

CHAPTER X LOVE

Infinite Good's Universal Plan

Finally we come to the synonymous term Love. Here we ask, "What is the purpose of the first six synonymous terms? Do they have an aim?" Love answers, "Yes. Everything that happens in the creative Mind—everything which is unfolded through Spirit, identified in Soul, and governed by the central Principle, then operated as the newness of Life, which shows in Truth the actuality of being—this is all going on for one big purpose. It is going on in order to fill a universal plan."

As we study the synonymous term, Love, in Science and Health, we should make a list of the definite statements showing what Love is, what Love does, what Love gives or imparts. For example:

What Love Is

S.& H.

- 13:2 Love is impartial and universal in its adaptation and bestowals
17:7 Love is reflected in love
22:20 Love is not hasty to deliver . . . for Love means that we shall be tried and purified
225:21 Love is the liberator

- 330:21 Love is Mind
 454:10 Love is enthroned
 454:21 Love is priestess

What Love Does

- 6:3 Love corrects and governs man
 43:32 Love [triumphs] over hate
 57:28 Love supports the struggling heart
 66:13 Love . . . propagates anew the higher joys
 248:3 Love never loses sight of loveliness
 266:11 Love [forces] you to accept what best promotes your growth
 339:3 Love destroys hate
 454:18 Love inspires, illumines, designate and leads the way
 494:10 Love . . . will meet every human need
 494:14 Love supplies all good
 516:12 Love bathes all in beauty and light
 517:30 Love blesses its own ideas, and causes them to multiply,—to manifest His power
 572:12 Love fulfils the law of Christian Science

What Love Gives or Imparts

- 420:26 Love gives [the sick] all power over every physical action and condition
 517:13 Love imparts the clearest idea of Deity / your true being.
 518:19 Love giveth to the least spiritual idea might, immortality, and goodness
 Love causes everything to manifest the whole of God,

for Love knows no error. Love is cause and effect coexisting. Love gears everything into its plan and insists upon perfection.

Love means every idea is already at the point of fulfillment and perfection, since it is the unity of Principle and idea; and therefore Love is one with its manifestation and objectification.

Love bestows all good. It makes us aware of being partakers of the whole. It gives a sense of infinite self-containment, since it knows only its own idea.

Love is shown in the fact that idea is as big as its Principle, idea is as perfect as its Principle. Love is the realization that everything is already worked out, thus giving a sense of peace and rest.

Words Mrs. Eddy Uses to Describe Love

abide	complete	grace	rest
accepts	crown	heart	satisfies
affection	conception	holiness	sublime
amplitude	delivers	Holy Ghost	salvation
anoint	design	inspiration	universal
ascension	divine Science	loveliness	
beauty	encompassing	meets	<u>Opposites</u>
bestow	fulfils	Mother	curse
blesses	fulfillment	oil	envy
bliss	fill	patience	hate
chastens	forgives	peace	malice
coexistence	gives	perfection	fear
comforter	glory	plan	oppression
compass	gospel	purpose	war

A Tone of Love

Love is characterized as the *plan* of God, the *design* of God. Nothing happens in the creative Mind but that which was preconceived in Love, as the plan of Love, the design of Love. It is all geared to the fulfillment of a purpose and of an aim.

Plan, design, purpose, aim, fulfillment, give the tone of Love. Love is that faculty in the one Being which says, "Nothing happens by chance. Everything is geared into a big plan, a universal plan, a plan that spans eternity." Love will see to it that everyone finds his right place, and finds fulfillment. Love will gear everything into that plan. Love will enforce the operation of that plan, and it will force us, Mrs. Eddy says, to accept what best promotes our growth. It will enforce our integration into that plan. Love enforces the plan of salvation for everyone. Love is salvation.

Love is that ability in being which insists upon perfection. Love is perfection and it wants to demonstrate perfection. Nothing imperfect can stand within the plan of Love. Love will come to every situation; through Soul, Love will reform the situation until it corresponds to the plan of Love, and so is fulfilled. *In this way everything finds its perfection.*

This shows the motherhood of Love, the caring, the tenderness of Love. Love is that aspect in being that cares for everything, for everyone, for every situation. It is an atmosphere. "Love is Mind," Mrs. Eddy says, and Mind

is the omnipresent divine Principle, Love; and this Love is reflected in love, in caring, in tenderness, affection, deliverance, and patience, in all-embracing, all-encompassing salvation. Love wants every detail to find its fulfillment and its perfection. "Love giveth to the least spiritual idea might, immortality, and goodness" (S&H 518:19). "The intelligent individual idea," Mrs. Eddy says, (S&H, p. 508:23), ". . . rising from the lesser to the greater, unfolds the infinitude of Love." We must gain the consciousness of Love. Then, to infinite ever-present Love, all will be Love, because our consciousness of Love will have supplanted a consciousness of error, of sin, sickness, death.

Every Detail is Being Cared For

When we rest within the consciousness of Love we see that every detail is being cared for. "Love always has met and always will meet every human need," Mrs. Eddy says, so it will also surely meet every spiritual need, every divine need.

Love means that "Love cannot be deprived of its manifestation or object" (S&H 304:10). Why? Because "Love never loses sight of loveliness. Its halo rests upon its object" (S&H 248:3). "To infinite ever-present Love, all is Love." (S&H 567:7)

If we are worried about anything it is a sign that we haven't understood Love; we don't have a true concept of Love. True Love means that the Principle of being is always expressed as idea, and is inseparable from that idea.

This gives us a sense of peace and rest in Love, which, of course, everyone is longing for. But we can't get peace and rest by starting with Love. *Love is the result of going the way of Life.* We must start with Mind, go to Spirit, to Soul, to Principle, Life, and Truth—with which we are one, in reality, since “the kingdom of God is within [us].”

Only by starting with Mind, is consciousness able to see that Mind is the creator of all. The human mind is not the creator. Spirit unfolds this “all” that our true Mind creates. I don't have to unfold and outline it. Soul will name it, bless it, identify it. I don't have to do something about it. I begin to see that Principle operates by itself, and when Principle operates by itself, what is brought out is the isness of Life, the existence, the only existence there is. This is the only factuality in being itself. When I see and understand this, I realize all is in order, all is at the point of fulfillment, and I experience peace and rest. I have seen the whole range of Mind, Spirit, Soul, Principle, Life, Truth, which gives me Love. We must see that Love is Mind. Love is Spirit, Soul, Principle, Life, and Truth. *A consciousness of Love comes as the result of a consciousness that is filled with the tonality of the seven synonymous terms.* Love rests on an understanding of Mind, Spirit, Soul, Principle, Life, and Truth.

God is Love

Love represents a spiritual climax in the understanding of God. “Love,” Mrs. Eddy says, is, “the heart and soul of Christian Science.” (S&H 113:5) She also says that

“Love imparts the clearest idea of Deity.” Among the many wonderful definitions dictionaries give of “clear,” is “free from guilt,” reminding us of the Jury of spiritual senses, in Mrs. Eddy’s court case, returning the verdict of “Not guilty.” Man is the image of Love, so how could man be guilty?

Common usage ascribes to the term “love” qualities which are completely at variance with the Christian Science use of the word. We can’t just extrapolate our human sense of love and arrive at the right meaning of Love. God, Love, is free from every human concept of “love,” since Love includes only spiritual, divine, qualities. Divine Love is exalted above variable human love, and becomes to us the divine Principle to be lived and loved.

Nothing is so loving as a universal, impartial, omnipresent, infinitely applicable, and saving Principle. Such a Love is completely free of personal sense, personal opinions and emotions.

In *Miscellaneous Writings* Mrs. Eddy refers to Love as the “sum total of Deity.” (See *Mis.* 105:32 and 293:21.) That sum total of Deity is the climax of the Word order—Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the seventh day of creation we get a break from the other six days. The seventh day is not a day of creation. Nothing is being created in the seventh stage. The six days have built up to the point of wholeness. We see that *all that is, has always been, and has always been at the point of fulfillment and completion.* We no longer have the sense of going up a ladder. We find ourselves at the point where *everything is already complete and perfect.* We get a sense

of including within ourselves the genesis process, a sense that this is a fulfilled state of things. As Jesus said, “the kingdom of God is within you.”

Mother

This is why God is called Mother. Mother is a symbol indicating the universe within. It means the kingdom of heaven is within you. It indicates that we carry within ourselves all that the six previous stages have brought forth—all that Mind, Spirit, Soul, Principle, Life and Truth, have brought forth.

Love is that consciousness in being where we can see that being, without its manifestation, is not being. To take a mundane example, a musician is only a musician in so far as he expresses music. He can't be separated from his expression, his manifestation of music. A mathematician is only a mathematician in so far as he expresses and manifests mathematical ability. *Love is that sense in being where we see that being can never be without its expression.* Love has to do with that intimate relationship of cause and its manifestation, where, as we saw, divine love cannot be deprived of its manifestation or object.

The moment we feel something is separate from the cause, we have lost the touch of Love. This is why Love casts out fear. Fear comes upon us when we think something isn't one with its Principle, when we feel we are not one with or coexistent with Principle. This sense of not coexisting with Principle is a counterfeit of Love. When we have the unity of the idea with its Principle, and the unity of Principle with its idea, we have Love. This is why

in the textbook we so often have "Principle, Love." It is another way of expressing the fact that Love can never be without its manifestation or object, and that Love never loses sight of loveliness.

Every Idea Is At the Point of Fulfillment

Wondering if a problem can be solved means we have lost the standpoint of Love because we have separated it from its source, we have separated the idea from its Principle, and existence separate from divinity Science explains as impossible. Nothing can exist that is not embedded in its cause. Love is Mind, says Mrs. Eddy, and Mind is the cause of every effect. We need to exalt thought above the mortal seeming, and see that every idea is already at the point of fulfillment, already at the point of perfection, completion, consummation. If we feel we have to bring forth an idea, we are not at the point of Love, we are at the point of Spirit.

Spirit gives birth. Love goes a step further. Love sees that every idea that is going to be born is already at the point of fulfillment, already at the point of perfection.

This reminds me of a little story called "WHICH ONE TO INVITE":

A woman came out of her house and saw three old men with long white beards sitting in her front yard. She did not recognize them. She said, "I don't think I know you, but you must be hungry. Please come in and have something to eat." "Is the man of the house home?" they asked. "No," she said. "He's out." "Then we cannot come in," they re-

plied. In the evening when her husband came home, she told him what had happened. "Go tell them I am home and invite them in," replied the husband. The woman went out and invited the men in. "We don't go into a house together," they replied. "Why is that?" she wanted to know. One of the old men explained, "His name is Wealth," he said pointing to one of his friends. Then he said, pointing to another one, "He is Success, and I am Love." Then he added, "Now go in and discuss with your husband which one of us you want in your home." The woman went in and told her husband what was said. Her husband was overjoyed. "How nice!" he said. "Since that is the case, let us invite Wealth. Let him come and fill our home with wealth." His wife disagreed, "My Dear, why don't we invite Success?" Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion, "Would it not be better to invite Love? Our home will be filled with love." "Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest." The woman went out and asked the three old men, "Which one of you is Love? Please come in and be our guest." Love got up and started walking toward the house. The other two also got up and started following him. Surprised, the lady asked Wealth and Success, "I only invited Love, why are you coming in?" The old men replied together, "If you had invited

Wealth or Success the other two of us would've stayed out. Since you invited Love, wherever he goes we go with him. Wherever there is love there is also wealth and success!"

Love Causes Its Ideas to Manifest God's Power

Love causes its own ideas to manifest His [God's, infinite good's] power, Mrs. Eddy says. She doesn't say that Love causes the manifestation of ideas. (It is the divine Mind that causes the manifestation of ideas.) Instead she says that Love causes its ideas to manifest God's power. The idea is actually manifesting God's power. It is not that God manifests itself as ideas—for it is Mind that manifests ideas—rather it is that when we come to Love we see that each idea manifests God. In Mind, God manifests ideas. In Love, Love causes every idea to manifest God, and God is our Mind, Spirit, Soul, Principle, Life, and Love, "the kingdom of God within [us]."

If Love causes every idea to manifest God, we can see how big, how infinite God, Love is—how infinite we are, since we have "the kingdom of God within [us]." Then we have the absolute fulfillment and perfection, wholeness and holiness of God, where we see that every idea manifests the whole of God. That's the point of Love.

How We Get Peace and Rest

Love causes every idea to manifest the whole of God, and when every idea manifests the whole of God, we are no longer afraid; we no longer have a sense of not being

fulfilled, of not being perfect. We have a sense of peace and rest because we see we manifest the whole of God; we are complete and perfect now. Perfect God and perfect man is the basis of demonstration.

As long as we think Mind has to manifest ideas we can still be fearful. We might ask: "Will Mind manifest the right ideas? Will these ideas be manifested at the right time? Will these ideas have everything they need in order to be complete and perfect?" *All such questions indicate we have not yet gotten the touch of Love.*

We Touch Love When We See the Idea In Its Fulness

Love cannot be deprived of its manifestation or object. What is the manifestation or object of Love? It is the idea, the image in Mind. "Love alone," Mrs. Eddy says, "can impart the limitless idea of infinite Mind [and the limitless idea of infinite Spirit, the limitless idea of infinite Soul, the limitless idea of infinite Principle, of Life, of Truth]." We must look at Mind, Spirit, Soul, Principle, Life, and Truth from the standpoint of Love, because Love is the vital part, the living indispensable essential of Christian Science. Love's halo rests upon its object. These are key statements. They don't say that Love brings forth an idea, but rather that Love's halo rests upon its object. The object has the halo which, according to Webster, is "the glow or glory investing an object idealized by sentiment." The object has the glow and glory of God, the halo of God. When we see the idea in its fullness, which is God's idea, we have touched Love.

Cause and Effect Coexist in Love

In Love we do not have cause leading to effect, but cause and effect coexisting. The idea is just as glorious as the Principle. Principle says, "There is an intimate relationship between Principle and idea. *They are one.*"

How are they one? In what measure are they one? In which qualities are they one?

Love answers, "The *oneness* of Principle and idea is shown in the fact that the idea is as big as its Principle." That's Love. The idea is as fulfilled as its Principle, as perfect as its Principle.

Cause and Effect Are One — Already Existing

Love makes sure that being can never be without its manifestation, because Principle and idea is one. Being is always at the point where every idea is fulfilled. Being can never be without its fulfilled expression, its fulfilled object.

Our anxiety may arise because we don't comprehend the full picture. We feel there is a creator (Mind), and this creator is good (Spirit); this creator is certainly creating something very definite that has a wonderful identity (Soul); and this identity—all these identities of Soul—are governed by one Principle. Then we ask, "But are we sure these identities are already expressed in their fulfillment, in their perfection?" At this point we encounter fear, doubt, anxiety.

Love Says “All Is At the Point of Fulfillment”

It is here that Love takes away doubt, fear and anxiety, because Love says, “You have been reasoning wrongly. You have been reasoning that there is a cause, and that this cause can have an effect. This is not true. Cause doesn’t exist. Effect doesn’t exist. They are one; they are not two. It is already existing. Fulfillment is fulfillment. There is nothing that has to be brought into existence through Life; there is nothing that first has to pull itself through; there is nothing that has to till the soil or work its way up, and establish itself in Truth.” Love says, “Everything is already at the point of a fulfilled state of things.” A fulfilled state of things is Love. Love assures us that everything must be in a state of completion, perfection, in a state of complete consummation. If we have a process sense in our thinking we have lost the tone of Love.

The Seed Within Itself

The fact that everything is already in a state of fulfilled perfection is the seed within itself. The cultured musician has the seed of music within himself. Beethoven, musically speaking, had the seed within himself. Mathematically speaking, Einstein had the seed within himself. They manifested what was within, and the seed within bore fruit. Scientifically speaking, “the spiritual creation was the outgrowth, the emanation, of [Love’s] infinite self-containment and immortal wisdom.”

When we realize that the harmony and immortality of man are intact, ignorance gives place to intelligence; faith in matter gives way to faith in the spiritual; the physical senses are displaced by the senses of Love (Soul). Personal sense and personality give place to the person of Principle; a mortal sense of life is superseded by an immortal sense of Life; a mortal, human consciousness is dropped for a spiritual scientific divine consciousness. And lastly, a disposition like that of the elder brother in the parable of the prodigal son is exchanged for that disposition that reflects the qualities and attributes of God.

“The Omnipresence of Present Perfection”

If we feel we have to work out something, whether it is our life or just a problem, it is because we don't know the meaning of Love. We may think we can do it with the help of Love. But that is not God, Love. In Love we don't work things out. In Love *we realize that Love can never be without its manifestation*, and the halo (the glow and glory) rests on Love's object. This is the consciousness we have to entertain in Love. Love has nothing to do with the consciousness that feels, "I'm in pretty bad shape, I'm in a pretty bad situation, but thank goodness God is Love, and God will help me out of this problem." That's a human sense of Love, a translated sense of Love, but the idea of Love doesn't reason that way. *The idea of Love knows the halo (the glow and glory) rests on its object*, and that Principle is never without its object and manifestation or it wouldn't be Principle, Love. So we have the "omnipresence of present perfection." It is only a

question of consciousness, a question of the attitude we have to take. It is already all within. That is why in the seventh day there is no creative activity. It is the day of rest, the day of peace, where we rest in the consciousness that the idea is fulfilled, that the idea can't help but be fulfilled because there is unity of Principle and idea. Our life would change quite a bit if we had a better sense of the synonymous term, Love. The world with all its suggestions is constantly coming in, but we have to persistently remind ourselves what reality is. Continually ask, "What is really happening? Can we change perfection?" Mrs. Eddy asks this question concerning Love, meaning that *perfection is*, so why worry?

We Never Leave Mind, Spirit, Soul, Principle, Life, Truth and Love

This doesn't mean we forget all about Mind, Spirit, Soul, Principle, Life, and Truth, and start with Love. In the state of Love, in the state of seeing that Love has an expression, we are led naturally to ask, "What is that expression?" This brings us to Truth because we want to know the form of this expression, so we ask, "What is the form of Truth?" We find it is the state of isness (Life) and not the form of evasiveness. We go right back to Principle, Soul, Spirit, Mind where we see this expression is conceived of by Mind, and that *Mind, right from the beginning, has the perfect idea in view*. "Love is Mind," says Mrs. Eddy, on S&H, page 330:21. Mind is the divine Principle, Love, and it has the perfect goal in view right from the beginning. (See S&H 335:25).

When we are aware of these facts our peace and rest is the result of a cultured consciousness of the wholeness and completeness of Truth, and not just the result of a belief that all is fine.

What is the Halo?

This is why we have to go through the first six stages. We go through the first six synonymous terms in order to know what Love's halo—this spiritual perfection and glory, that rests on its object—actually is. What is that halo, that sevenfold rainbow? Great is the idea. How great? Love, the true Mother, knows how big the idea is. The whole rainbow of Mind, Spirit, Soul, Principle, Life, Truth, and Love rests upon the idea. The idea reflects all the ideas of the seven synonymous terms. Reflecting Love, we give to the idea the whole promise, and we always anticipate its fulfillment. The more we enlarge our spiritual and divine consciousness and awareness, the more we touch Love. Touching Love we overcome belief in human birth (the first death) and the beliefs of heredity. We become aware of our divine origin and realize divine Science, divine Principle, is our source.

We are never separated from this source, since Principle and its idea is one. The biblical symbol, "*the Lamb's wife,*" *stands for two individual natures in one.* Mrs. Eddy states, "The Lamb's wife [the bride, or Word that came down from heaven] presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; . . . In this divinely united spiritual consciousness, there is no impediment to eternal bliss...."

Love Imparts All Good

In Science and Health we learn that Love endows, Love bestows, Love gives all, supplies all good. Because Love knows no restrictions it can give and impart from its inexhaustible Love without measure. The magnitude of spiritual ideas consists of their being without limitations of space or time so that every idea partakes of the whole. As a dewdrop reflects the sun, *each divine idea reflects the infinite One*, reflects the whole of God's nature, the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Love Meets Human Needs

That Love meets all human needs, is the Christ sense. The Glossary definition of Christ is: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." This is a relative sense, a translated sense. Love itself does not know human needs, but it comes to us as a Christ touch. In Love we have that fulfilled sense where we see that nothing is missing. This is translated to the human, and we experience it as that which meets all our needs.

Love meets all our needs but not all our human wishes. What we need, humanly, is to know God. That is our only need. We need to know divine Science, and that is the only thing Love can give us.

Love is Inexhaustible

We must all break the habit of being preoccupied with thoughts of lack—lack of intelligence, lack of ability, lack of faculties, lack of influence, lack of control over our lives, lack of discernment, lack of progress, lack of understanding, and in more mundane things, lack of money, lack of time, lack of happy relationships in our business and in our homes, lack of health, and so on. In Christian Science we have the right and the sacred duty to identify ourselves and others with inexhaustible good. We must learn that we live in the realm of the superabundance of spiritual ideas—all the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Love and Life often have a similar context. Life also has the fullness of Life, the well of Life, the source of Life, etc. But in Love we have the superabundance of Love. Everything is at the point of absolute fulfillment. For instance, in nature a billion more seeds fall than are needed. Nature, lavish and exuberant, pours out its full heart in profuse strains of unpremeditated art, and in this way nature illustrates Love's endowments and bestowals that are without measure. Love doesn't bargain. It never asks, "What do I get back for what I give?" Love just *is* abundance and bestows this superabundance on even the least spiritual idea, liberating and delivering us from every ill that flesh is heir to. Translated to the human plane Love is boundless in its solicitude and affection, ministering to our every need.

Love is Universal

Universality characterizes Love. The basic error of idolatry was the supposed existence of minds many, of more than one Mind; and this error caused the loss (in belief) of Love as ever-present and universal. Universal Love is the divine way in Christian Science, and it is gained through self-abnegation. *“Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity . . . is Science that opens the very floodgates of heaven...”* (Mis. 185:7). Only in this way do we become the Love that is impartial and universal.

“Universal,” like “inexhaustible,” has the tone of no limitation. There is no measuring up of something. In Love we leave behind all counting, measuring, apportionment, partitioning, division of estate. *Love gives without measure because Love enjoys giving without any sense of getting something in return.*

When Love gives in this limitless, inexhaustible, universal measure, what is it we are to accept? Thought, Mrs. Eddy says, must accept the divine infinite calculus. We must accept the divine model, accept the one Mind, the one Spirit, the one Soul, etc., accept the evidence of spiritual sense, accept the glorious liberty that this knowledge of salvation bestows upon us. This means we must accept Science, accept Truth, and accept graciously what Love forces us to accept in order to bring us in line with divine Principle, Love.

With Love we get the sense of the maximum, the optimum, the climax. There is nothing higher than Love. "God is Love. Can we ask Him to be more?" There can't be more than Love; nothing can exceed Love.

Perfection

Love is always at the point of perfection, the highest standard of excellence, showing forth completeness, and Love imparts this excellence to every idea. The more we perceive an idea in its completeness and perfection the more we are seeing this idea in the light of Love.

To take the standpoint of Love we must consider or view an idea in the light of the seven synonymous terms. Then nothing can be added to an idea nor can anything be taken from an idea, *just as nothing can be taken from the reflection in the mirror*. Nothing can be taken from the multiplication table nor can anything be added to it. It is complete, and remains what it is no matter what animal magnetism, hypnotic suggestion, ignorance or distortion might try to do to it.

It is Love's plan that we should accept perfection. Translated to the human this takes form in a natural inclination to welcome only perfection, and to be dissatisfied with the imperfect. The human self must be evangelized through an understanding of what constitutes Love's image and likeness. This means becoming one with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Fulfillment

All creative activity of the divine Mind leads to fulfillment in Love. Every idea (Mind) is fulfilled (Love). Human sense tends to postpone the fulfillment of a right idea, a right desire, to an indefinite future. This shuts out the law of Love. *The law of Love is ever-present and gives all continuously.* To a consciousness instructed in Science every idea appears in its perfect fulfillment in accordance with the law of Love.

Love with a capital "L" says, "I am All, I am the Whole, the Only." Love takes in all the big terms such as the All-in-all of Mind, the onliness of Spirit, the all-withinness of Soul, the whole oneness of Principle, the isness and fullness of Life, the wholeness and health of Truth. Love says, "These are me. I am the sum total of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Nothing can exceed me; I embrace all and everything."

In the human sense we can call Love the law of achievement. The days of creation show us the law of achievement in operation: it starts with the first day, continues with the second day, the third, the fourth, leading up to the point of the seventh day where we feel we have it, we *are* it. It is fulfilled, we can rest. The sense of Love as perfection is translating itself to the human as the law of fulfillment, the law of achievement which can also be called the law of creativity.

The law of creativity starts at the point of Mind. It has a goal-directed order of unfoldment, and doesn't rest until it arrives at its goal on the seventh day. Love has a plan, a purpose, an aim, a goal.

What is the Purpose of Life?

People often ask, "What is the purpose of Life? What am I here for? Spiritually, what is the purpose of Life?" If we see that Love is purpose, that Love is the goal, the aim, then we also have defined the purpose of Life. The purpose of Life is to culture our consciousness into the new system of reference, which purifies itself through Mind, Spirit, Soul, Principle, Life, Truth, to the point where we can say, "Now my consciousness has reached the goal, or that state of consciousness where I have lost all sense of lack, and *I see everything at the point of fulfillment, completion, perfection.* " This is the purpose of Life; it has to do with working out the seven synonymous terms or the new consciousness. It means becoming at one with the new frame of reference, the new system of reference. We will never rest until we have worked out this consciousness, until we arrive at the point of Love, fulfillment, completion, perfection. Until we arrive at the point of Love, the point of fulfillment, we will always be restless because something is missing.

What Is the Difference Between Truth and Love?

Here we might ask, "How is Love different than Truth? What is the difference between Truth and Love? In Truth, as in Love, didn't we have a true standard, a fulfilled standard? Didn't we have wholeness, a measurement of excellence? What, then, is the difference between Truth and Love?"

If we go only as far as Truth, and only see our wholeness, our stature of manhood in Christ, we will not yet be at the point of rest and peace. Why? Because we still have not put ourselves into the whole plan of beings. We have to put Truth, the ideal, right into the bigger plan of being. Only then will we find rest, peace, satisfaction, and a sense of fulfillment. We must see that our mission, whatever it is, is integrated into Love's total plan, where we function according to our place value in the big plan. This is why we have *plan* as a characteristic of Love.

Inseparable Union

Love integrates everything. One of the great ideas of Love is the integration of parts into the whole. This is why we have Love as inseparable union.

To be "with the Lord" is to be absolutely governed by divine Love, Mrs. Eddy says. We must integrate ourselves into the whole of being so that we are partakers of Love, so that we partake of the whole plan. We are now perfect in Truth but not yet integrated into the whole. The part must be perfect, but that is not enough, because the part must be perfect (Truth) in the whole plan (Love), where we take our place in the whole.

We arrive at a sense of peace when we not only see that our mission is an ideal mission, a unique mission, but when we also see that our individual mission is functioning within a bigger whole. For this reason Truth must be integrated into Love. This explains why there is a seventh day after everything was created in the sixth day, and God saw everything that He had made, and pro-

nounced it good. *The seventh stage is to see that the whole creation is integrated into the whole plan of Love.* Without being integrated into the whole we remain too small and miss our satisfaction; there would still seem to be something outside of us—other individualized standards of idea. We would feel there is something besides us, besides reality, infinite perfection. It is only when the idea is embedded in its Principle that we have true oneness, and true perfection. *Love is then wedded to its own spiritual idea.*

We Are “Held” in Love

We are “held” in Love. It is not sufficient to just see our standard of manhood, the sixth stage. It is, of course, a great achievement to see our true standard of manhood as the Son of God, as our consciousness of ourself as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, and Truth”—“the kingdom of God is within you,” and therefore we have a perfect consciousness. But something more is necessary. We must see that our consciousness is held in something vastly greater than our consciousness. It must be seen as integrated into the whole, as a part of the whole. When we are integrated into the whole we no longer have the feeling that we are a part, because we are aware of being partakers of the whole, of Love, and we therefore become the whole—because “the kingdom of God is within [us].”

People often feel they are only one pebble on the beach, and that they are not very important. They think feeling this way is humility. But this is not Love. Love never

says we are only one pebble on the beach. Love says we are essential for the whole to be the whole, because without you, or without me, the whole would not be the whole. "The Christian Scientist is alone with his own being and with the reality of things" (01:20:8). So we are the very opposite of just a pebble on the beach; we are the whole, and without our individualized consciousness something would be missing. We see our greatness when we see we are equal with God, as big as God. Indeed, as Mrs. Eddy taught in the early classes, "You my students are God." God without man couldn't be, meaning God without expression couldn't be.

As we build up from Mind to Truth and see the stature of manhood, and see that this stature of manhood is integrated into an even greater whole, then we realize the importance of the part we play. Without you and me there would be no whole.

Love gives a sense of the infinite self-containment. Principle, Love, which in reality you are, contains its idea. "Great is the idea." The idea which we entertain, the idea we are studying is great. We are giving birth to a great idea. We give to this idea everything we have. We endow it with promise, with anticipation. We know this idea is the savior of the universe. We must feel that all generations to come will "call us blessed" because we are doing a job, we are learning the Science of being. *We are giving birth to a new frame of reference.* We are seeing the vast import of the seven synonymous terms, and we are culturing them. For this, the next century will call us blessed.

What Are We Giving Birth To?

“My soul doth magnify the Lord” the Virgin Mary proclaimed. She could see that the halo rested upon her. She saw she had a consciousness that could gain a more and more exalted sense of the Lord (doth magnify the Lord), and that if she could expand her consciousness to receive the idea, the generations to come would call her blessed. *We have to see that we, too, are giving birth to a consciousness that is a saving, redeeming, consciousness.*

The highest concept which Love can give is the eternal fact of the inseparable union of Love with Love’s idea.

Under the marginal heading of “Espousals supernal,” meaning heavenly union, Mrs. Eddy writes, “The Revelator [St. John] beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual idea as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, ‘the bride’ [Word, or divine Principle] and ‘the Lamb’ [Christ, or the spiritual idea] represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth” (S&H 561:8).

On this pinnacle of divine vision rests the crown of real salvation. “To infinite, ever-present Love, all is Love, and there is no error, sin, sickness, nor death” (S&H 567:7).

The Full Compensation of Love For Human Misery

Because Love knows only its own idea, contemplates only its own idea, and is united only with its own idea, it

cannot be conscious of anything imperfect. In the consciousness of Love, seeming imperfection is seen as nothingness, as hypnotic suggestion, and is fully compensated by perfection. The law of Love offers full compensation for "the sum total of human misery" because Love is oblivious to the error, the counterfeit. Love knows only its own idea, contemplates only its own idea, entertains only its own idea, and when the counterfeit isn't entertained or known, it ceases to exist. When we know the truth about the counterfeit, the counterfeit lapses into its native nothingness.

Love is full compensation because it brings that super abundance of Love which says, "No matter what happens, Love knows only its own fulfilled idea, so whatever happens in the human sense, it is not weighed in the balance of God." Love has only one attitude, and that is to give spontaneously, and to see in every situation a saving idea. When we translate that, an idea that is portentous has a blessing, even if it looks like the sum total of human misery. As Mrs. Eddy said when cruel things happened to her, "When these things cease to bless they will cease to occur." (*My. 143:23*) Love sees right there an idea that is big with promise. We must look away from the temporary appearing to the reality behind it. Turn away from the erroneous picture, and have only one idea, namely, to never lose sight of loveliness.

Say "Yes" to Our Experiences

This sense of Love must be translated into our whole human experience. As we go through our many encoun-

ters in daily life we should try to see that each happening is beautiful, and just say, "Yes!" to our experience. We should always be willing to say, "Yes, I accept it. There is a blessing behind it." We shouldn't waste time regretting what has happened, feeling sad about it, or about how we were treated, or what is being said. We should just see a blessing behind it, and never lose sight of loveliness. In Love there is always a full compensation for every situation, every experience. Love forever expresses itself as an object of fulfillment; this is an attitude of Love. *Let's culture this sense, and let's thank God we know the method whereby we experience the reward of Love, the recompense of Love, the gift of Love.*

Womanhood

Union of masculine and feminine qualities constitutes completeness; their true harmony is in spiritual oneness, Mrs. Eddy says in her chapter Marriage. White-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace. *"Woman," in Science means either man or woman.*

The ideal woman (generic man) corresponds to Life and to Love, Mrs. Eddy says, and *"in divine Science we have not as much authority for considering God masculine as we have for considering Him feminine, for Love imparts the clearest idea of Deity."*

In *Christian Healing* page 9:28, we read: "St. John saw the vision of life in matter; and he saw it pass away,—an illusion. The dragon that was wroth with the woman, and stood ready 'to devour the child as soon as it was

born,' was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but *it fell before the womanhood of God, that represented the highest ideal of Love [Science].*"

"Truth, defiant of error or matter, is Science, dispelling a false sense and leading man into the true sense of selfhood and Godhood; . . . wherein true manhood and womanhood go forth in the radiance of eternal being and its perfection, unchanged and unchangeable" (*Un.* 42:24).

Ministering Love

We have *ministering Love* as an idea of Love. Love is always there to minister, to serve. In Christian Science we never get anywhere without the conviction we must serve the idea. Our only attitude and motive should be to serve the idea. We have established the truth (Truth), and now Love asks, "Are you going to serve the idea? Do you have that ministering Love? Are you going to *sacrifice everything for that idea?*" If we give our love, time, and attention to the idea it will grow, not otherwise. Putting everything into it, serving it, is ministering Love. Are we willing to give the best? Or *will we make only that sacrifice which we won't miss anyway?*

Do we sometimes act from selfish and inferior motives, oblivious of the misery it may bring to another?

The following sad tale is gripping in its import.

The story is told about a soldier who was finally coming home after having fought in Viet-

nam. He called his parents from San Francisco. "Mom and Dad, I'm coming home, but I've got a favor to ask. I have a friend I'd like to bring with me." "Sure," they replied, "we'd love to meet him." "There's something you should know," the son continued. "He was hurt pretty badly in the fighting. He stepped on a land mine and lost an arm and a leg. He has nowhere else to go, and I want him to come live with us." "I'm sorry to hear that, son. Maybe we can help him find somewhere to live." "No, Mom and Dad, I want him to live with us." "Son," said the father, "you don't know what you're asking. Someone with such a handicap would be a terrible burden on us. We have our own lives to live, and we can't let something like this interfere with our lives. I think you should just come home and forget about this guy. He'll find a way to live on his own." At that point, the son hung up the phone. The parents heard nothing more from him. A few days later, however, they received a call from the San Francisco police. Their son had died after falling from a building, they were told. The police believed it was suicide. The grief-stricken parents flew to San Francisco and were taken to the city morgue to identify the body of their son. They recognized him, but to their horror they also discovered something they didn't know—their son had only one arm and one leg.

The parents in this story are like many of us. We find it easy to love those who are good-looking or fun to have around, but we don't like people who inconvenience us or make us feel uncomfortable. We would rather stay away from people who aren't as healthy, beautiful, or smart as we are. Thankfully, if we are in a mess, there's Someone who won't treat us that way. Someone who loves us with an unconditional love that welcomes us into the forever family, regardless of how messed up we are. Tonight, before you tuck yourself in for the night, say a little prayer that God will give you the strength you need to accept people as they are, and to help all of us to be more understanding of those who are different from us!

Malachi urges us to bring all our tithes into the storehouse. Give your best. This is ministering Love.

Mrs. Eddy's life was a life of ministering Love. It was serving, giving, giving, sacrificing—it was a *life of total self-sacrifice*. Love must be a sense of serving, of ministering Love. Think of Jesus, that he willingly gave his life to show us the truth about ourselves.

Loveliness

Divine Love translates itself to man as loveliness, as a loving attitude toward others, toward oneself, and toward all things. Through Love, clear intellect is wedded to a loving heart. "Out of the amplitude of his pure affection," Jesus, our divine Exemplar, "defined Love" (S&H 54:3). The fruits of Love are comeliness, loveliness, grace and beauty. When we embrace all in the totality of Love, we

will find these everywhere, even in the one-armed, one-legged soldier, whom Jesus and Mrs. Eddy would have healed,—would have instantly restored the arm and leg.

Love Chastens

Divine Love demands progress, demands that we put on our divine individuality, and to this end divine Love forces us to accept what best promotes our spiritual good.

Love wants us to reach the goal of oneness with reality. It wants to keep us on the right path, on the straight and narrow path to at-one-ment with Love. Love enforces. *Love puts its power into operation against opposition and apathy.* We had “force” as an idea of Mind, and there Mind’s actions were because of Mind. Love puts its power into operation in spite of, not because of.

Love doesn’t want to let us go astray. Love wants us to be the objectification of Love; and to this end we are tried and purified. Because Love is never without its object or manifestation, it therefore enforces unity, enforces the manifestation of itself. Love wants us to *see ourselves as what, in reality, we already are and have always been*, namely, Mind, Spirit, Soul, Principle, Life, Truth and Love,—“the kingdom of God within [us].” This is why the human self must be *evangelized*, and this is often very disagreeable to the human mind. Love requires many sacrifices of self.

Love Forces Us to Lay Down Misconceptions

Love, my real true being, says: “I am never without my manifestation; I am never without my objectification.”

It wants to bring us into line with what already is a fact in being, so the Christ of Love says: "I will give you those experiences that will tend to disillusion you with the mortal seeming until finally you turn, like tired children, to the arms of divine Love." Can you, by searching, studying, researching, alone—can you by only these activities—find out your oneness with Love? No! They help, of course, but we need those experiences that completely disillusion us with the human way of looking at things. It is Love that forces each one of us to lay down our false mortal concepts *that keep us from seeing what we are*, and always have been, namely, Mind, Spirit, Soul, Principle, Life, Truth and Love, since "the kingdom of God is within you," showing the clear, unsullied manifestation and objectification of Love. This weaning process of Love may appear to us as suffering, sacrifice, and discord, but there is a blessing behind it.

Love Knows No Error

Love knows no error. Truth destroys error; but Love knows no error. Because Truth has destroyed error, there is no error for Love to know. Then we have a sense of peace and rest. It is the nature of Truth to analyze, uncover, and annihilate error. We saw that Truth is the divine standard, and what does not measure up to this touchstone of Truth, this criterion, is destroyed, is seen as nothingness, hypnotic suggestion, a lie. This activity of Truth enables the perfect state of things to appear. Thus we arrive at the standpoint of Love, perfection, which precludes the possibility of error. "To infinite ever-present

Love, all is Love, and there is no error, no sin, sickness nor death" (S&H 567:7). Love knows no contests.

In Spirit we learned that Spirit leads the warfare. In Spirit we had the battle, the strife, struggle, conflict. Spirit has to come first to lead the warfare; it has to sort out what is true and what is false, what is illusion. *Spirit has to separate.* Love is the universal solvent for every difficulty, but we must remember that *this "solvent" only works when we are ready to give up false beliefs.* Unless we touch the hem of Christ's robe and master our mortal beliefs, unless we strangle the serpent of sin, we don't experience this universal solvent that Love provides.

How We Get Peace and Rest

Spirit has to come first, and separate. Emotions and beliefs can't decide for us. Spirit has to make a clear, scientific line of demarcation between truth and error. Therefore in Love we have no conflict, because the conflict has been settled in Spirit and Truth. Truth says, "That which was found to be wrong, to be error and illusion, in Spirit, I, Truth, decapitate with the sword of Truth," so error is destroyed, vanquished.

Then in Love we have peace and rest. The accuser is there no more. When the sense of accusing is overcome we have touched Love. The dictionary says "accuse" means to charge with crime, fault, or error, to censure, bring charges, blame, impeach, arraign, indict, incriminate, inform against, condemn, to charge with offense. We, in reality, as Love, manifest Love, objectify it. We, on whom Love's halo rests, enjoy unimpeachable perfection.

But as long as we believe in false beliefs we are under the domination of animal magnetism, hypnotic suggestion, which continually accuses us of imperfection, error, animality, mortality. The way to overcome the accuser, and extract error from mortal mind, is to “pour in truth through flood-tides of Love.” *There is no opposing power, in reality.* There only seems to be. If we fill our mind with Truth and Love—all that Truth and Love means—there will be no room for error. In such a consciousness error is unknown. *In this way we make ourselves Love and Love’s reflection, Love’s manifestation, Love’s objectification on which Love’s halo rests.* Then our consciousness no longer knows an accuser.

Ridding Ourselves of the Accuser

The scientific way to rid oneself of an accuser within, or the feeling of an accuser from without, is to go through that whole clarification of asking, “What is reality?” Only ideas constitute reality. We start with Mind, and we are not going to be fooled by illusions. We have to take the second step of Spirit, and again not be fooled by illusions but make a clear demarcation between the real and the unreal, and turn in the right direction. In Soul we have to be persistent, and go the way from sense to Soul. In this way, working on through Principle and Life, we finally arrive at Truth where we see that if we have all these ideas, from Mind to Life, then we have the compound idea of Truth, and we have a web of consistency, a consistent web of ideas, a wonderful calculus of ideas that doesn’t allow an error to come up. *Then we no longer have an accuser.*

We then get the peace and rest that is based on Science and not on wishful thinking or pretense.

Counterfeits of Love Vanquished

“I shall not want.” Why? Because I and divine Love coexist—I and divine Love are one thing. The statement “I shall not want” (S&H 578:5) indicates I have all, and lack nothing. When this simple but profound truth is understood and accepted, envy, fear, jealousy, favoritism, cruelty, enmity, etc., lose their foothold in man’s mentality, and Love reigns.

Unselfing the Mortal Self

Mrs. Eddy speaks of the miracle of grace, meaning that if we never lose sight of loveliness we are protected; no error can flow in. Nothing can be added to a mind already full. *The great art is to keep enough flowing out* so that no error can squeeze in. We have the well of Life as a source; nothing can flow into this well of Life because it is always flowing out. The source is too strong. The well of Life is within us; it has no opposite. Love embraces its own idea and never lets it out of Love’s embrace. *If we never lose sight of loveliness we will see Love encircling the universe and man.* We attain an attitude that blesses all, blesses even those who curse us. From such an attitude all impatience, irritability, touchiness, enmity, and ill-will are excluded. *We reach the standpoint of Love only as we unself the mortal self, and replace it with our true identity* as Mind, Spirit, Soul, Principle, Life, Truth, and

Love. Then is the kingdom of heaven within us *seen*, and we understand the nothingness of material life and intelligence, and the mighty actuality of all-inclusive God, good.

Seeing An Idea of Mind in Its Fullness

Mrs. Eddy, in her chapter Genesis, indicates that an idea of Mind must always be seen in its fulfillment if it is to be completely understood (Love):

First Day: The light of God (Mind) fills all space (Love).
(See S&H 504:12.)

Second Day: "The calm and exalted thought or spiritual apprehension [Mind] is at peace [Love]"
(S&H 506:11).

Third Day: "The intelligent individual idea (Mind) ...unfolds the the infinity of Love" (S&H 508:23).

Fourth Day: "In the eternal Mind, no night is there [Love knows no error]" (S&H 511:13)

Fifth Day: This has reference to "the teeming [Love] universe of Mind." (See S&H 513:4.)

Sixth Day: Spiritual creation is shown to be the emanation (Mind) of the infinite self-containment (Love) of divinity.(See S&H 518:27.)

Seventh Day: "Thus the ideas of God [Mind] in universal being are complete [Love]" " The action of this Mind" brings rest (Love. (See S&H 519:9 & 519:26:2.)

Thus spiritual creation shows that every idea (Mind) is already fulfilled, perfect, and whole, and operates in

the plan of divine Love. "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space" (S&H 520:3).

In the record of creation the ideas of Mind lead in ordered sequence to Spirit, Soul, Principle, Life, Truth, and Love. In Love every idea appears in full light (Mind), so that Love leads back to Mind and completes the circle of the seven synonyms. "Love alone can impart the limitless idea of infinite Mind" (S&H 510:18). Thus the seven synonyms do not form a ladder with a beginning and an end; they are rather a circle, in which Love connects again with Mind. In our studies we find this circle to be like a spiral, for each time we study the synonyms through, we begin afresh the next time from a higher, clearer and more exact view point.

We are Mother to ourselves when we patiently persist in the self-renunciation of all that constitutes the mortal or so-called material man. Becoming familiar with, and at one with, the divine Mind, we find the divine Mind to be the antidote for mortal mind, the cause of all error or illusions. *When we promptly oppose the effects of mortal mind's errors with the remedy of Truth and Love, we prevent an atmosphere that is destructive to morals and health;* and the more Truth and Love expend themselves as our nature the stronger they become. When we are perfectly attuned to divine Science, then Spirit or the power of divine Love bears witness to the truth, and we feel the unspeakable peace that comes from loving the seven synonymous terms for God and having them in full and unrestricted operation as our Mind.

How Do We Give Birth to Understanding?

How do we become one with the supraconscious, with Mind, Spirit, Soul, Principle, Life, Truth, and Love?—in other words, *how do we become one with reality?*

The empirical, the charlatan mind, cannot reveal the Science of being. Only the Mind of Christ can reveal to each of us the inner truth of Christian Science. We cannot approach this subject with the human mind other than as a first step. It is the Spirit that must be cultured; so we must study the letter and imbibe the spirit in order that the letter can come alive and remain alive. In this way alone can we give birth to the understanding of our oneness with divine reality, “the kingdom of God within you.”

Self-centeredness is at war with the inner light. We must surrender completely to what is implied by our beingness as the seven synonymous terms, and *we must become their instruments*. This means we must empty ourselves of our little egos and turn ourselves into an instrumentality of the supraconscious and complete transcendence of our little egos. Jesus said, “Ye cannot fill vessels already full.” We must rid ourselves of mortal mind’s errors by pouring in the truth about ourselves as being Mind, and Mind in expression, Spirit, and Spirit in expression, Soul, and Soul in expression, Principle, Life, Truth, and Love, and these likewise in expression. The mortal ego must die, and we must become unselfed—have no self of our own—before we can reach reality, union with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Mary Baker Eddy's Discovery Enables the Learner to Demonstrate

This transmutation of ourselves into representatives of the supraconscious is now possible to every human being through Mary Baker Eddy's discovery of divine *Science* or Christ *Science* which she reduced to Christian Science, and through which divine metaphysics has been reduced to a system. *This system enables the learner to demonstrate* the divine Principle and its rules, and it begins with an understanding of the elements of Being, namely, the seven synonymous terms for God or the supraconscious, which she tells us *we are*.

We must watch to see that our thoughts start from God, from Mind, Spirit, Soul, Principle, Life, Truth, and Love. Unless we are in self-conscious communion with the teachings of Science and Health and understand them, the new birth is retarded. Only as we lay down all for Christ can God take possession of us. Naturally, the more we persevere in this endeavor, the more "the old man with his deeds" dies within us.

Eventually divine Love will cause each one of us to turn away from the open sepulchres of sin, because Love will bring us to the point where we no longer see reality in the old man and his deeds—the charnal house of sensuality. It will cause each one of us to practice what we preach, thus curing us of ease in matter, self-love, self-justification, envy, malice, and hate. The seven synonymous terms inform us what our real body, our real

anatomy, is. Having this mental self-knowledge we can discern, and so avoid, the errors that would consign us to the charnel house of sensuality. Rising in the strength of Spirit we can resist all that is unlike our divine identity. *Nothing can prevent our ultimate identification with all that dwells in the eternal divine Mind.*

“The spiritual status is urging its highest demands on mortals, and material history is drawing to a close.” (No. 45:24)

Truth cannot be stereotyped but unfolds endlessly. We have seen how the seven synonyms for God correlate to the thousand-year periods depicted in Scripture. The approaching seventh-thousand-year period will bring the realization that we are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.” We will *all* finally realize that we are not a physical, corporeal man. We will escape from the misconception that we are in bondage to matter—to a flesh-blood-bones corporeal body, initiated by the illusion of human birth, the last enemy to be destroyed by Truth. In place of that illusion will dawn the realization that we are the Word; we will find ourselves Mind, Spirit, Soul, Principle, Life, Truth, Love, when we understand them.

As we noted at the beginning of this book, spiritual evolution has not stopped. Mortals will evolve out of thinking they are man just as they evolved out of monkeyhood, out of the Stone Age, or out of the cave-man experience. Through the Science of being, mortals will continue to evolve out of the belief, the illusion, that man is separated from infinite good—from his own in-

finite divine Mind. He will realize that his mind that made a hell out of heaven will now make a heaven out of hell by rising out of, above and beyond, the human mind, just as Jesus, our Wayshower, did in the ascension. All are destined to “expand into Truth and self-completeness that embraces all things, and need communion with nothing more than itself to find [perfection, fulfillment]” (First edition 223:17).

“Surely, the Word that is God must at some time find utterance and acceptance throughout the earth, for he that soweth shall reap. . . . The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth” (*My.* 84:28-8).

Mary Baker Eddy revealed a divine educational system of ideas which will enable humanity as a whole to understand its divinity—that in reality the “I” of you, and the “I” of all, is Mind, Spirit, Soul, Principle, Life, Truth, Love, and is all that these divine symbols stand for. The truth she brought will continue to unfold, blessing all the world, and we, like John Doorly, Max Kappeler, and the other dedicated researchers who worked with them, can, if we choose, be part of this glorious process. Diligently studying teachings, not with the closed mind of religious dogma, but with the open, questioning mind of the mature scientist, will bring us ever closer to the sacred goal, the divine process of finding our divinity and the omnipresence of present perfection.

Self-Completeness

Let us end this chapter on Love with two quotes from Mary Baker Eddy's first edition of Science and Health:

When realizing Life as it is, namely, Soul, not sense, or the personal man, WE SHALL EXPAND INTO TRUTH AND SELF-COMPLETENESS that embrace all things, and need communion with nothing more than itself to find them all. (223:15)

Reckoning ourself from the standpoint of Soul, instead of personal sense, we progress spontaneously. . . . The evidence of personal sense, or Life in matter, is utterly reversed in Science wherein we learn there is neither a personal God nor a personal man. . . . Look away from your body and you will find [God, reality]; let go the belief you live in matter, and you will grow . . . personality will be swallowed up in the boundless Love [the Love that is the kingdom of God within you] that shadows forth man This is not losing man . . . but FINDING YOURSELF MORE BLESSED AS PRINCIPLE THAN PERSON, AS GOD THAN MAN, AS SOUL THAN SENSE, and yourself and neighbor one.

Can we ever love Mary Baker Eddy enough, or be grateful enough for the truth she brought us in the second coming of the Christ, the "Comforter" prophesied and promised by Jesus, that teaches us we are, in reality, "in

corporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love”?

Dear Reader, please review what Love is, what Love does, etc., at the beginning of this chapter.

The following two pages show all the references to Love in Science and Health.

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