakening.')</p> <p><b>Glossary terms:</b> EARTH / EVENING</p> <p><b>Quality of good:</b> "omnipresence" (God, the all-seeing)</p> <p><b>Translation of mortal mind:</b> evil beliefs disappearing, MORAL, transitional qualities</p>
<p><b><u>Christian Science</u></b></p> <p>omianction <b>Hell / Night</b></p> <p>The domain of depravity terminal (vertical)</p>	<p><b>Cardinal point:</b> "<u>Christian Science</u>, which to-day and forever interprets the great example and the great Exemplar." (the all-action domain dealing with unreality)</p> <p><b>Glossary terms:</b> HELL / NIGHT</p> <p><b>Quality of good:</b> "omni-action" (God, the all-acting )</p> <p><b>Translation of mortal mind:</b> Depravity, PHYSICAL, unreality</p>

Appendix: C - The four 'sides' defining the columns as development streams

<p>Northward <b>The Word</b> the dawn of the day the river is PISON God is <b>incorporeal</b></p>	<p>Eastward <b>The Christ</b> the sunrise the river is Gihon God is <b>divine</b></p>	<p>Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel God is <b>supreme</b></p>	<p>Westward <b>Divine Science</b> the sunset / peace the river is Euphrates God is <b>infinite</b></p>
<p><b>northwards</b> is gates open towards the dawn - towards the North Star, the Word, the polar magnet of revelation</p> <p>Note: The geographic orientation, in the sequence shown is presented in S&amp;H on page 575:26 -- Its gates open towards light... p. 577:24</p>	<p><b>eastwards</b> is gates open towards the sunrise - towards the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;</p>	<p><b>southward</b> is gates open towards the heat of the day - towards to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union;</p>	<p><b>westward</b> is gates open towards the sunset - towards the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.</p>
<p><b>Pison</b> (river) The love of the good and beautiful, and their immortality.</p> <p><b>The name Adam</b> represents the false supposition "that the one God and creator entered what He created, and then disappeared in the atheism of matter"</p> <p>Note: The rivers are defined in the Glossary of the textbook: Their sequence is defined in Genesis 2:11-14 The definition for the term ADAM are from the Glossary and is applied in the manner a platform is applied</p>	<p><b>Gihon</b> (river) The rights of woman acknowledged morally, civilly, and socially.</p> <p><b>The name Adam</b> represents the false supposition "that immortal Mind results in matter, and matter in mortal mind."</p>	<p><b>Hiddekel</b> (river) Divine Science understood and acknowledged.</p> <p><b>The name Adam</b> represents the false supposition "that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense."</p>	<p><b>Euphrates</b> (river) Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.</p> <p><b>The name Adam</b> represents the false supposition "that Life is not eternal, but has beginning and end."</p>

Appendix D: The 16 sections of the textbook chapters and the Lord's Prayer in relationship with her pedagogical structure and its visual metaphors

	Northward <b>The Word</b> incorporeal	Eastward <b>The Christ</b> divine	Southward <b>Christianity</b> supere	Westward <b>Divine Science</b> ininite
	TEMPLE		CHURCH	
<b>The Word</b>  omnipotence <b>Heaven / Day</b>  The divine domain  universal lateral	4: Seeking and Finding  <b>CHAPTER 4 - Christian Science versus Spiritualism</b>  Adorable One	8: Christian Science Healing (part 1)  <b>CHAPTER 8 - Footsteps of Truth</b>  Enable us to know, - as in heaven, so on earth, - God is omnipotent, supreme	12: Christian Unity (part 1)  <b>CHAPTER 12 - Christian Science Practice</b>  And Love is reflected in love	16: scene is left blank  <b>CHAPTER 16 - The Apocalypse</b>  For God is infinite, all-power, all Life, Truth, Love, over all, and All
<b>Christ</b>  omniscience <b>Kingom of Heaven / Morning</b>  The spiritual domain - reality  scientific vertical	3: Christ Healing (part 2)  <b>CHAPTER 3 - Marriage</b>  Hallowed be Thy name.  <b>Pison (river)</b>	7: Christmas Morn  <b>CHAPTER 7 - Physiology</b>  Thy will be done in earth, as it is in heaven  <b>Gihon (river)</b>	11: Treating the Sick  <b>CHAPTER 11 - Some Objections Answered</b>  And forgive us our debts, as we forgive our debtors.  <b>Hiddekel (river)</b>	15: The Way  <b>CHAPTER 15 - Genesis</b>  For Thine is the kingdom, and the power, and the glory, forever.  <b>Euphrates (river)</b>
<b>Christianity</b>  omnipresence <b>Earth / Evening</b>  The moral domain - transitional  vertical	2: Christ Healing (part 1)  <b>CHAPTER 2 - Atonement and Eucharist</b>  Our Father-Mother God, all-harmonious	6: Christmas Eve (part2)  <b>CHAPTER 6 - Science, Theology, Medicine</b>  Thy kingdom is come; Thou art ever-present	10: I thank thee O Father...  <b>CHAPTER 10 - Science of Being</b>  Give us grace for to-day; feed the famished affections	14: Truth vs. Error  <b>CHAPTER 14 - Recapitulation</b>  And God leadeth us not into temptation, but delivereth us from sin, disease, and death
<b>Christian Science</b>  omniacion <b>Hell / Night</b>  The physical domain - depravity terminal vertical	1: Star of Bethlehem  <b>CHAPTER 1 - Prayer</b>  Our Father which art in heaven,	5: Christmas Eve (part 1)  <b>CHAPTER 5 - Animal Magnetism Unmasked</b>  Thy kingdom come.	9: Christian Science Healing (part 2)  <b>CHAPTER 9 - Creation</b>  Give us this day our daily bread;	13: Christian Unity (part 2)  <b>CHAPTER 13 - Teaching Christian Science</b>  And lead us not into temptation, but deliver us from evil;
ADAM	God dissappeared in atheism of matter	Mind results in matter	the inifinte enters the finite	Life is not eternal

Appendix E: The 16 sections of the Church Manual by Mary Baker Eddy in relationship with her pedagogical structure and its visual metaphors

	Northward <b>The Word</b> incorporea	Eastward <b>The Christ</b> divine	Southward <b>Christianity</b> supreme	Westward <b>Divine Science</b> infinite
	TEMPLE		CHURCH	
<p><b>The Word</b></p> <p>omnipotence <b>Heaven / Day</b></p> <p>The divine domain universal lateral</p>	<p>4: Seeking and Finding</p> <p><b>MEETINGS</b></p>	<p>8: Christian Science Healing (part 1)</p> <p><b>THE MOTHER CHURCH AND BRANCH CHURCHES</b></p>	<p>12: Christian Unity (part 1)</p> <p><b>BOARD OF EDUCATION</b></p>	<p>16: the scene is left blank</p> <p><b>CHURCH MANUAL</b></p>
<p><b>Christ</b></p> <p>omniscience <b>Kingom of Heaven / Morning</b></p> <p>The spiritual domain - reality scientific vertical</p>	<p>3: Christ Healing (part 2)</p> <p><b>DISCIPLINE</b></p> <p>Pison (river)</p>	<p>7: Christmas Morn</p> <p><b>RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS</b></p> <p>Gihon (river)</p>	<p>11: Treating the Sick</p> <p><b>TEACHING CHRISTIAN SCIENCE</b></p> <p>Hiddekel (river)</p>	<p>15: The Way</p> <p><b>CHURCH-BUILDING</b></p> <p>Euphrates (river)</p>
<p><b>Christianity</b></p> <p>omnipresence <b>Earth / Evening</b></p> <p>The moral domain - transitional vertical</p>	<p>2: Christ Healing (part 1)</p> <p><b>CHURCH MEMBERSHIP</b></p>	<p>6: Christmas Eve (part2)</p> <p><b>READING ROOMS</b></p>	<p>10: I thank thee O Father...</p> <p><b>THE CHRISTIAN SCIENCE PUBLISHING SOCIETY</b></p>	<p>14: Truth vs. Error</p> <p><b>COMMITTEE ON PUBLICATION</b></p>
<p><b>Christian Science</b></p> <p>omniacion <b>Hell / Night</b></p> <p>The physical domain - depravity terminal vertical</p>	<p>1: Star of Bethlehem</p> <p><b>CHURCH OFFICERS</b></p> <p>God entered what he created and dissappeared in atheism of matter</p>	<p>5: Christmas Eve (part 1)</p> <p><b>CHURCH SERVICES</b></p> <p>Mind results in matter, and matter in mortal mind</p>	<p>9: Christian Science Healing (part 2)</p> <p><b>GUARDIANSHIP OF CHURCH FUNDS</b></p> <p>the inifinte enters the finite, ... Soul dwells in... sense</p>	<p>13: Christian Unity (part 2)</p> <p><b>BOARD OF LECTURESHIP</b></p> <p>Life is not eternal, but has beginning and end</p>

## Appendix: F - Locating the textbook chapters, Lord's Prayer, and Church Manual

	Northward <b>The Word</b> the dawn of the day the river is PISON incorporeal	Eastward <b>The Christ</b> the sunrise the river is Gihon divine	Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel supreme	Westward <b>Divine Science</b> the sunset / peace the river is Euphrates infinite
<b>The Word</b>  omnipotence <b>Heaven / Day</b>	<b>4: Christian Science versus Spiritualism</b>  Adorable One.  MEETINGS  1000	<b>8: Footsteps of Truth</b>  Enable us to know, - as in heaven, so on earth, - God is omnipotent, supreme.  THE MOTHER CHURCH AND BRANCH CHURCHES  0100	<b>12: Christian Science Practice</b>  And Love is reflected in love;  BOARD OF EDUCATION  0010	<b>16: The Apocalypse</b>  For God is infinite, all-power, all Life, Truth, Love, over all, and All.  CHURCH MANUAL  0001
<b>Christ</b>  omniscience <b>Kingom of Heaven / Morning</b>  The spiritual domain - reality  scientific vertical	<b>3: Marriage</b>  Hallowed be Thy name.  DISCIPLINE  2000	<b>7: Physiology</b>  Thy will be done in earth, as it is in heaven.  RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS  0200	<b>11: Some Objections Answered</b>  And forgive us our debts, as we forgive our debtors.  TEACHING CHRISTIAN SCIENCE  0020	<b>15: Genesis</b>  For Thine is the kingdom, and the power, and the glory, forever.  CHURCH-BUILDING  0002
<b>Christianity</b>  omnipresence <b>Earth / Evening</b>  The moral domain - transitional  transitional vertical	<b>2: Atonement and Eucharist</b>  Our Father-Mother God, all-harmonious,  CHURCH MEMBERSHIP  3000	<b>6: Science, Theology, Medicine</b>  Thy kingdom is come; Thou art ever-present.  READING ROOMS  0300	<b>10: Science of Being</b>  Give us grace for to-day; feed the famished affections;  THE CHRISTIAN SCIENCE PUBLISHING SOCIETY  0030	<b>14: Recapitulation</b>  And God leadeth us not into temptation, but delivereth us from sin, disease, and death.  COMMITTEE ON PUBLICATION  0003
<b>Christian Science</b>  omniacion <b>Hell / Night</b>  The phtsical domain - depravity terminal vertical	<b>1: Prayer</b>  Our Father which art in heaven,  CHURCH OFFICERS  4000	<b>5: Animal Magnetism Unmasked</b>  Thy kingdom come.  CHURCH SERVICES  0400	<b>9: Creation</b>  Give us this day our daily bread;  GUARDIANSHIP OF CHURCH FUNDS  0040	<b>13: Teaching Christian Science</b>  And lead us not into temptation, but deliver us from evil;  BOARD OF LECTURESHIP  0004

Appendix: F1 - locating the paintings and verses from *Christ and Christmas*

	Northward <b>The Word</b> the dawn of the day the river is PISON incorporeal	Eastward <b>The Christ</b> the sunrise the river is Gihon divine	Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel supreme	Westward <b>Divine Science</b> the sunset / peace the river is Euphrates infinite
<b>The Word</b>  omnipotence <b>Heaven / Day</b>  <b>The divine domain</b>  universal lateral	<b>4: Seeking and Finding</b>  4. What the Beloved knew and taught, Science repeats, Through understanding, dearly sought, With fierce heart- beats; 1000	<b>8: Christian Science Healing (part 1)</b>  8. Christ was not cruci- fied--that doom Was Jesus' part; For Sharon's rose must bud and bloom In human heart. [*]  * "God was manifest in the flesh." - o100	<b>12: Christian Unity (part 1)</b>  12. For Christian Science brings to view The great I Am,-- Omniscient power,-- gleaming through Mind, mother, man.  0010	<b>16: (above the way)</b> the scene is left blank  And he that overcometh, and keepeth my works unto the end, to him will I give power over nations: And I will give him the MORNING STAR (Christ Jesus)  0001
<b>Christ</b>  omniscience <b>Kingom of Heaven / Morning</b>  <b>The spiritual domain</b>  scientific vertical	<b>3: Christ Healing (part 2)</b>  3. The Christ-idea, God anoints-- Of Truth and Life; The Way in Science He appoints, That stills all strife.  2000	<b>7: Christmas Morn</b>  7. Yet wherefore signalize the birth Of him ne'er born? What can rehearse the glorious worth Of his high morn?  o200	<b>11: Treating the Sick</b>  11. The Way, the Truth, the Life--His word-- Are here, and now Christ's silent healing, heaven heard, Crowns the pale brow.  0020	<b>15: The Way</b>  15. No blight, no broken wing, no moan, Truth's fane can dim; Eternal swells Christ's music-tone, In heaven's hymn.  0002
<b>Christianity</b>  omnipresence <b>Earth / Evening</b>  <b>The moral domain</b>  transitional vertical	<b>2: Christ Healing (part 1)</b>  2. In tender mercy, Spirit sped A loyal ray To rouse the living, wake the dead, And point the Way--  3000	<b>6: Christmas Eve (part 2)</b>  6. For heaven's Christus, earthly Eves, By Adam bid, Make merriment on Christmas eves, O'er babe and crib.  o300	<b>10: I thank thee O Father..</b>  10. Thus olden faith's pale star now blends In seven-hued white! Life, without birth and without end, Emitting light!  0030	<b>14: Truth versus Error</b>  14. To-day, as oft, away from sin Christ summons thee! Truth pleads to-night: Just take Me in! No mass for Me!  0003
<b>Christian Science</b>  omianction <b>Hell / Night</b>  <b>The domain of depravity</b> terminal vertical	<b>1: Star of Bethlehem</b>  1. Fast circling on, from zone to zone,-- Bright, blest, afar,-- O'er the grim night of chaos shone One lone, brave star.  4000	<b>5: Christmas Eve (part 1)</b>  5. Thus Christ, eternal and divine, To celebrate As Truth demands,--this living Vine Ye demonstrate.  o400	<b>9: Christian Science Healing (part 2)</b>  9. Forever present, bounteous, free, Christ comes in gloom; And aye, with grace towards you and me, For health makes room. 0040	<b>13: Christian Unity (part 2)</b>  13. As in blest Palestina's hour, So in our age, 'T is the same hand unfolds His power, And writes the page.  0004

Appendix: F3 - locating references to “Marriage” and “Sex”

	Northward <b>The Word</b> the dawn of the day the river is PISON	Eastward <b>The Christ</b> the sunrise the river is Gihon	Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel	Westward <b>Divine Science</b> the sunset / peace the river is Euphrates
<b>The divine domain</b> universal lateral				
<b>The spiritual domain - reality</b> scientific vertical	Marriage referenced Textbook chapter title			
<b>The moral domain - transitional</b> transitional vertical		sex referenced in Christ and Christmas figure1 see next page		sex referenced in Christ and Christmas figure 2 see next page
<b>The physical domain - depravity</b> terminal vertical				



Figure 1 - from the painting Christmas Eve

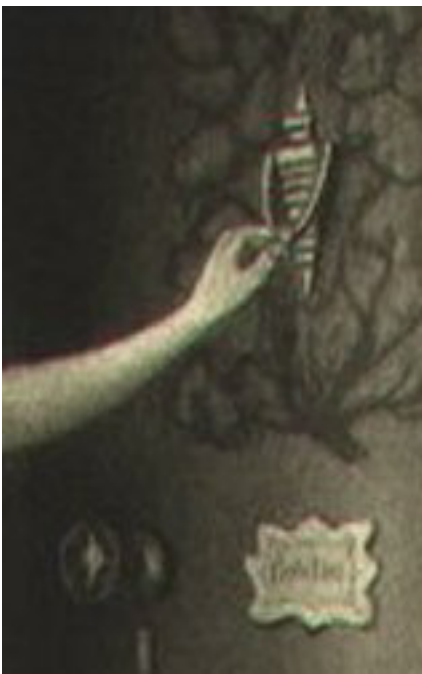


Figure 2 - from the painting Truth versus Error

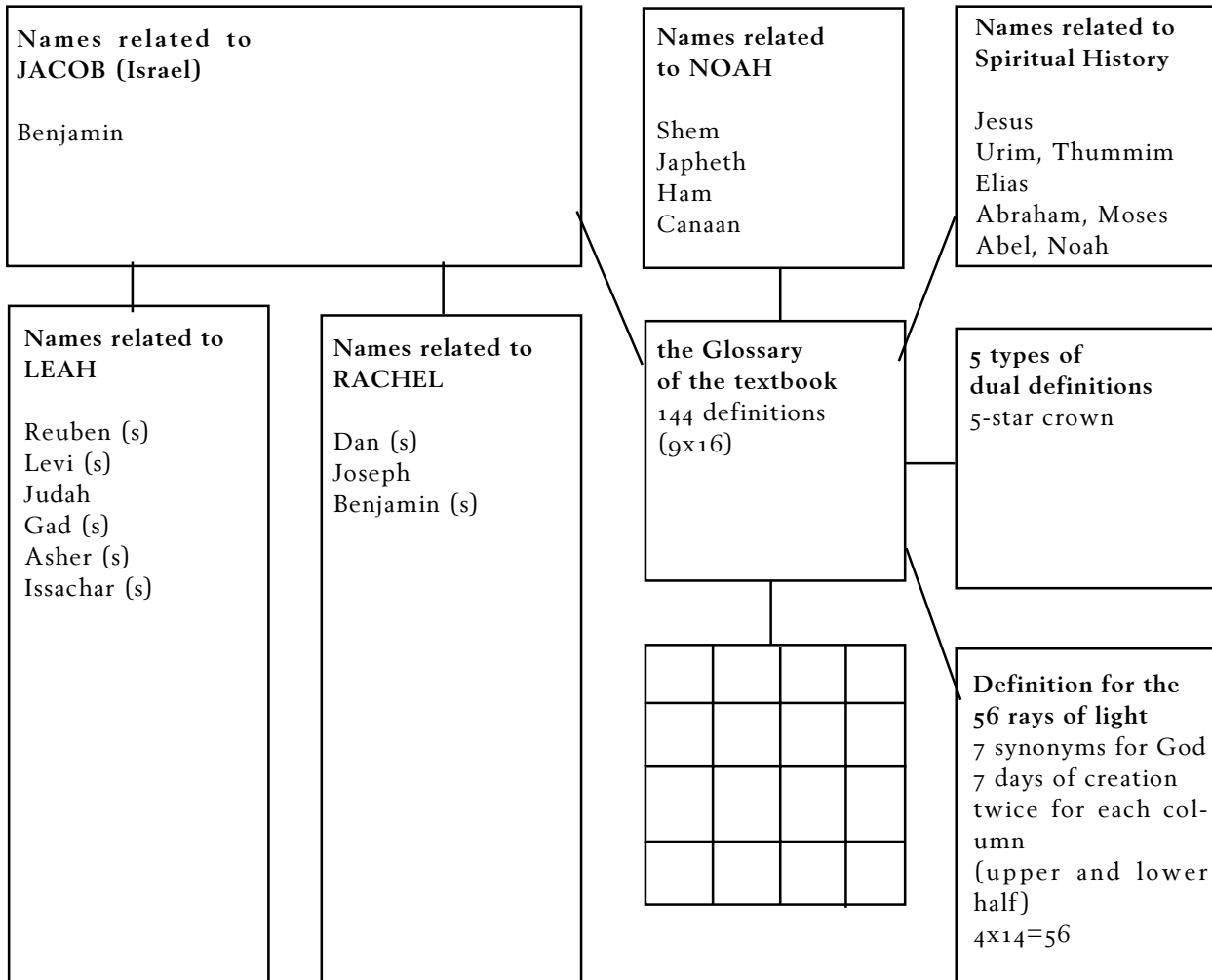


## Appendix: F4 - locating my novels and research works

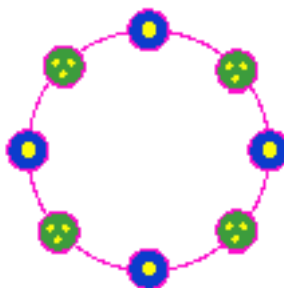
Episodes 1-8 are novels of the series *The Lodging for the Rose*Volumes 1-6 are research works of the series *Discovering Infinity*

	Northward <b>The Word</b> the dawn of the day the river is PISON incorporeal	Eastward <b>The Christ</b> the sunrise the river is Gihon divine	Southward <b>Christianity</b> the 'heat' of the day the river is Hiddekel supreme	Westward <b>Divine Science</b> the sunset / peace the river is Euphrates infinite
<b>The Word</b>  omnipotence <b>Heaven / Day</b>   <b>The divine domain</b>  universal lateral	Episode 2b Roses at Dawn in an Ice Age World	Episode 4b Flat Earth Society	Episode 6a Endless Horizon	Episode 8 Lu Mountain
<b>Christ</b>  omniscience <b>Kingom of Heaven / Morning</b>  <b>The spiritual domain - reality</b>  scientific vertical	Episode 2a The Ice Age Challenge	Episode 4a Seascapes and Sand  Volumes 3	Episode 5b Coffee Sex and Biscuites  Volumes 6	Episode 7 Sword of Aqarius
<b>Christianity</b>  omnipresence <b>Earth / Evening</b>  <b>The moral domain - transitional</b>  transitional vertical	Episode 1 Discovering Love	Episode 3 Winning without Victory  Volumes 2	Episode 5a Glass Barriers  Volumes 5	Episode 6b Angels of Sex in Queensland
<b>Christian Science</b>  omniacion <b>Hell / Night</b>  <b>The physical domain - depravity</b> terminal vertical	Flight without Limits	Brighter than the Sun  Volumes 1	Volumes 4	

## Appendix G - What's in the Glossary



**Appendix: G1 - the crown in Christ and Christmas  
and Mary Baker Eddy's seal.**

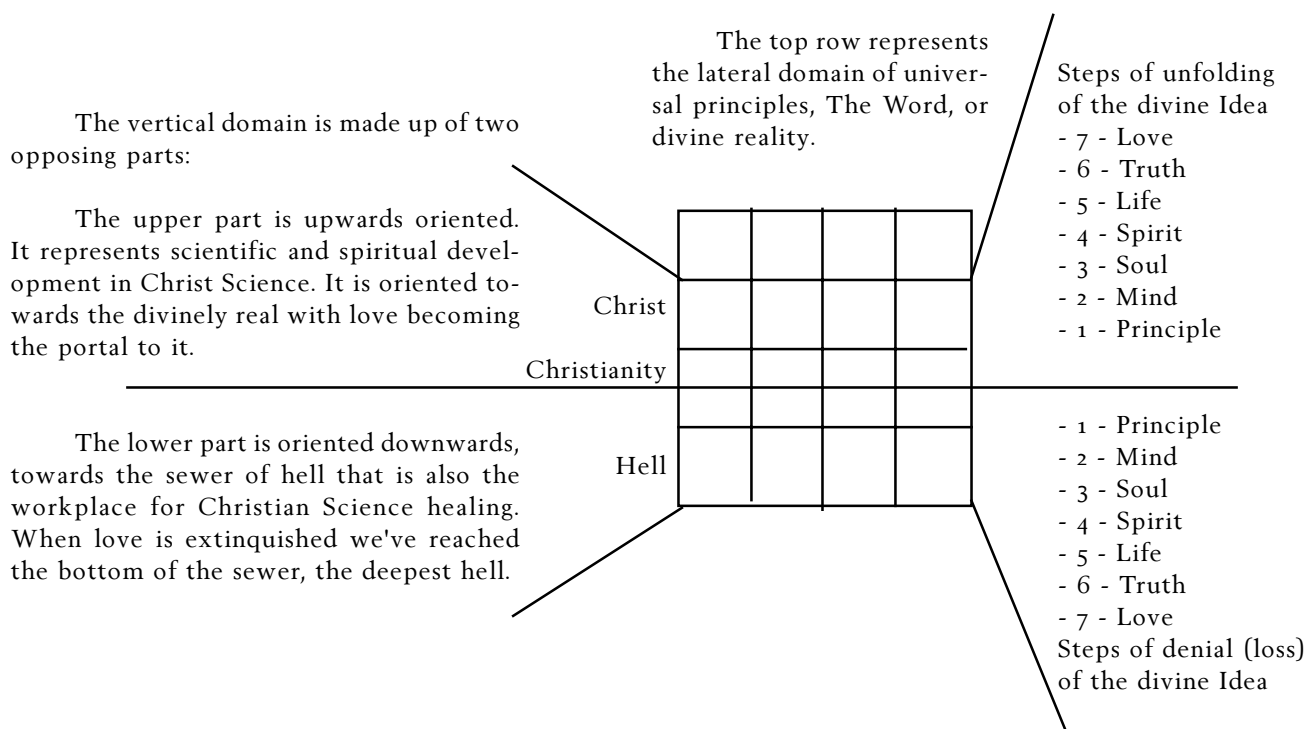


Note: The frontal view presents 9 jewels, and the global view 16 ( $9 \times 16 = 144$ ). Also, there are five seats for jewels presented, corresponding to the 5-star crown. The stars themselves have seven points, as do all the stars in Christ and Christmas. The original crown has seven leaves surrounding the central jewel, and five leaves surrounding the jewel on each side, combining the 5 and 7 dimension also in the original metaphor.

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## Appendix G3 - Placing the 7 days of creation and the 7 synonyms for God



Each column contains 28 terms in the lower 3 rows when the central element of the center row is shared by both the upper and lower half. This gives us 2 sets of 14 terms each, in each column, both in the upper and lower half. This gives us the exact amount that is needed to represent the 7 days of creation and the 7 synonyms for God in each column.

The sequence of the synonyms for God is defined in the Glossary under the term God and is shown as presented there.

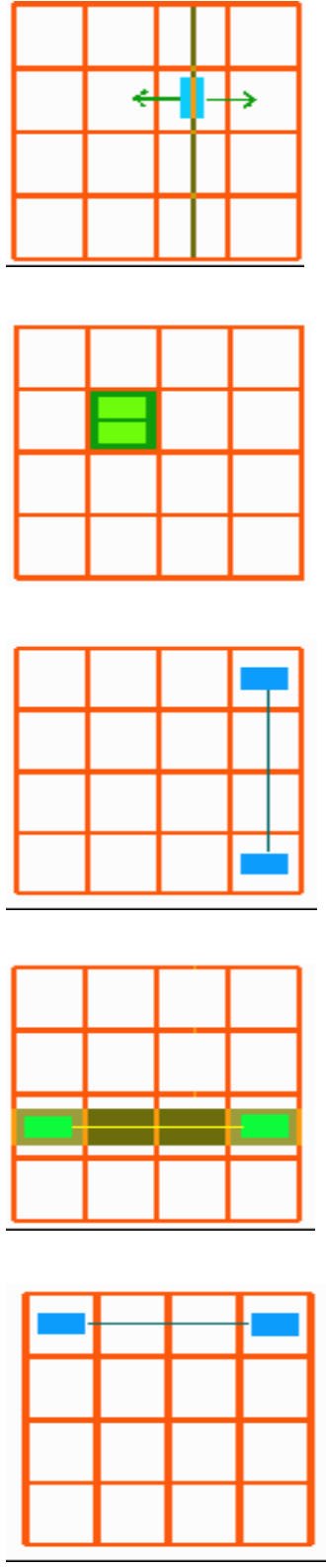
The resulting arrangement gives us 56 terms in total for each of the upper and lower halves, which matches exactly the number of rays of light surrounding the 7-pointed star on the front cover of Christ and Christmas, Mary Baker Eddy's book of visual metaphors. Note, every star in Christ and Christmas has 7 points, as do the stars in the crown of Mary Baker Eddy's seal that she placed on her books.

## Appendix G9 - relating the days of creation with the synonyms for God

<p><b>1st day</b> - The infinite has no beginning - it signifies "the only" - God is light - Light precedes the sun. Upon the dark void without form, shone light...</p>	the forever demand let there be light	<b>Principle</b>
	recognition	the great I AM
<p><b>2nd day</b> - The "firmament" appears that divides the waters, above and below a demarcation line, separating the scientific and spiritual from the erroneous and mythological (including matter and limitations)</p>	intelligence vs. darkness Science vs. error	<b>Mind</b>
	understanding	the all-knowing
<p><b>3rd day</b> - The separation of the waters and dry land - (thought organized by purpose) - herb yielding seed, and trees yielding fruit - creation is ever appearing from the nature of its inexhaustible source.</p>	exalted thoughts - discovery of fundamental principles	<b>Soul</b>
	reflection	the all-seeing
<p><b>4th day</b> - Lights in the "firmament" appear. A greater light (divine Science) to rule the "day", and a lesser light {Christian Science) to bring light to the "night" of error. In divine Science God is revealed as infinite light.</p>	subdivision of thought ordering of perception	<b>Spirit</b>
	manifestation	the all-acting
<p><b>5th day</b> - This stage brought to the scene life in the 'waters', and birds in the air - pure and 'winged' ideas, and the charge for them to multiply - to be productive and fill their domains with life.</p>	the dynamics of life growth and abundance	<b>Life</b>
	multiplication	the all-wise
<p><b>6th day</b> - At this stage the metaphor of unfolding focuses on the quality of thought - 'cattle' (stern resolve), and 'beasts' (the lion of the tribe of Judah), and the highest idea "man" (the Son of God, having dominion and the capacity to replenish the earth).</p>	replenish the Earth	<b>Truth</b>
	dominion	the all-loving
<p><b>7th day</b> - At its fruition the unfolded idea must meet with acceptance, and an acknowledgement of its value and its completeness (in this we rest). Completeness is not a limit to infinity, it defines infinity in quality - God and man coexist in the divine, infinite calculus of Love.</p>	rest in action	<b>Love</b>
	acknowledgment	the eternal

The sequence of the synonyms for God and their related definitions are taken from the Glossary of the Christian Science textbook, for the term GOD.

## Appendix: G2 - The 5 types of dual definitions in the Glossary



Vertically separated  
dual definitions  
-wide separation-

Jerusalem  
Rock  
Son  
Sword  
Wine  
Wind  
Zeal  
Zion

Superimposed  
dual definition

Son

Horizontally separated  
dual definitions

Adam  
Ark  
Church

Indivisible  
dual definition

Burial  
Euphrates

Two-Directional  
dual definition  
in a single sentence

River  
Temple  
Valley  
Year

-narrow separation-

Believing  
Benjamin  
Children  
Jacob  
Lord  
Tithe  
Wilderness  
Will

There are 144 definitions (including dual definitions) in the Glossary of the Christian Science textbook. These are mapped into the 16 element pedagogical structure (the city foursquare) according to what the individual definitions represent within that structure. The 144 Glossary definitions thereby provide 9 terms for each of the 16 elements. The 9 terms are arranged in individual sub-structures in such a manner that 4 terms are shown horizontally to represent the four rows of foursquare structure, and 4 terms are shown vertically to represent the columns of the structure. The remaining term becomes the central term of the sub-structure. In this manner the foursquare structure is represented in the small within each of the 16 elements. (Note: The foursquare structure has no central term defined. But there is a flow to the center that has been left for us to be defined.)

# Appendix R - The 10 Birds in Christ and Christmas

Jacob (duplicity / inspiration)  
 Jesus (divine idea / immortality)

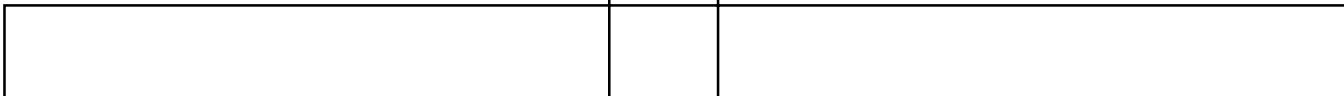
Gad (Science, spiritual being understood)  
 Abel (first fruits of experience)

Asher (hope and faith - spiritual compensation)  
 Elias (spiritual evidence - Christian Science)

<b>Joseph</b> (pure affections)	<b>Judah</b> (progressing to spiritual understanding)
<b>Noah</b> (nothingness of material things)	<b>Moses</b> (union of justice and affection)

**Levi**  
(ecclesiastical despotism)  
**Japhet**  
(spiritual peace)

<b>Issachar</b> (lust)	<b>Dan</b> (animal magnetism)	<b>Reuben</b> (delusion)
<b>Urim</b> (light)	<b>Thummim</b> (perfection)	<b>Shem</b> (love rebuking error)



**Benjamin** (gleam of the infinite idea)  
**Abraham** (faith in divine Principle)





## Textbook Chapters References:

The chapter references are provided to combine in a comprehensive fashion all the aspects that are related to a specific element of the foursquare pedagogical structure.

The references are divided into 16 groups, arranged in the order of the textbook chapters and prefixed with a 4-digid identifier of the specific column, and level within the column, where the element is located.

Each group is divided into 6 parts:

Part 1 provides the textbook chapter title and a graphic illustration of the element's location.

Part 2 provides all the basic definitions for the row in which the element is located

Part 3 provides all the basic definitions for the column in which the element is located

Part 4 provides the applicable painting and title from Mary Baker Eddy's illustrated poem **Christ and Christmas**

Part 5 provides the associated verse of the poem from **Christ and Christmas**

Part 6 provides the applicable stanza from Mary Baker Eddy's rendering of the **Lord's Prayer** (p.16 of the textbook)

(For more details, please see **Appendix: The Basic Architecture**)

### List of textbook Chapters:

- Chapter 1: Prayer
- Chapter 2: Atonement and Eucharist
- Chapter 3: Marriage
- Chapter 4: Christian Science versus Spiritualism
- Chapter 5: Animal Magnetism Unmasked
- Chapter 6: Science, Theology, Medicine
- Chapter 7: Physiology
- Chapter 8: Footsteps of Truth
- Chapter 9: Creation
- Chapter 10: Science of Being (includes Platform)
- Chapter 11: Some Objections Answered
- Chapter 12: Christian Science Practice
- Chapter 13: Teaching Christian Science
- Chapter 14: Recapitulation
- Chapter 15: Genesis
- Chapter 16: The Apocalypse

## Christ and Christmas

### 1 Star of Bethlehem

Fast circling on, from zone to zone  
 Bright, blest, afar, -  
 O'er the grim night of chaos shone  
 One lone, brave star.

### 2 Christ Healing (part 1)

In tender mercy, Spirit sped  
 A loyal ray  
 To rouse the living, wake the dead,  
 And point the Way --

### 3 Christ Healing (part 2)

The Christ-idea, God anoints -  
 Of Truth and Life;  
 The Way in Science He appoints,  
 That stills all strife.

### 4 Seeking and Finding

What the Beloved knew and taught,  
 Science repeats,  
 Through understanding, dearly sought,  
 With fierce heart-beats.

### 5 Christmas Eve (part 1)

Thus Christ, eternal and divine,  
 To celebrate  
 As Truth demands, - this living Vine  
 Ye demonstrate.

## 6 Christmas Eve (part 2)

For heaven's Christus, earthly Eves,  
By Adam bid,  
Make merriment on Christmas eves,  
O'er babe and crib.

## 7 Christmas Morn

Yet wherefore signalize the birth  
Of him ne'er born?  
What can rehearse the glorious worth  
Of his high morn?

## 8 Christian Science Healing (part 1)

Christ was not crucified - that doom  
Was Jesus' part;  
For Sharon's rose must bud and bloom  
In human heart. \*  
\*"God was manifest in the flesh." - St. Paul.

## 9 Christian Science Healing (part 2)

Forever present, bounteous, free,  
Christ comes in gloom;  
And aye, with grace towards you and me,  
For health makes room.

## 10 I thank thee O Father....

Thus olden faith's pale star now blends  
In seven-hued white!  
Life, without birth and without end,  
Emitting light!

## 11 Treating the sick

The Way, the Truth, the Life - His word -  
Are here, and now  
Christ's silent healing, heaven heard,

Crowns the pale brow.

**12 Christian Unity (part 1)**

For Christian Science brings to view  
The great I Am, -  
Omniscient power, - gleaming through  
Mind, mother, man.

**13 Christian Unity (part 2)**

As in blest Palestina's hour,  
So in our age,  
'T is the same hand unfolds His power,  
And writes the page.

**14 Truth versus Error**

To-day, as oft, away from sin  
Christ summons thee!  
Truth pleads to-night: Just take Me in!  
No mass for Me!

**15 The Way**

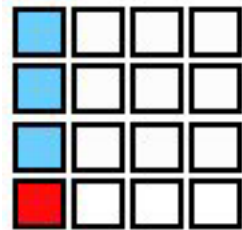
No blight, no broken wing, no moan,  
Truth's fane can dim;  
Eternal swells Christ's music-tone,  
In heaven's hymn.

**16 Beyond The Way**

And he that overcometh, and keepeth my  
works unto the end, to him will I give power  
over the nations:  
And I will give him the MORNING STAR.  
- Christ Jesus

## 4000 Chapter 1: Prayer

This chapter is located at the 4th level in the 1st column of the pedagogical structure.



The 4th level is the level of NIGHT (darkness; doubt; fear) and of HELL (mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony: effects of sin; that which "worketh abomination or maketh a lie.")

---This is the level of the "omni-action" of Spirit, of God, the all-acting.

---The 'cardinal point' for this level is: "Christian Science, which today and forever interprets the great example and the great Exemplar." (acting in the domain of depravity - filling the void - the domain of the physical - unreality)

The 1st column, in which this chapter is located, is defined as: "The Word" and "incorporeal"

---Its orientation is Northward (towards the dawn), "to the North Star, the Word, the polar magnet of Revelation."

---Its development flow is that of the river PISON: "The love of the good and beautiful, and their immortality."

--- Here the name Adam represents "the false supposition that the one God and creator entered what He created, and then disappeared in the atheism of matter," which is invalidated in the Temple



### Star of Bethlehem

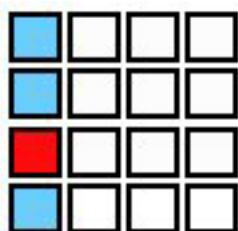
Fast circling on, from zone to zone,--  
Bright, blest, afar,--  
O'er the grim night of chaos shone  
One lone, brave star.

#### **The Lord's Prayer:**

Our Father which art in heaven

## 3000 Chapter 2: Atonement and Eucharist

This chapter is located at the 3rd level in the 1st column of the pedagogical structure.



The 3rd level is the level of EVENING (mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest) and of EARTH (To material sense, earth is matter; to spiritual sense it is a compound idea: a sphere; a type of eternity and immortality, which are likewise without beginning or end.)

---This is the level of the "omnipresence" of Spirit, God, the all-seeing

---The 'cardinal point' for this level is: "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history." (the moral domain - transitional - evil beliefs disappearing)

The 1st column, in which this chapter is located, is defined as: "The Word" and "incorporeal"

---Its orientation is Northward (towards the dawn), "to the North Star, the Word, the polar magnet of Revelation."

---Its development flow is that of the river PISON: "The love of the good and beautiful, and their immortality."

--- Here the name Adam represents "the false supposition that the one God and creator entered what He created, and then disappeared in the atheism of matter," which is invalidated in the Temple

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### **Christ Healing (first half applies)**

In tender mercy, Spirit sped  
A loyal ray  
To rouse the living, wake the dead,  
And point the Way--

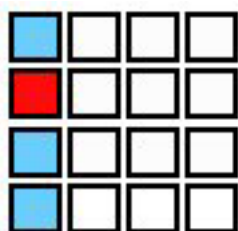
**The Lord's Prayer:**

Our Father-Mother God, all-harmonious



## 2000 Chapter 3: Marriage

This chapter is located at the 2nd level in the 1st column of the pedagogical structure.



The second level is the level of MORNING (light, symbol of Truth; revelation and progress) and of the KINGDOM OF HEAVEN (the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.)

---This is the level of the "omniscience" of Spirit, God the all-knowing.

---The 'cardinal point' for this level is: "The Christ, the spiritual idea of God." (the spiritual domain - understanding - reality)

The 1st column, in which this chapter is located, is defined as: "The Word" and "incorporeal"

---Its orientation is Northward (towards the dawn), "to the North Star, the Word, the polar magnet of Revelation."

---Its development flow is that of the river PISON: "The love of the good and beautiful, and their immortality."

--- Here the name Adam represents "the false supposition that the one God and creator entered what He created, and then disappeared in the atheism of matter," which is invalidated in the Temple

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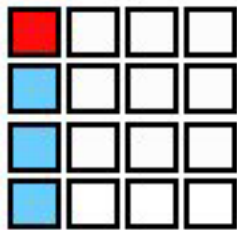
### **Christ Healing (second half applies)**

The Christ-idea, God anoints--  
Of Truth and Life;  
The Way in Science He appoints,  
That stills all strife.

**The Lord's Prayer:**  
Hallowed be Thy name

## 1000 Chapter 4: Christian Science versus Spiritualism

This chapter is located at the 1st level in the 1st column of the pedagogical structure.



The 1st level is the level of DAY (the irradiance of Life, light, the spiritual idea of Truth and Love) and of HEAVEN (harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.)

---This is the level of the "omnipotence" of Spirit, God, the great I AM.

---The 'cardinal point' for this level is: "The Word of Life, Truth, and Love" (the domain of God, Man, Idea - divine synonyms, divine image, divine reflection)

The 1st column, in which this chapter is located, is defined as: "The Word" and "incorporeal"

---Its orientation is Northward (towards the dawn), "to the North Star, the Word, the polar magnet of Revelation."

---Its development flow is that of the river PISON: "The love of the good and beautiful, and their immortality."

--- Here the name Adam represents "the false supposition that the one God and creator entered what He created, and then disappeared in the atheism of matter," which is invalidated in the Temple

---



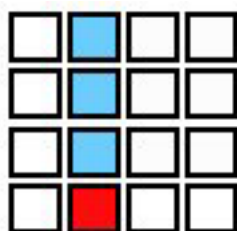
## Seeking and Finding

What the Beloved knew and taught,  
Science repeats,  
Through understanding, dearly sought,  
With fierce heart-beats;

The Lord's Prayer:  
Adorable One.

## o4oo Chapter 5: Animal Magnetism Unmasked

This chapter is located at the 4th level in the 2nd column of the pedagogical structure.



The 4th level is the level of NIGHT (darkness; doubt; fear) and of HELL (mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony: effects of sin; that which "worketh abomination or maketh a lie.")

---This is the level of the "omni-action" of Spirit, of God, the all-acting.

---The 'cardinal point' for this level is: "Christian Science, which today and forever interprets the great example and the great Exemplar." (acting in the domain of depravity - filling the void - the domain of the physical - unreality)

The 2nd column, in which this chapter, is located is defined as: "The Christ" and "divine"

---Its orientation is Eastward (towards the sunrise), "to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus."

---Its development flow is that of the river Gihon: "The rights of woman acknowledged morally, civilly, and socially."

--- Here the name Adam represents the false supposition "that immortal Mind results in matter, and matter in mortal mind," which is invalidated in the Temple.



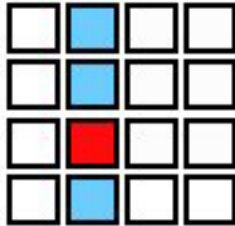
### **Christmas Eve (first half applies)**

Thus Christ, eternal and divine,  
To celebrate  
As Truth demands,--this living Vine  
Ye demonstrate.

The Lord's Prayer:  
Thy kingdom come

## o300 Chapter 6: Science, Theology, Medicine

This chapter is located at the 3rd level in the 2nd column of the pedagogical structure.



The 3rd level is the level of **EVENING** (mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest) and of **EARTH** (To material sense, earth is matter; to spiritual sense it is a compound idea: a sphere; a type of eternity and immortality, which are likewise without beginning or end.)

---This is the level of the "**omnipresence**" of Spirit, God, the all-seeing

---The 'cardinal point' for this level is: "**Christianity**, which is the outcome of the divine Principle of the Christ idea in Christian history." (the moral domain - transitional - evil beliefs disappearing)

The 2nd column, in which this chapter is located, is defined as: "**The Christ**" and "**divine**"

---Its orientation is **Eastward** (towards the sunrise), "to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus."

---Its development flow is that of the river **Gihon**: "The rights of woman acknowledged morally, civilly, and socially."

--- Here the name **Adam** represents the false supposition "that immortal Mind results in matter, and matter in mortal mind," which is invalidated in the Temple.



### **Christmas Eve (second half applies)**

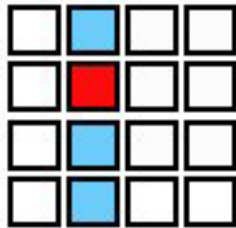
For heaven's **Christus**, earthly Eves,  
By Adam bid,  
Make merriment on Christmas eves,  
O'er babe and crib.

**The Lord's Prayer:**  
Thy kingdom is come;  
Thou art ever-present



## o2oo Chapter 7: Physiology

This chapter is located at the 2nd level in the 2nd column of the pedagogical structure.



The second level is the level of MORNING (light, symbol of Truth; revelation and progress) and of the KINGDOM OF HEAVEN (the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.)

---This is the level of the "omniscience" of Spirit, God the all-knowing.

---The 'cardinal point' for this level is: "The Christ, the spiritual idea of God."  
(the spiritual domain - understanding - reality)

The 2nd column, in which this chapter is located, is defined as: "The Christ" and "divine"

---Its orientation is Eastward (towards the sunrise), "to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus."

---Its development flow is that of the river Gihon: "The rights of woman acknowledged morally, civilly, and socially."

--- Here the name Adam represents the false supposition "that immortal Mind results in matter, and matter in mortal mind," which is invalidated in the Temple.

---



### **Christmas Morn**

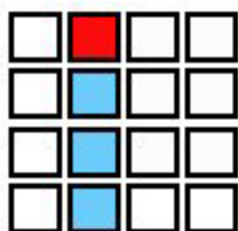
Yet wherefore signalize the birth  
Of him ne'er born?  
What can rehearse the glorious worth  
Of his high morn?

**The Lord's Prayer:**

Thy will be done in earth, as it is in heaven

## o1oo Chapter 8: Footsteps of Truth

This chapter is located at the 1st level in the 2nd column of the pedagogical structure.



The 1st level is the level of DAY (the irradiance of Life, light, the spiritual idea of Truth and Love) and of HEAVEN (harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.)

---This is the level of the "omnipotence" of Spirit, God, the great I AM.

---The 'cardinal point' for this level is: "The Word of Life, Truth, and Love" (the domain of God, Man, Idea - divine synonyms, divine image, divine reflection)

The 2nd column, in which this chapter is located, is defined as: "The Christ" and "divine"

---Its orientation is Eastward (towards the sunrise), "to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus."

---Its development flow is that of the river Gihon: "The rights of woman acknowledged morally, civilly, and socially."

--- Here the name Adam represents the false supposition "that immortal Mind results in matter, and matter in mortal mind," which is invalidated in the Temple.

---



### **Christian Science Healing (first half applies)**

Christ was not crucified--that doom  
 Was Jesus' part;  
 For Sharon's rose must bud and bloom  
 In human heart. [\*]

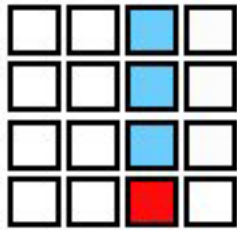
#### **The Lord's Prayer:**

Enable us to know, - as in heaven, so on earth,  
 - God is omnipotent, supreme

\*"God was manifest in the flesh."- St. Paul

## oo4o Chapter 9: Creation

This chapter is located at the 4th level in the 3rd column of the pedagogical structure.



The 4th level is the level of NIGHT (darkness; doubt; fear) and of HELL (mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony: effects of sin; that which "worketh abomination or maketh a lie.")

---This is the level of the "omni-action" of Spirit, of God, the all-acting.

---The 'cardinal point' for this level is: "Christian Science, which today and forever interprets the great example and the great Exemplar." (acting in the domain of depravity - filling the void - the domain of the physical - unreality)

The 3rd column in which this chapter is located is defined as: "Christianity" and "supreme"

---Its orientation is Southward (towards the heat of the day), "to the genial tropics, with the Southern Cross in the skies,- the Cross of Calvary, which binds human society into solemn union."

---Its development flow is that of the river Hiddekel: "Divine Science understood and acknowledged."

--- Here the name Adam represents the false supposition "that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense. The supposition is invalidated in Church, unfolding Divine Science.

---



### **Christian Science Healing (second half applies)**

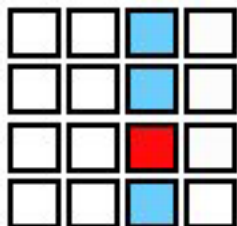
Forever present, bounteous, free,  
Christ comes in gloom;  
And aye, with grace towards you and me,  
For health makes room.

**The Lord's Prayer:**

Give us this day our daily bread

## oo3o Chapter 10: Science of Being

This chapter is located at the 3rd level in the 3rd column of the pedagogical structure.



The 3rd level is the level of EVENING (mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest) and of EARTH (To material sense, earth is matter; to spiritual sense it is a compound idea: a sphere; a type of eternity and immortality, which are likewise without beginning or end.)

---This is the level of the "omnipresence" of Spirit, God, the all-seeing

---The 'cardinal point' for this level is: "Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history." (the moral domain - transitional - evil beliefs disappearing)

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--- Here the name Adam represents the false supposition "that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense. The supposition is invalidated in Church, unfolding Divine Science.

---



**I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. - Christ Jesus**

Thus olden faith's pale star now blends  
In seven-hued white!  
Life, without birth and without end,  
Emitting light!

The Lord's Prayer:

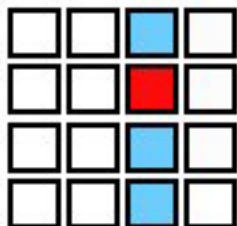
Give us grace for to-day;  
feed the famished affections

---



## oo2o Chapter 11: Some Objections Answered

This chapter is located at the 2nd level in the 3rd column of the pedagogical structure.



The second level is the level of MORNING (light, symbol of Truth; revelation and progress) and of the KINGDOM OF HEAVEN (the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.)

---This is the level of the "omniscience" of Spirit, God the all-knowing.

---The 'cardinal point' for this level is: "The Christ, the spiritual idea of God." (the spiritual domain - understanding - reality)

The 3rd column in which this chapter is located is defined as: "Christianity" and "supreme"

---Its orientation is Southward (towards the heat of the day), "to the genial tropics, with the Southern Cross in the skies,- the Cross of Calvary, which binds human society into solemn union."

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### Treating the Sick

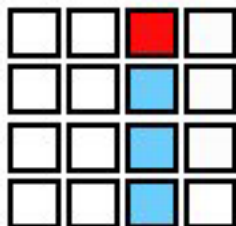
The Way, the Truth, the Life--His word--  
Are here, and now  
Christ's silent healing, heaven heard,  
Crowns the pale brow.

#### The Lord's Prayer:

And forgive us our debts,  
as we forgive our debtors

## oo1o Chapter 12: Christian Science Practice

This chapter is located at the 1st level in the 3rd column of the pedagogical structure.



The 1st level is the level of DAY (the irradiance of Life, light, the spiritual idea of Truth and Love) and of HEAVEN (harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.)

---This is the level of the "omnipotence" of Spirit, God, the great I AM.

---The 'cardinal point' for this level is: "The Word of Life, Truth, and Love" (the domain of God, Man, Idea - divine synonyms, divine image, divine reflection)

The 3rd column in which this chapter is located is defined as: "Christianity" and "supreme"

---Its orientation is Southward (towards the heat of the day), "to the genial tropics, with the Southern Cross in the skies,- the Cross of Calvary, which binds human society into solemn union."

---Its development flow is that of the river Hiddekel: "Divine Science understood and acknowledged."

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---



CHRISTIAN UNITY

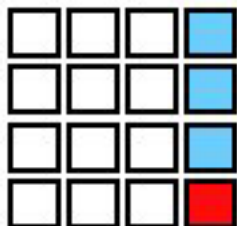
### **Christian Unity (part 1)**

For Christian Science brings to view  
The great I Am,--  
Omniscient power,--gleaming through  
Mind, mother, man.

**The Lord's Prayer:**  
And Love is reflected in love

## ooo4 Chapter 13: Teaching Christian Science

This chapter is located at the 4th level in the 4th column of the pedagogical structure.



The 4th level is the level of NIGHT (darkness; doubt; fear) and of HELL (mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony: effects of sin; that which "worketh abomination or maketh a lie.")

---This is the level of the "omni-action" of Spirit, of God, the all-acting.

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The 4th column in which this chapter is located is defined as: "Divine Science" and "infinite"

---Its orientation is Westward (towards the sunset), "to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony."

---Its development flow is that of the river Euphrates: "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity,"

--- Here the name Adam represents the false supposition "that Life is not eternal, but has beginning and end." This supposition is invalidated by the divine infinity, revealed in the Church of divine Science. - God is the All-in-all.

---



CHRISTIAN UNITY

## Christian Unity (part 2)

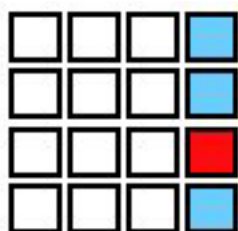
As in blest Palestina's hour,  
So in our age,  
'T is the same hand unfolds His power,  
And writes the page.

The Lord's Prayer:

And lead us not into temptation,  
but deliver us from evil;

## ooo3 Chapter 14: Recapitulation

This chapter is located at the 3rd level in the 4th column of the pedagogical structure.



The 3rd level is the level of EVENING (mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest) and of EARTH (To material sense, earth is matter; to spiritual sense it is a compound idea: a sphere; a type of eternity and immortality, which are likewise without beginning or end.)

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---Its orientation is Westward (towards the sunset), "to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony."

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--- Here the name Adam represents the false supposition "that Life is not eternal, but has beginning and end." This supposition is invalidated by the divine infinity, revealed in the Church of divine Science. - God is the All-in-all.

---



### Truth versus Error

To-day, as oft, away from sin  
 Christ summons thee!  
 Truth pleads to-night: Just take Me in!  
 No mass for Me!

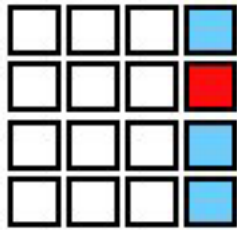
#### The Lord's Prayer:

And God leadeth us not into temptation,  
 but delivereth us from sin, disease, and death



## ooo2 Chapter 15: Genesis

This chapter is located at the 2nd level in the 4th column of the pedagogical structure.



The second level is the level of MORNING (light, symbol of Truth; revelation and progress) and of the KINGDOM OF HEAVEN (the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.)

---This is the level of the "omniscience" of Spirit, God the all-knowing.

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---



## The Way

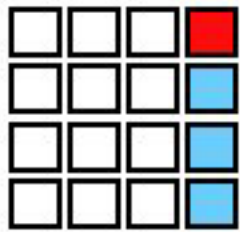
No blight, no broken wing, no moan,  
Truth's fane can dim;  
Eternal swells Christ's music-tone,  
In heaven's hymn

### The Lord's Prayer:

For Thine is the kingdom,  
and the power, and the glory, forever

## 0001 Chapter 16: The Apocalypse

This chapter is located at the 1st level in the 4th column of the pedagogical structure.



The 1st level is the level of DAY (the irradiance of Life, light, the spiritual idea of Truth and Love) and of HEAVEN (harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.)

---This is the level of the "omnipotence" of Spirit, God, the great I AM.

---The 'cardinal point' for this level is: "The Word of Life, Truth, and Love" (the domain of God, Man, Idea - divine synonyms, divine image, divine reflection)

The 4th column in which this chapter is located is defined as: "Divine Science" and "infinite"

---Its orientation is Westward (towards the sunset), "to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony."

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---



The last verse in Christ and Christmas has no illustration associated with it. The page for the illustration is blank. The previous painting has been called, "The Way." The scene is rich with profound symbolism, but nobody can imagine what the scene will be at the end of the way to infinity. Mary Baker Eddy didn't even attempt to compose a verse for it. She gave the last word to Christ Jesus:

And he the overcometh, and keepeth my  
works unto the end, to him will I give  
power over the nations:  
And I will give him the MORNING STAR.  
(Christ Jesus)

**The Lord's Prayer:**

For God is infinite, all-power,  
all Life, Truth, Love, over all, and All.

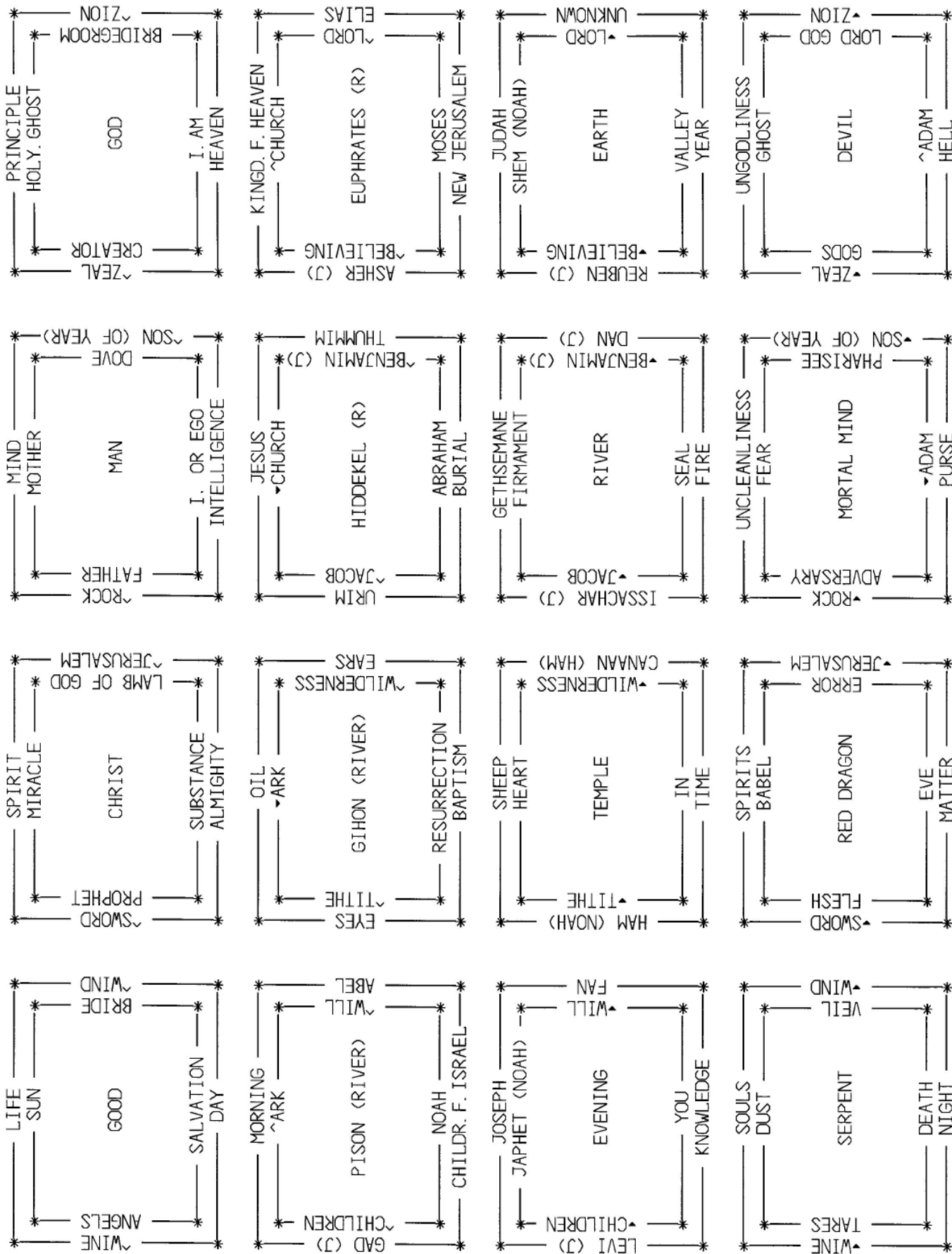
the 'sides' of the city

four Cardinal Points	The Word incorporeal	Christ divine	Christianity supreme	divine Science infinite
The WORD of Life, Truth, and Love OMNIPOTENCE	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The CHRIST the spiritual idea of God OMNISCIENCE	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CHRISTIANITY - the outcome of the Christ idea in Christian history OMNIPRESENCE	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CHRISTIAN SCIENCE - which interprets the great example and the great Exemplar OMNI-ACTION	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	northward Pison	eastward Gihon	southward Hiddekel	westward Euphrates

rivers of development



Appendix S - An example of the Gloarry applied



Appendix: X - An individual personal perception of the foursquare structure

The side of Temple		The side of Church	
Northward - Dawn  <b>The Word</b> God is incorporeal	Eastward - Sunrise  <b>Christ</b> God is divine	Southward - Heat of Day  <b>Christianity</b> God is supreme	Westward - Sunset  <b>divine Science</b> God is infinite
The dawning awareness of the Christ  Our universal marriage as a single (divine) humanity  <b>Our peace</b>  Divine Soul refelected in universal good and the sovereignty of universal love.	The celebration of the Christ  Our universal 'kiss'  <b>Our joy</b>  Divine Truth reflected in economic, scientific, cultural, and technological development.	The celebration of divine Science  Our universal freedom  <b>Our healing</b>  Divine Love reflected in scientific and spiritual honesty	The development of divine Science  Our infinite dimension  <b>Our power</b>  Divine Love reflected in intelligent sovereign unity
<b>There remains room for development yet to be realized.</b>			

## SCIENTIFIC TRANSLATION OF IMMORTAL MIND

**GOD:** Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. (Divine synonyms)

**MAN:** God's spiritual idea, individual, perfect, eternal. (Divine Image)

**IDEA:** An image in Mind; the immediate object of understanding. - Webster. (Divine reflection)

## SCIENTIFIC TRANSLATION OF MORTAL MIND

**First Degree: Depravity.** (Unreality)

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

**Second Degree: Evil beliefs disappearing.** (Transitional qualities)

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

**Third Degree: Understanding.** (Reality)

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

**Spiritual universe**

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

**Aim of Science**

A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, - nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind.

**Divine personality**

Christian Science strongly emphasizes the thought that God is not **corporeal**, but **incorporeal**, - that is, bodiless. Mortals are corporeal, but God is incorporeal.

As the words **person** and **personal** are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite **Person**, - in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.

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



---

# Glossary of Science and Health with Key to the Scriptures

by Mary Baker Eddy

---

*These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. - Revelation.*

In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning.

**Abel.** Watchfulness; self-offering; surrendering to the creator the early fruits of experience.

**Abraham.** Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

**Adam.** Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of good, - of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (I Corinthians viii. 5); a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit's creation, called self-creative matter; immortality's 'opposite, mortality; that of which wisdom saith, "Thou shalt surely die."

The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter.

**Adversary.** An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, "He was a murderer from the beginning, . . . he is a liar and the father of it." This view of Satan is confirmed by the name often conferred upon him in Scripture, the "adversary."

**Almighty.** All-power; infinity; omnipotence.

**Angels.** God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.

**Ark.** Safety; the idea, or reflection, of Truth,

proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

**Asher** (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

**Babel.** Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge.

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

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

We are "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians v. 8.)

**Believing.** Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth. Mortal thoughts, illusion.

**Benjamin** (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.

Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

**Bride.** Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

**Bridegroom.** Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power.

**Burial.** Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light.

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

**Children.** The spiritual thoughts and representatives of Life, Truth, and Love.

Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

**Children of Israel.** The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring.

**Christ.** The divine manifestation of God, which comes to the flesh to destroy incarnate error.

**Church.** The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

**Creator.** Spirit; Mind; intelligence; the animating divine Principle of all that is real and good; self-existent Life, Truth, and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made and could not create an atom or an element the opposite of Himself.

**Dan** (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.

**Day.** The irradiance of Life; light, the spiritual idea of Truth and Love.

"And the evening and the morning were the first day." (Genesis i. 5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and "there shall be no night there."

**Death.** An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life.

Any material evidence of death is false, for it contradicts the spiritual facts of being.

**Devil.** Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, - a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image."

**Dove.** A symbol of divine Science; purity and peace; hope and faith.

**Dust.** Nothingness; the absence of substance, life, or intelligence.

**Ears.** Not organs of the so-called corporeal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii. 18.)

**Earth.** A sphere; a type of eternity and immortality, which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense, it is a compound idea.

**Elias.** Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things." (Matthew xvii. 11.)

**Error.** See chapter on Recapitulation, page 472.

**Euphrates** (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.

**Eve.** A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, - that man started first from dust, second from a rib, and third from an egg.

**Evening.** Mistiness of mortal thought;

weariness of mortal mind; obscured views; peace and rest.

**Eyes.** Spiritual discernment, - not material but mental.

Jesus said, thinking of the outward vision, "Having eyes, see ye not?" (Mark viii. 18.)

**Fan.** Separator of fable from fact; that which gives action to thought.

**Father.** Eternal Life; the one Mind; the divine Principle, commonly called God.

**Fear.** Heat; inflammation; anxiety; ignorance; error; desire; caution.

**Fire.** Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

**Firmament.** Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

**Flesh.** An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

**Gad** (Jacob's son). Science; spiritual being understood; haste towards harmony.

**Gethsemane.** Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

**Ghost.** An illusion; a belief that mind is outlined and limited; a supposition that spirit is finite.

**Gihon** (river). The rights of woman acknowledged morally, civilly, and socially.

**God.** The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

**Gods.** Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "Ye shall be as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect.

**Good.** God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

**Ham** (Noah's son). Corporeal belief; sensuality; slavery; tyranny.

**Heart.** Mortal feelings, motives, affections, joys, and sorrows.

**Heaven.** Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.

**Hell.** Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which "worketh abomination or maketh a lie."

**Hiddekel** (river). Divine Science understood and acknowledged.

**Holy Ghost.** Divine Science; the development of eternal Life, Truth, and Love.

**I, or Ego.** Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

**I Am.** God; incorporeal and eternal Mind; divine Principle; the only Ego.

**In.** A term obsolete in Science if used with reference to Spirit, or Deity.

**Intelligence.** Substance; self-existent and eternal Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

**Issachar** (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

**Jacob.** A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.

**Japhet** (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine

Principle of all existence, and that man is His idea, the child of His care.

**Jerusalem.** Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven.

**Jesus.** The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality.

**Joseph.** A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.

**Judah.** A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing.

**Kingdom of Heaven.** The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

**Knowledge.** Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

**Lamb of God.** The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

**Levi (Jacob's son).** A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

**Life.** See chapter on Recapitulation, page 468.

**Lord.** In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

**Lord God.** Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and of infinity is disappearing from the recorder's thought, - when the true scientific statements of the Scriptures become clouded through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, -

belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God.

**Man.** The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.

**Matter.** Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief.

**Mind.** The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.

**Miracle.** That which is divinely natural, but must be learned humanly; a phenomenon of Science.

**Morning.** Light; symbol of Truth; revelation and progress.

**Mortal Mind.** Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God, or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death.

**Moses.** A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, - the union of justice and affection, - there is something spiritually lacking, since justice demands penalties under the law.

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

**New Jerusalem.** Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.

**Night.** Darkness; doubt; fear.

**Noah.** A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual.

**Oil.** Consecration; charity; gentleness; prayer; heavenly inspiration.

**Pharisee.** Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy.

**Pison (river).** The love of the good and beautiful, and their immortality.

**Principle.** See chapter on Recapitulation, page 465.

**Prophet.** A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

**Purse.** Laying up treasures in matter; error.

**Red Dragon.** Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge.

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

**Reuben (Jacob's son).** Corporeality; sensuality; delusion; mortality; error.

**River.** Channel of thought.

When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

**Rock.** Spiritual foundation; Truth. Coldness and stubbornness.

**Salvation.** Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed.

**Seal.** The signet of error revealed by Truth.

**Serpent (ophis, in Greek; nacash, in Hebrew).** Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which

was as real and eternal as God, good.

**Sheep.** Innocence; inoffensiveness; those who follow their leader.

**Shem (Noah's son).** A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism.

**Son.** The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. "Son of a year."

**Souls.** See chapter on Recapitulation, page 466.

**Spirit.** Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, everlasting, omnipresent, omnipotent, infinite.

**Spirits.** Mortal beliefs; corporeality; evil minds; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 466.)

**Substance.** See chapter on Recapitulation, page 468.

**Sun.** The symbol of Soul governing man, - of Truth, Life, and Love.

**Sword.** The idea of Truth; justice. Revenge; anger.

**Tares.** Mortality; error; sin; sickness; disease; death.

**Temple.** Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.

**Thummim.** Perfection; the eternal demand of divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching.

**Time.** Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears.

**Tithe.** Contribution; tenth part; homage; gratitude. A sacrifice to the gods.

**Uncleanliness.** Impure thoughts; error; sin; dirt.

**Ungodliness.** Opposition to the divine Principle and its spiritual idea.

**Unknown.** That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw in Athens an altar dedicated "to the unknown God." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23.)

**Urim.** Light.

The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

**Valley.** Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Psalm xxiii. 4.)

Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose.

**Veil.** A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token of reverence and submission and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, - immortality and Love.

**Wilderness.** Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and

spiritual sense unfolds the great facts of existence.

**Will.** The motive-power of error; mortal belief; animal power. The might and wisdom of God.

"For this is the will of God." (I Thessalonians iv. 3.)

Will, as a quality of so-called mortal mind, is a wrongdoer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities.

**Wind.** That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things. Destruction; anger; mortal passions.

The Greek word for **wind** (**pneuma**) is used also for **spirit**, as in the passage in John's Gospel, the third chapter, where we read: "The wind [**pneuma**] bloweth where it listeth. . . . So is every one that is born of the Spirit **pneuma**]." Here the original word is the same in both cases, yet it has received different translations, as in other passages in this same chapter and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance in order to unfold spiritual thoughts. In the record of Jesus' supposed death, we read: "He bowed his head, and gave up the ghost;" but this word **ghost** is **pneuma**. It might be translated **wind** or **air**, and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter, for never did he give up Spirit, or Soul.

**Wine.** Inspiration; understanding. Error; fornication; temptation; passion.

**Year.** A solar measurement of time; mortality; space for repentance.

"One day is with the Lord as a thousand years." (II Peter iii. 8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years.

**You.** As applied to corporeality, a mortal; finity.

**Zeal.** The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will.

# The Christian Science Platform

by Mary Baker Eddy  
from Science and Health with Key to the  
Scriptures

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editor's note: Each Platform statement is prefixed with the corresponding element from the Glossary definition of "Mortal Mind" or the corresponding segment of the Church Manual

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When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

## -1- The deific supremacy 330

I. God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man. Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.

## -2- The deific definitions 330

II. God is what the Scriptures declare Him to be, - Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God.

## -3- Evil obsolete 330

III. The notion that both evil and good are real

is a delusion of material sense, which Science annihilates. Evil is nothing, no thing, mind, nor power. As manifested by mankind it stands for a lie, nothing claiming to be something, - for lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, hell, with all the etceteras that word includes.

## -4- Life the creator 331

IV. God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end.

## -5- Allness of Spirit 331

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

## -6- The universal cause 331

VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

## -7- Divine trinity 331

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual



idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

### -8- Father-Mother 332

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: "For we are also His offspring."

### -9- The Son of God 332

IX. Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, - yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The corporeal man Jesus was human.

### -10- Holy Ghost or Comforter 332

X. Jesus demonstrated Christ; he proved that Christ is the divine idea of God - the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.

### -11- Christ Jesus 332

XI. Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image.

### -12- Messiah or Christ 333

XII. The word **Christ** is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike.

### -13- The divine Principle and idea 333

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

### -14- Spiritual oneness 333

XIV. By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

### -15- The Son's duality 334

XV. The invisible Christ was imperceptible to

the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes.

### -16- Eternity of the Christ 334

XVI. This was "the Lamb slain from the foundation of the world," - slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of man as saying (Revelation i. 17, 18): "I am the first and the last: I am he that liveth, and was dead not understood]; and, behold, I am alive for evermore, Science has explained me]." This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

### -17- Infinite Spirit 334

XVII. Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God. There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

### -18- The only substance 335

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Aeon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

### -19- Soul and Spirit one 335

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind

or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.

### -20- The one divine Mind 335

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.

### -21- The divine Ego 335

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

### -22- The real manhood 336

XXII. Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, but is reflected by man. The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and eternal.

### -23- Indivisibility of the infinite 336

XXIII. God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be

manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God.

### -24- God the parent Mind 336

XXIV. God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal. The Science of being furnishes the rule of perfection, and brings immortality to light. God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring.

### -25- Man reflects the perfect God 336

XXV. God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality. Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is mortal and discordant.

### -26- Purity the path to perfection 337

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal.

### -27- True idea of man 337

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses as is man's infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal.

### -28- Truth demonstrated 337

XXVIII. Subject sickness, sin, and death to the rule of health and holiness in Christian Science, and you ascertain that this Science is demonstrably true, for it heals the sick and sinning as no other system can. Christian Science, rightly understood, leads to eternal harmony. It brings to light the only living and true God and man as made in His likeness; whereas the opposite belief - that man originates in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material - terminates in discord and mortality, in the error which must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

### -29- Adam not ideal man 338

XXIX. The word **Adam** is from the Hebrew **adamah**, signifying the **red color of the ground, dust, nothingness**. Divide the name Adam into two syllables, and it reads, **a dam**, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that "darkness . . . upon the face of the deep," when matter or dust was deemed the agent of Deity in creating man, - when matter, as that which is accursed, stood opposed to Spirit. Here **a dam** is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

### -30- Divine pardon 339

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

### -31- Evil not produced by God 339

XXXI. Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin, - would make that real which is unreal, and thus heap up "wrath against the day of wrath." He is joining in a conspiracy against himself, - against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil.

### -32- Basis of health and immortality 339

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God.

#### -Platform summation- 340

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word **duty**, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love.

"Thou shalt have no other gods before me."

(Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

# Recapitulation

The following is chapter 14 of Science and Health with Key to the Scriptures by Mary Baker Eddy, with reference information added from to the definition of ADAM and the coresponding the bible lesson topics

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editor's note: To each question the corresponding element from the first part of the Glossary definition for the name ADAM has been added, together with the corresponding topic of the Christian Science Bible Lessos.

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*For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* - Isaiah.

This chapter is from the first edition of the author's class-book, copyrighted in 1870. After much labor and increased spiritual understanding, she revised that treatise for this volume in 1875. Absolute Christian Science pervades its statements, to elucidate scientific metaphysics.

## QUESTIONS AND ANSWERS

### ~Question 1. - What is God?~

~Adam: Error~

~Lesson topic: GOD~

**Answer.** - God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

### ~Question 2. - Are these terms synonymous?~

~Adam: A falsity ~

~Lesson topic: SACRAMENT~

**Answer.** - They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

### ~Question 3. - Is there more than one God or Principle?~

~Adam: The belief in "original sin," sickness, and death.~

~Lesson topic: LIFE~

**Answer.** - There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. **Omni** is adopted from the Latin adjective signifying **all**. Hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle.

### ~Question 4. - What are spirits and souls?~

~Adam: Evil~

~Lesson topic: TRUTH~

**Answer.** -

(Real versus unreal)

To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate. Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand.

### Mankind redeemed 466

The term **souls** or **spirits** is as improper as the term **gods**. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of all man-made beliefs. The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright,

and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually.

### ~Question 5. - What are the demands of the Science of Soul?~

~Adam: The opposite of good,--of God and His creation.~

~Lesson topic: LOVE~

**Answer. -**

(Two chief commands)

The first demand of this Science is, "Thou shalt have no other gods before me." This **me** is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

#### Soul not confined in body 467

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but a **priori** reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels.

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions. If Soul sinned, it would be mortal, for sin is mortality's self, because it kills itself. If Truth is immortal, error must be mortal, because error is unlike Truth. Because Soul is immortal, Soul cannot

sin, for sin is not the eternal verity of being.

### ~Question 6. - What is the scientific statement of being?~

~Adam: A curse~

~Lesson topic: SPIRIT~

**Answer. -** There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

### ~Question 7. - What is substance?~

~Adam: A belief in intelligent matter, finiteness, and mortality.~

~Lesson topic: SOUL~

**Answer. -**

(Spiritual synonyms)

Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.

### ~Question 8. - What is Life?~

~Adam: "Dust to dust"~

~Lesson topic: MIND~

**Answer. -**

(Eternity of Life)

Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

### ~Question 9. - What is intelligence?~

~Adam: Red sandstone.~

~Lesson topic: CHRIST JESUS~

**Answer.** - Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, - Life, Truth, and Love, - named God.

### ~Question 10. - What is Mind?~

~Adam: Nothingness.~

~Lesson topic: MAN~

**Answer.** -

(True sense of infinitude)

Mind is God. The exterminator of error is the great truth that God, good, is the **only** Mind, and that the supposititious opposite of infinite Mind - called **devil** or **evil** - is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

#### The sole governor 469

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named **evil**. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. The supposed existence of more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal.

#### The divine standard of perfection 470

Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the

unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

#### Indestructible relationship 470

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed - that - is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

#### Celestial evidence 471

The unlikeness of Truth, - named **error**, - the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or of the science of astronomy, but yield assent to astronomical propositions on the authority of natural science.

The facts of divine Science should be admitted, - although the evidence as to these facts is not supported by evil, by matter, or by material sense, - because the evidence that God and man coexist is fully sustained by spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let God be true, but every [material] man a liar."

### ~Question 11. - Are doctrines and creeds a benefit to man?~

~Adam: The first god of mythology.~

~Lesson topic: SUBSTANCE~

**Answer. -**

(The test of experience)

The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.

#### **God's law destroys evil 472**

The way which leads to Christian Science is straight and narrow. God has set His signet upon Science, making it coordinate with all that is real and only with that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, do not originate in God nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

#### **~Question 12. - What is error?~**

~Adam: Not God's man, who represents the one God and is His own image and likeness.~

~Lesson topic: MATTER~

**Answer. -**

(Evanescent materiality)

Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not. If error were true, its truth would be error, and we should have a self-evident absurdity-namely, **erroneous truth**. Thus we should continue to lose the standard of Truth.

#### **~Question 13. - Is there no sin?~**

~Adam: The opposite of Spirit and His creations.~

~Lesson topic: REALITY~

**Answer. -**

(Unrealities that seem real)

All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

#### **Christ the ideal Truth 473**

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.

#### **Jesus not God 473**

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.

#### **Jesus not understood 473**

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This is the Science of Christianity. Jesus **proved** the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious proofs, - namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, evil, disease, and death.

#### **Miracles rejected 474**

The reception accorded to Truth in the early



Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake, - hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and **marvel** is the simple meaning of the Greek word rendered **miracle** in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

#### Divine fulfillment 474

If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; God must be their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, "I am not come to destroy, but to fulfil." Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?

#### Truth destroys falsity 474

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ is to "destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is "no night there." To Truth there is no error, - all is Truth. To infinite Spirit there is no matter, - all is Spirit, divine Principle and its idea.

### ~Question 14. - What is man?~

~Adam: That which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit.~

~Lesson topic: UNREALITY~

Answer. -

(Fleshly factors unreal)

Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian

Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

#### Man unfallen 475

Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.

#### Mortals are not immortals 476

Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.

#### Imperishable identity 476

Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood. Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

**The kingdom within** 476

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

**Material body never God's idea** 477

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man, - the genuine and perfect man, the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated.

**~Question 15. - What are body and Soul?~**

~Adam: A co-called finite mind, producing other minds, thus making "gods many and lords many" - I Corinthians viii. 5~

~Lesson topic: ARE SIN, DISEASE, AND DEATH REAL?~

**Answer. -**  
(Reflection of Spirit)

Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit.

**Man inseparable from Spirit** 477

Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity. But there is, there can

be, no such division, for man is coexistent with God.

**A vacant domicile** 478

What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they even visible through the windows? Who can see a soul in the body?

**~Question 16. - Does brain think, and do nerves feel, and is there intelligence in matter?~**

~Adam: A product of nothing as the mimicry of something.~

~Lesson topic: DOCTRINE OF ATONEMENT~

**Answer. -**  
(Harmonious functions)

No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure in matter is erroneous. That body is most harmonious in which the discharge of the natural functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, . . . I conferred not with flesh and blood."

**Immortal birthright** 478

**Mortal man** is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is immortal. If a child is the offspring of physical sense and not of Soul, the child must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord"? On the contrary, if aught comes from God, it cannot be mortal and material; it must be immortal and spiritual.

**Matter's supposed selfhood** 479

Matter is neither self-existent nor a product of Spirit. An image of mortal thought, reflected on the retina, is all that the eye beholds. Matter cannot see, feel, hear, taste, nor smell. It is not self-cognizant, - cannot feel itself, see itself, nor understand itself. Take away so-called mortal mind, which constitutes matter's supposed selfhood, and matter can take no cognizance of matter. Does that which we call dead ever see, hear, feel, or use any of the physical senses?

**Chaos and darkness** 479

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." (Genesis i. 1, 2.) In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

**Spiritual reflection** 479

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." (Romans i. 20.) When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints.

**Harmony from Spirit** 480

Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Mind, - is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle; its action is erroneous and presupposes man to be in matter. Inharmony would make matter the cause as well as the effect of intelligence, or Soul, thus attempting to separate Mind from God.

**Evil nonexistent** 480

Man is not God, and God is not man. Again, God, or good, never made man capable of sin. It is the

opposite of good - that is, evil - which seems to make men capable of wrong-doing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie.

**Vapor and nothingness** 480

The Bible declares: "All things were made by Him the divine Word]; and without Him was not anything made that was made." This is the eternal verity of divine Science. If sin, sickness, and death were understood as nothingness, they would disappear. As vapor melts before the sun, so evil would vanish before the reality of good. One must hide the other. How important, then, to choose good as the reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," - the realm of God.

**The fruit forbidden** 481

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," - this growth of material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

**Sense and pure Soul** 481

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is impossible, since Truth cannot support error. Soul is the divine Principle of man and never sins, - hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word *sense* for *soul* gives the exact meaning in a majority of cases.

**Soul defined 482**

Human thought has adulterated the meaning of the word **soul** through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word **soul** can always be gained by substituting the word **God**, where the deific meaning is required. In other cases, use the word **sense**, and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense, with material sensation.

**~Question 17. - Is it important to understand these explanations in order to heal the sick?~**

~Adam: An unreality as opposed to the great reality of spiritual existence and creation.~

~Lesson topic: PROBATION AFTER DEATH~

**Answer. -**

(Sonship of Jesus)

It is, since Christ is "the way" and the truth casting out all error. Jesus called himself "the Son of man," but not the son of Joseph. As woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter. Angels announced to the Wisemen of old this dual appearing, and angels whisper it, through faith, to the hungering heart in every age.

**Sickness erroneous 482**

Sickness is part of the error which Truth casts out. Error will not expel error. Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God. It can heal in no other way, since the human, mortal mind so-called is not a healer, but causes the belief in disease.

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be

ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science.

**Terms adopted by the author 483**

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

**Science the way 483**

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

**~Question 18. - Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?~**

~Adam: A so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit.~

~Lesson topic: EVERLASTING PUNISHMENT~

**Answer. -**

(Mindless methods)

Not one of them is included in it. In divine Science, the supposed laws of matter yield to the law of Mind. What are termed natural science and

material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from drugs, are really caused by the faith in them which the false human consciousness is educated to feel.

Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

**~Question 19. - Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?~**

~Adam: An inverted image of Spirit.~

~Lesson topic: ADAM AND FALLEN MAN~

Answer. -

(Error only ephemeral)

If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. **Material sense** is an absurd phrase, for matter has no sensation. Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why malign Christian Science for instructing mortals how to make sin, disease, and death appear more and more unreal?

**Scientific translations 485**

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth. Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys by fulfilling the spiritual law of being, in which man is perfect, even as the "Father which is in heaven is perfect." If thought yields its dominion to

other powers, it cannot outline on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin.

**Material beliefs 485**

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation or muscles measure strength. To say that strength is in matter, is like saying that the power is in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned falsehood's true nature.

**Sense ^versus^ Soul 486**

Suppose one accident happens to the eye, another to the ear, and so on, until every corporeal sense is quenched. What is man's remedy? To die, that he may regain these senses? Even then he must gain spiritual understanding and spiritual sense in order to possess immortal consciousness. Earth's preparatory school must be improved to the utmost. In reality man never dies. The belief that he dies will not establish his scientific harmony. Death is not the result of Truth but of error, and one error will not correct another.

**Death an error 486**

Jesus proved by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to man, then death is not an enemy but a better friend than Life. Alas for the blindness of belief, which makes harmony conditional upon death and matter, and yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief and subject to chance and change.

**Permanent sensibility 486**

Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter, - hence their permanence. If this were not so, man would be speedily annihilated. If the five corporeal senses were the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be like those "having no hope, and without God in the world;" but as a matter of fact, these calamities often drive mortals to seek and to find a higher sense of happiness and existence.

**Exercise of Mind faculties 487**

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder.

**~Question 20. - You speak of belief.  
Who or what is it that believes?~**

~Adam: The image and likeness of what God has not created, namely, matter, sin, sickness, and death.~

~Lesson topic: MORTALS AND IMMORTALS~

~Adam: The opposer of Truth, termed error.~

~Lesson topic: SOUL AND BODY~

**Answer. -**

(Understanding versus belief)

Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as **mortal** mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous.

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

**Confirmation by healing 487**

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the

enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and therefore you

receive the blessing of Truth.

**Belief and firm trust 488**

The Hebrew and Greek words often translated **belief** differ somewhat in meaning from that conveyed by the English verb **believe**; they have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear in our common version to approve and endorse belief, when they mean to enforce the necessity of understanding.

**~Question 21. - Do the five corporeal senses constitute man?~**

~Adam: Life's counterfeit, which ultimates in death.~

~Lesson topic: ANCIENT AND MODERN NECROMANCY, ALIAS MESMERISM AND HYPNOTISM DENOUNCED~

**Answer. -**

(All faculties from Mind)

Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as **mortal beliefs**, the testimony of which cannot be true either of man or of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception, and comprehension. Therefore mental endowments are not at the mercy of organization and decomposition, - otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter.

**Possibilities of Life 489**

The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, - not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth; and as consciousness develops, this belief goes out, - yields to the reality of everlasting Life.

**Decalogue disregarded 489**

Corporeal sense defrauds and lies; it breaks all the commands of the Mosaic Decalogue to meet its own demands. How then can this sense be the God-given channel to man of divine blessings or understanding? How can man, reflecting God, be dependent on material means for knowing, hearing, seeing? Who dares to say that the senses of man can be at one time the medium for sinning against God, at another the medium for obeying God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not forth sweet waters and bitter.

**Organic construction valueless 489**

The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is **non-sense**, want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error.

**Will-power an animal propensity 490**

Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will-blind, stubborn, and headlong - cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

**Theories helpless 490**

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love.

**True nature and origin 490**

"Quench not the Spirit. Despise not prophesyings." Human belief - or knowledge gained from the so-called material senses - would, by fair logic, annihilate man along with the dissolving elements of clay. The scientifically Christian

explanations of the nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers in the spiritual sense of being, which can be obtained in no other way.

**Sleep an illusion 490**

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

**Material man as a dream 491**

The belief that matter and mind are one, - that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, - this belief culminates in another belief, that man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man may have an attractive personality.

**Spiritual existence the one fact 491**

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that this dream - rather than the dreamer - may not be mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and thought, although the so-called dreamer is unconscious? For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is

no other existence, since Life cannot be united to its unlikeness, mortality.

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light. We know that a statement proved to be good must be correct. New thoughts are constantly obtaining the floor. These two contradictory theories - that matter is something, or that all is Mind - will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: "I propose to fight it out on this line, if it takes all summer." Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

#### Scientific ultimatum 492

The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. **God is Mind, and God is infinite; hence all is Mind.** On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.

#### Victory for Truth 492

The conservative theory, long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense, the sun appears to rise and set, and the earth to stand still; but astronomical science contradicts this, and explains the solar system as working on a different plan. All the evidence of physical sense and all the knowledge obtained from physical sense must yield to Science, to the immortal truth of all things.

### ~Question 22. - Will you explain sickness and show how it is to be healed?~

~Adam: The opposite of Love, called hate.~

~Lesson topic: GOD THE ONLY CAUSE AND CREATOR~

~Adam: The userper of Spirit's creation, called

self-creative matter.~

~Lesson topic: GOD THE PRESERVER OF MAN~

Answer. -

(Mental preparation)

The method of Christian Science Mind-healing is touched upon in a previous chapter entitled Christian Science Practice. A full answer to the above question involves teaching, which enables the healer to demonstrate and prove for himself the Principle and rule of Christian Science or metaphysical healing.

#### Mind destroys all ills 493

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is a belief, which must be annihilated by the divine Mind. Disease is an experience of so-called mortal mind. It is fear made manifest on the body. Christian Science takes away this physical sense of discord, just as it removes any other sense of moral or mental inharmony. That man is material, and that matter suffers, - these propositions can only seem real and natural in illusion. Any sense of soul in matter is not the reality of being.

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense. Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action? Jesus said: "Destroy this temple [body], and in three days I [Mind] will raise it up;" and he did this for tired humanity's reassurance.

#### Inexhaustible divine Love 494

Is it not a species of infidelity to believe that so great a work as the Messiah's was done for himself or for God, who needed no help from Jesus' example to preserve the eternal harmony? But mortals did need this help, and Jesus pointed the way for them. Divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good.

#### Reason and Science 494

The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions



and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being.

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

Our Master cast out devils (evils) and healed the sick. It should be said of his followers also, that they cast fear and all evil out of themselves and others and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

#### **Destruction of all evil 495**

If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, "whom Satan hath bound," and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.

#### **Steadfast and calm trust 495**

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious - as Life eternally is - can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

### **~Question 23. - How can I progress most rapidly in the understanding of Christian Science?~**

~Adam: Immortality's opposite, mortality.~

~Lesson topic: IS THE UNIVERSE INCLUDING MAN EVOLVED BY ATOMIC FORCE?~

**Answer. -**

(Rudiments of growth)

Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.

We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter "unto the perfect day." Your fruits will prove what the understanding of God brings to man. Hold perpetually this thought, - that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.

#### **Triumph over death 496**

"The sting of death is sin; and the strength of sin is the law," - the law of mortal belief, at war with the facts of immortal Life, even with the spiritual law which says to the grave, "Where is thy victory?" But "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

### **~Question 24. - Have Christian Scientists any religious greed?~**

~Adam: That of which wisdom saith, "Thou shalt surely die."~

~Lesson topic: CHRISTIAN SCIENCE~

**Answer. -** They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science:-

( - Tenets - )

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

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The series is made up of nine books, created by Rolf A. F. Witzsche, in North Vancouver, Canada, over a span of more than 15 years.

Work on the series began in the early 1980s, but its central element is rooted in a new form of science that had been created a hundred years earlier by a New England woman named Mary Baker Eddy (1821-1910). The woman was probably the most accomplished scientist in the field of exploring the power of intelligent perception for elevating human existence. The science became widely known for its application for the healing of disease on a scientific metaphysical basis. While the series presented here focuses on the leading-edge aspects of her science that are still largely unknown in today's world, the series takes us still farther back in time, to the work of another great pioneer of humanity, to Dante Alighieri (1265-1321) who is regarded by some as the first stepping stone towards the Golden Renaissance, a period of scientific and spiritual development that uplifted mankind probably more profoundly than any other period in history. A new self-perception of mankind dawned that ended the Dark Ages and uplifted the world. Both developments stand tall among the great turning points in the history of mankind.

It is sadly obvious that we need such a renaissance-turning-point again in our modern dark world. Our world has become a world of unspeakable fascism, greed, war, terror, torture, inhumanity, nuclear bombs, slavery, poverty, and financial disintegration. In addition to that we face the return of the Ice Age that's looming darkly on the not so distant horizon. With these shadows fast falling around us we find that our civilization hangs in the balance once again, and more precariously so than it did in the time of Dante who foresaw society's doom and worked to prevent it. As in Dante's time the strength of our civilization is failing; our defences are wearing thin; our riches are crumbling; and the light of our hope for getting out of this trap is getting small, matching the smallness in thinking that has become the hallmark of modern society.

Dante found himself in a similar kind of world. His home city had been the center of the greatest financial world empire up to this time, which was rotten to the core. Dante became a rebel bearing warnings and

presenting critical choices that could have avoided the doom that later happened. But instead of being heeded Dante was banished from the city.

As a rebel in 'exile' Dante poured the principles that he understood into his writings. The best known of these works is his epic poetic trilogy the **Commedia**, or translated, the **Divine Comedy**. The **Commedia** is a serious work designed to lift society out of its 'smallness' by raising its perception of truth and its self-perception to higher levels of thinking. The **Commedia** presents three such levels, presented in a progressive sequence. Dante's three levels are incorporated into the makeup of the research series presented here, which is focused on our modern world.

In order to be able to do accomplish the complex task that Dante had laid out for himself, he had to first create a high-level language, a new kind of language with a depth and quality that can convey the complex ideas that he wanted to express. On this track he gathered together the most beautiful aspects of all the Italian dialects that he could find from the numerous sources across the country. It is being said that he literally created the Italian language for this purpose. Of course there was nothing more worthy of that language than his own poetic works. The language that he created became the central language of the Golden Renaissance, the Italian Renaissance, the renaissance typified by the Council of Florence of the mid 1400s. Dante would have been proud of this development, but he died long before the Renaissance became a reality. Nevertheless he understood the principles that the Golden Renaissance represented, and he expressed these principles in the **Commedia**.

The **Commedia** tells us the story of a pilgrim and his guide. The two journey together through the three stages that Dante called: **Hell; Purgatory; and Paradise**. The research series presented here is designed to follow this three-step pattern. In fact, it is designed to take us through the journey twice, once in the perspective of the pilgrim, and once in the perspective of the guide. For this reason the series is made up of six sets of books, Volume 1 through 6.

Volume 1 through 3 are written from the standpoint of the pilgrim.

**Volume 1** corresponds with Dante's concept of **Hell**, but seen in modern terms. Actually Dante's personal hell has been two-fold. He was a rebel against the financial empire of his time. He saw doom spelled in big letters in the corrupting decadence that stank with arrogance but was in real terms a hollow, empty shell. He must have spoken out powerfully with calls for sanity for which he was banished from his beloved home city.

## About the research series: Discovering Infinity

While he didn't live long enough to see the collapse of the financial system that he had warned about, he understood that the system would collapse by the sheer weight of its gravity if it continued its course, and by the weakness of its emptiness. The collapse occurred 24 years after Dante's death, with consequences far worse than he might have imagined. The collapse had weakened the population across Europe so severely that it opened the door to the Black Plague that swept like wildfire across the land and destroyed nearly half the European population.

Since we are now poised for a replay with a possibly deeper and wider financial collapse, the first book of the series, Volume 1 (Volume 1A) focuses on the hell that Dante had fought against. The title for this volume is, **The Disintegration of the World's Financial System**. Indeed, when the mighty giant that is deemed as solid as the Rock of Gibraltar becomes an empty shell the inevitable happens.

But Dante's personal hell had a second feature, that of injustice, inhumanity, death threats; he was banished under the threat of death. The modern face of this feature becomes the focus for the second part of Volume 1 (Volume 1B). It focuses on the crimes committed by those who would uphold today's dying private empire in order to hold back its built-in demise. The title for this volume is, **Crimes Against Humanity**.

In the Greek legend in which Saturn is devouring his sons, the god-giant perpetrates this crime not in a rage of 'greed' so that he may nourish himself, but out of fear. Dante the poet had been banished by the mightiest financial empire of his time, out of fear. The empire had been scared of the humanity of the poet.

**Volume 2** mirrors Dante's concept of **Purgatory**, a stage of healing. The title for this volume is **Science and Spiritual Healing**. The healing here is a kind of self-discovery, the discovery of a spiritual dimension in our humanity that takes us beyond the crude limits that we have placed on ourselves in the 'smallness' of today's prevailing closed-minded thinking.

**Volume 3** takes us to still higher ground. It presents the scientific platform of Christ Science, Dante's **Paradise**, but advanced in great measures to a true science. At this stage the pilgrim finds that the guide inevitably leaves him standing alone in order that he may be guided by his own human resources. America's spiritual pioneer, Mary Baker Eddy, the founder of Christian Science, the discoverer of "the divine Principle of scientific mental healing," has done exactly the same. In the late 1800s she developed a vast pedagogical structure for scientific and spiritual development, evidently in support of her science, but she left humanity

alone with it. She only outlined its design, even though the structure is so enormous in scope that it encompasses all of her major words, with some strikingly advanced concepts added. She never imposed it as a dogma as to how it must unfold in the mind of the student. Just as the guide stepped aside at this point in Dante's poem, Mary Baker Eddy had posed a lot of questions in the way her pedagogical structure is outlined, but she never really provides any answers for them. It is as if she is saying, like Dante had, that the answers must emerge through the process of discovery as one individually begins to search for the truth.

**Volume 3** presents the details of the discovery of Mary Baker Eddy's pedagogical structure and the subsequent exploration of it. What is presented in this volume resulted from a process in which one is always alone, supported only by the substance of science and the spiritual riches of our humanity. The title of this volume is: **Universal Divine Science - Spiritual Pedagogicals**.

At this point the second cycle begins. The next three volumes, Volume 4 through 6 take us through the same journey once more, from Dante's **Hell**, to **Purgatory**, and to **Paradise**, but from the standpoint of the guide instead of the pilgrim.

**Volume 4** takes us through **Hell** as seen by the guide who must plot a safe path through the jungle. Here the great concepts demand clarity: Is evil a power, or is it a negation without power? Is darkness substantial, or is there substance only in light against which darkness cannot stand? The title of this volume is, **Light Piercing the Heart of Darkness**.

**Volume 5** explores the dimension of **Purgatory** with the eyes of a guide who must turn the spiritual potential, by means of science, into a profound renaissance that uplifts the whole world. In this case the guide understands the advanced pedagogical structures that the pioneer of the past has provided, who then finds himself challenged to apply them to create a portal to a new world. The title of this volume is, **Scientific Government and Self-Government**.

Perhaps the profoundest realization that we have learned in the historic periods of renaissance is the now evident fact that our 'bread' does not come from the sky, from heaven, nor does it come from the Earth, but is created as the product of the human mind, drawn from the discovery and application of universal principles in which our infinite dimension comes to light.

**Volume 6** is once more split into two parts, both representing Dante's **Paradise** from the standpoint of the guide. The first part, Volume 6a, has the title, **The**

**Infinite Nature of Man.** Mary Baker Eddy made a statement in 1884 that must have shaken the starched motions of that time. She wrote, "Woman is the highest term for man." In the context of her science this statement bears not a sexual reference, but a spiritual one. It reflects the highest concept of humanity that we find described in the biblical Apocalypse as "a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars."

This non-sexual reference to woman as a metaphor for the spiritual identity of mankind, the highest idea of our humanity, comes with no small challenges attached for one to live up to. It is no small challenge to discover what worlds upon worlds it encompasses. In this realm even the guide is alone, and infinity itself becomes the frontier where there are no inherent limits.

The second part of Volume 6, (Volume 6b), is focused on the spiritual dimension of leadership. The title for this final book in the series is simply called, **Leadership**.

So what is it that we are after to provide leadership for? What kind of leadership makes any sense in the infinite domain? Is the goal to achieve victory? Or does a new type of leadership unfold that raises the standard of achievement?

The research series presented here contains still one more volume, the **Introduction Volume** that opens the series. Its title is, **Roots in Universal History**.

This introductory volume sets the stage for the series by exploring who and what we are as human beings in the vast scope of universal history. In this sphere of the real world the roles of the pilgrim and the guide are blurred and intermingle. In this sphere we are all but children growing up, or children that refuse to grow out of their infancy as it is so often the case. In this sphere history sometimes offers itself as a guide, but to what end? And who listens anyway what history tells us? Dante must have felt that society needs more than just history, because history by itself comes with an empty promise all too often. Dante must have felt that something more is needed, like timeless principles and a humanity with built-in riches that we have barely begun to explore, much less to utilize. Evidently Dante wrote the **Commedia** to open the door to this universe of principles and the wide dimension of our profound humanity.

I have written the nine volume research series in an attempt to bring back the spirit of Dante's 'devotion' to looking more deeply into what shapes us and our world. His achievements became a stepping stone to the greatest renaissance of all times that began the greatest

period of humanist development in the entire history of civilization. It is my hope that this still existing potential that Dante had one tapped into may be realized anew in our time. The principles that Dante had glimpsed so long ago are valid for all times according to the nature of principles. Consequently they are valid today. For this reason the great renaissance that we desperately need in our time has the potential of becoming realized. We are not looking for utopian dreams coming true, but for the truth of our humanity coming to light with a light "brighter than the sun" that had already been discovered several times before. We may yet realize that the potential for getting back to this light still exists.

Maybe Dante's greatest legacy is the cradle that holds the potential for our awakening towards an infinite future that remains forever within our reach to be claimed if we care to take the steps involved. Those steps comprise the critical choices that Dante had dealt with, which are now before us. But how will we choose? Will we explore the depth of our humanity and experience its freedom? Nobody can really answer that question. Nobody can see into the future. We can only look at our world as it is and explore the dimensions of the present civilization. What one sees in today's world is far from encouraging. In comparison with Dante's world we are in a far-more precarious state. Our economies are collapsing, choking with unemployment and poverty. Our world-financial system is disintegrating on the globalized platforms of imperial looting and slavery. And in the shadow we have war wrecking the world, now endless war, with atomic bombs evermore on the horizon that can eradicate civilization. And then we face the darkest and latest invention for the mass killing of human beings, the little-known dirty-uranium bomb that has already been pre-positioned by the millions, if not tens of millions, which could end human existence altogether.

During the years when the research series, **Discovering Infinity** was written to a large extent, the world was much brighter than it is today. Nevertheless it became evident at this time that a profound impetus was needed to power the transition of society out of its ever-deepening hell. It was seen as obviously impossible to eradicate terror with more terror, and war with more war, and the looting of society with evermore powerful looting by globalizing the process. It was recognized that we can only solve these problems asymmetrically by proceeding from a higher-level standpoint. Since the asymmetric countering of force, violence, and terror is to love, even to love universally, I began the huge task of writing a series of novels that is designed to explore the Principle of Universal Love. Over the years the work unfolded into the now 12-part series of novels, **The Lodging for the Rose**.

## About the research series: Discovering Infinity

The series of novels, **The Lodging for the Rose** was preceded by two novels that serve somewhat like a preface for the series. The first of these novels, **Flight without Limits**, explores the hypothetical potential of being able to move instantly to wherever one wants to be in physical space. While we don't have that potential and probably never will, no such inherent limitation appears to exist in the mental realm. What inertia would hold us back in the mental realm, to prevent us from being where we want to be, or need to be? It appears that no real limit exists in the mental sphere where our humanity comes to light. Herein lies our future.

The second novel that preceded the series is the novel, **Brighter than the Sun**. It deals with the hell of a staged nuclear-war accident and the power of love that draws three families together by their individual struggles in countering this hell. In the unfolding story the Principle of Universal Love is gradually coming to light.

The reason why the platform of the novel was chosen to explore the Principle of Universal Love in parallel with the research series **Discovering Infinity**, reflects the nature of the response that is needed in our nuclear world to protect our existence and save our civilization that is rapidly collapsing into the shadow of terror, poverty, fascism, and imperial slavery and looting of the world. The Principle of Universal Love cannot be explored in a cold theoretical fashion to counter the darkness of these shadows. We would lose love farther on the theoretical platform, instead of facing its imperative in the world of our daily living where it should be our light.

The very concept of the Principle of Universal Love needs to be uplifted in life by giving it a shape that is found in its practical development at the grassroots level of our social existence. Surely, Dante would have agreed that love needs to become an active universal impetus.

The 19th Century spiritual pioneers, Mary Baker Eddy, wrote the following about love as a principle that can only be understood in its universal manifestation rather than as a 'privatized thing.' She wrote: "LOVE - What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the **alone** God, is Love... No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate. Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its

results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power." (Miscellaneous Writings, p.250)

Indeed love shouldn't be deemed something as small and rare like a gem that one picks up with "sugar tongues and puts on a rose leaf" for special occasions. It needs to be the universal impetus, and it will be that when we can find it in the true face of the humanity of mankind that we all share and bring to light as human beings. It needs to unfold as an all-embracing, active expression, a light that enriches individual living. Only then can we expect to see our civilization unfolding on that higher level where fascism, slavery, war, looting, and poverty cannot exist, and the world is secure. Right now we are so far from this state that seems like but a dream, while the loss of civilization and the extinction of mankind loom in the foreground as a growing threat.

The series of novels, **The Lodging for the Rose** was written in parallel with the research series **Discovering Infinity** in order that it may enable us increasingly to see ourselves primarily as human beings - not divided by sex, marriage, wealth, power, but as a single humanity of human beings, individual in our living, but sharing a common universal human soul. In a sense, this is what Dante tried to convey in the **Commedia**. My series of novels is designed to take the Principle of Universal Love out of the theoretical sphere into the down-to-earth practical sphere towards a profound new renaissance in civilization. On this line the research series **Discovering Infinity** and the series of novels **The Lodging for the Rose** are designed to unfold in parallel.

Rolf A. F. Witzsche

# More works by the Author

Rolf A. F. Witzsche  
<http://www.rolf-witzsche.com>

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## List of novels - focused on universal love

<http://books.rolf-witzsche.com>

**Flight Without Limits**  
(space travel science fiction)

**Brighter than the Sun**  
(the nuclear fire)

**The Lodging for the Rose**  
(spiritual science fiction - a series of novels)

Episode 1 - **Discovering Love**  
Episode 2a - **The Ice Age Challenge**  
Episode 2b - **Roses at Dawn in an Ice Age World**  
Episode 3 - **Winning Without Victory**  
Episode 4a - **Seascapes and Sand**  
Episode 4b - **The Flat Earth Society**  
Episode 5a - **Glass Barriers**  
Episode 5b - **Coffee Sex and Biscuits**  
Episode 6a - **Endless Horizons**  
Episode 6b - **Angels of Sex in Queensland**  
Episode 7 - **Sword of Aquarius**  
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Focus on Reality

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Focus on Truth

**Volume 1B - Crimes Against Humanity**  
Life Denied

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The Future Determining the Present

**Volume 3A - Universal Divine Science: Spiritual Pedagogicals**  
The Science of Peace and Joy and Power

**Volume 3B - Science and Health with Key to the Scriptures in Divine Science**  
The divine Principle of scientific mental healing

**Volume 3C - Bible Lessons in Divine Science - 1898**  
The Scientific Process to Know the Truth

**Volume 4 - Light Piercing the Heart of Darkness**  
The Demands of Truth

**Volume 5 - Scientific Government and Self-Government**  
Platform for Freedom

**Volume 6A - The Infinite Nature of Man**  
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