

CHAPTER VII PRINCIPLE

As we did with the previous synonyms let's list a few of the salient features characterizing Principle, as found in Science and Health, along with some characteristics that are implied:

What Principle Is

- 283:11 Principle is absolute
- 302:1 Principle is not found in fragmentary ideas
- 318:29 Principle is man's government
- 329:21 Principle is imperative
- 465:17 Principle and its idea is one
- 467:22 Principle is not in its idea

What Principle Does

- 11:13 Principle pardons only through correction
- 132:12 Principle brings out harmony
- 133:16 Principle works wonders
- 272:28 Principle must interpret the universe
- 351:4 Principle demonstrates Christian Science
- 507:25 Principle expresses Science and art throughout His creation
- 561:2 Principle works out the ends of eternal good

Other Important Points Regarding Principle

Science interprets the Principle

Principle must be stated accurately in its Science

Principle is the Principle of all sciences

Principle interprets itself through its system of categories, classifications, and self-operating calculus

Principle explains itself by interpreting itself

Principle is always working as a self-operating Principle

Principle proves itself through a system of ideas and interrelationships

Principle unites all into one through relationship, bringing all into relationship with Principle

Words Mrs. Eddy Uses to Describe Principle

apodictical	government	perfect	
authority	harmony	(Prin/Mind)	
balance	heart	platform	
being	honesty	practice	<i>Opposites</i>
calculus	idea	proof	fragmentation
classification	individual	rock	discord
consistency	interprets	Science	dishonesty
conformity	kingdom	spiritual	personal
crown	loyalty	power	hypocrisy
demonstration	metaphysics	statement	theories
economy	obedience	teaching	ungodliness
establishes	one	unity	
explains	operation	universe	
foundation	personal	universal	
		work	

Principle: The Pivot and Foundation

Mind, Spirit, Soul are the nature of the Principle of being. In other words Mind, Spirit, Soul, taken as one, make up Principle. Mind is the creator; Spirit is that which evolves, unfolds, develops everything; Soul makes what is evolved definite, and sees that it has unchangeable identity. This is the creative nature of Being. This is the Principle on which we can build.

Principle asks us to take the standpoint of this Principle that is Mind, Spirit, Soul as one operation. This Principle then demonstrates itself as Life, Truth, and Love.

Principle, what you are in reality, is the pivot around which the synonymous terms rotate. The foundation is Mind, Spirit, and Soul from which Life demonstrates itself; Mind, Spirit, Soul is the foundation which, as Principle, brings forth the true form, the healthy form of Truth, and shows the fulfillment of everything in Love. This is "the kingdom of God within you."

Once we have touched the Principle and have seen that *Principle is our consciousness*—our consciousness of Mind, our consciousness of Spirit, and our consciousness of Soul—then that Principle begins to demonstrate itself. The Principle then begins to live (Life), to show itself as the saving truth which corrects everything (Truth), to show that Love is the fulfilling of this Principle (Love).

Principle Must Have Ideas

Principle is the pivot that is fundamental and foundational. It is basic for every interpretation. I therefore go

out from Principle and I see that Principle is always the Principle of its own ideas.

Without ideas there would be no need for a Principle. Principle demands a universe of ideas, ideas that are governed by one central Principle. These ideas that have been created by Mind, unfolded by Spirit, and identified by Soul, cannot be deprived of relationship with Principle. They are the demonstration of that one Principle and are kept within the unity of Principle and idea. They do not leave the Principle; they are always united with the Principle. Principle is the Principle of the universe. The word “universe” comes from “unus,” one and “vertere,” to turn, so we could say universe means all ideas are turned into one coherent, consistent, inseparable relationship within the whole—in Christian Science.

Principle rules and governs the universe. It demonstrates itself powerfully—we have the spiritual power of demonstration. A Principle without demonstrating power wouldn't be a Principle.

This self-operating power of Principle proves itself.

How?

How does the principle of arithmetic prove itself? It proves itself by going to the categories of the principle of arithmetic, and then working through the appropriate categories. If we have a problem requiring subtraction, we must go to that category to work out the problem; going to the category of multiplication or addition, or division won't help us. The same is true of our Principle.

A System of Ideas

An important idea of Principle is *system*. System is necessary in proving a principle. Just as we have system in arithmetic, we have system in Principle, and that *system is necessary for demonstration*, for Principle to prove itself. Principle is not going to prove itself to us until the idea within us is one with its Principle. In order for the idea to be one with its Principle it must be in line with the system, meaning our consciousness must be aligned with the whole system of the categories of Principle.

Principle is always at work as a self-operative Principle, demonstrating and proving itself. As it does this it is also interpreting itself. "Interpreting itself" simply means that it is explaining itself. Something is explained when it is no longer outside of us. When we see *we are the Principle*, we are one with the Principle, we are beingness. Mind, Spirit, Soul, Principle are not something outside of our divinely scientific spiritual consciousness—they are "the kingdom of God within you." Science is an idea characterizing Principle, and the universe and man must be interpreted by Science. To get interpretation we must go along the categories of the system of Principle.

Because this Principle is uniting all ideas in one consistent inseparable whole, *it must have system*. Because the ideas are united by Principle, the interrelationship of all ideas within the whole must have categories, system, and calculus. Here we get a sense of the Science of this Principle. This Principle is a system of ideas in which these ideas operate harmoniously within categories, and

within a calculus, within a system. These are the scientific elements of the Science of being, namely, system, calculus, categories, interrelationships, etc. They form the Science of being. *Principle without Science would not be a Principle.* It would just be a dictatorial authority. But with a self-operative system, and a self-operative calculus, Principle is represented by Science.

Principle Brings Harmony

Because there is only one Principle and because all ideas are united through definite relationships, these relationships must be harmonious. *Harmony* is an idea characterizing Principle. We brought out harmony of relationships when we blended the different ideas characterizing Mind, showing the synonymy principle, namely that a creator, to be a creator, needs power, intelligence, action, vision.

We saw that all the ideas listed under Mind were synonymous with Mind, and therefore could be blended with each other in harmonious relationship. We saw that an idea like power could only be power if within itself it was related to, or in harmony with, every other idea, if, in other words, the All was in the all. Each idea was as big as God, qualitatively, because of the relationship-principle, the synonymy-principle. In order to understand Principle's system we must understand this harmonious relationship of ideas.

Comparing System With Harmony

It is interesting to compare the definition of system with the definition of harmony, They are almost the same.

There is but a slight difference between system and harmony. Harmony is the Soul-sense of system. But underlying both is the concept of exact relationship and interrelationship in which there is no crisis, no chemicalization, no irritation.

Everyone yearns for harmony; but harmony can only be established on the basis of system. *Without system there is no harmony.* The attainment of harmony demands more than just a Soul sense, it demands a scientific understanding of the interrelationship of all ideas, the blending of ideas, the categorization of ideas.

Religion can never bring about harmony because it has no system to rely on, no divine system. *Only a Science can bring harmony*—a Science that builds on true ideas and understands how these ideas operate.

With this background we turn to our study of Principle where we will find the ideas under Principle are not very numerous, and more or less always the same; so getting the tonality of Principle should be easy.

Mind, Spirit, Soul, the Nature of the Creative Principle

We can look at Principle in two ways: either as the creative Principle, namely Mind, Spirit, Soul, which gives the nature of Principle, or as the triune Principle, Principle's expression, which Mrs. Eddy calls Life, Truth, and Love.

Principle has two wings. One wing shows the nature of Principle, the creative Principle as Mind, Spirit, Soul; the second wing, on the other side of the defini-

tion, is Life, Truth, and Love as the demonstration of that Principle, or the essence of that Principle. What does the essence mean in relation to nature? It means the really important part about the nature. Essence is the concentrated sense of something; in essence Principle operates as the living Principle (Life), as the factual Principle (Truth), and as the Principle that is the Principle of all and everything (Love).

Principle must be considered as that which takes together, in one, these two wings. Under the wings of Principle we find all the other synonymous terms. Principle says, "I am the Principle of every one of those synonymous terms." Later we will see Mind is the Principle of . . . what? Spirit is the Principle of . . . ? Soul is the Principle of . . . ? We will see what each is the Principle of. Each synonymous term has its Principle—is the Principle of its ideas.

What Kind of Principle is God?

If God is the Principle of all, we naturally ask, "What kind of a Principle is it? What is the nature of this Principle? What constitutes its nature? What are its constituents?" When we are considering mathematics or music we can't just say there is a principle. We must know *what constitutes that principle*. In the case of Principle, the constituents are Mind, Spirit, Soul. To understand how Mind, Spirit and Soul show the nature of Principle, consider the term "creative." Why does Mrs. Eddy speak of the *creative Principle in contrast to Mind* that is creative? She says Mind is the

creator, Mind creates, but now she speaks about the creative Principle. Why?

Here, in Principle, “creative” is an adjective. What is it that is creative? We have seen that in order to bring forth a creation we need the creative Mind, Mind as the creator; but we also need Spirit that gives birth and brings forth, unfolds, develops the ideas of Mind, because if it doesn’t unfold we really don’t have a creation. But even unfolding and bringing forth isn’t enough. That which is created through the unfolding stages of Spirit *must have definite identity*, so we need Soul also, for only when we have a creation of *infinite definite identities* have we established in consciousness the universe of ideas, the nature of ideas.

Principle Demonstrates Itself As Life, Truth, and Love

Here we see how Mind, Spirit, and Soul are giving us the nature of our Principle, but what about Life, Truth and Love? How do they fit? In the Science of being the Principle of being *is* actually Mind, Spirit, and Soul, and what they imply. One might say, “The Principle isn’t Life, Truth, and Love. *Life, Truth, and Love is the way this Principle expresses itself*, demonstrates itself, operates itself.”

Mrs. Eddy shows that in order to demonstrate the divine Principle we cannot start with demonstrating the divine Principle in any other way than to first get a good knowledge of what constitutes the nature of this Principle. We can’t demonstrate God as the Principle unless we first have this knowledge; otherwise what is it that

we are going to demonstrate? What is the nature we are going to demonstrate? If we are going to demonstrate life, what kind of life are we going to demonstrate? Is it life in matter that we are going to demonstrate, or Life in Spirit? Are we going to demonstrate life in body or Life in Soul?

The Nature of Life Can't Be Different From Mind, Spirit, Soul

Everything that comes after Principle, as an outcome of Principle, must have the nature of Principle. It must have the nature of Mind, Spirit, and Soul, and not a nature of something different from Mind, Spirit, and Soul. Principle cannot demonstrate a nature of life that is different from Mind, Spirit, and Soul.

The prerequisites for anything that should be demonstrated lie in Mind, Spirit, Soul. Therefore anyone trying to demonstrate life in matter, life in the body, shows he doesn't understand the nature of divine Principle, since Principle is not matter, is not in body. Our Principle is Mind, Spirit, Soul. We can't wish to see Life, Truth, and Love demonstrated in mortal mind, matter, body, or wish to see it expressed in the material universe in body, in matter, because this is the wrong attitude; it is not in line with the teaching of Christian Science.

We should try to demonstrate this Principle in Life in spite of mortal mind, in spite of matter, in spite of body, and not in order to demonstrate it in the mind of people, in matter, in body. This is a different attitude.

All Ideas Harmonize With Principle

When we think about the creative Principle we must think about Mind, Spirit, Soul, the prerequisites of true creation. This is what is meant by the "*creative Principle*," which Mrs. Eddy speaks of, in the chapter Genesis, before she goes on to show the other side of God, the trinity of Life, Truth, and Love.

We have Mind, Spirit, Soul wedded into one system of ideas as our creative Principle, expressing God's creative nature. This creative nature of God consists of Mind which creates all as idea; of Spirit which gives these ideas birth, unfoldment, development; and of Soul which gives these ideas definiteness and clear-cut identity, unalterable, unmistakable identity. Mind, Spirit, and Soul set forth the unchangeable nature of the creation of idea and the inseparable relationship between idea and its creator as well as the harmonious interrelationship of ideas. All ideas conform to, and harmonize with, the one divine Principle.

Remember, *these terms are talking about you and your true being*, about "the kingdom of God within you." The one Mind is your Mind. You are one with all the ideas characterizing Mind. The one Spirit is your Spirit, meaning you are it and you reflect the full nature of Spirit, God. Your whole being is identified with God, with Soul. In this way you are inseparably related to your divine Principle and, *like Jesus, you can consider yourself Principle* and see that you express, in reality, Life, Truth, and Love, for "the kingdom of God is within you."

All Ideas Have the Same Principle

We come now to the main point: *all ideas have the same Principle*. This is the fourth step in the order of Science, so let's review the line of reasoning leading to Principle.

Mind is the creator, the cause that brings forth all ideas. Mind creates only ideas. Spirit then comes, saying, "These ideas constitute reality; they are substantial, and they are *substance that is spiritually tangible*." Soul says, "But each idea is different from every other idea, different in form and quality. Each idea is distinct. Each idea has distinct *identity*. Each idea of Mind has an identity of its own completely different from every other idea of Mind. Each idea is infinitely identified." It is Soul's province to show that each idea has a different identity from every other idea. This is why we have this infinite rarefaction of ideas, this infinite variety of ideas.

What is now happening with these ideas—this infinite variety of ideas?

Each idea has its own identity and its distinct job, office, or mission to fulfil. Is each idea a little god? Can it operate the way it personally likes to operate? No.

Something further is now necessary in order to hold all these ideas together in one unity. Principle says, "All these ideas, though each has its own distinct office and mission, are under my government, the one great government of Principle. They all have one Principle." This is the tone we have to see in Principle. This is the new

aspect of being that we are now seeing with Principle, namely, that while there are infinite classifications and classified ideas, still *something unites them into one*. It is not their characteristics that unite them into one, but *their relationship*. Their relationship unites them into one. They all have one Principle and so they can only do what Principle allows them to do. Principle holds the reins, and *each idea acts within the whole in accord with Principle, with the harmony of Principle*.

This new aspect of Being is only possible because we have had Mind, Spirit, and Soul gathered into a central point. They have been woven into one system, so the idea is not free to do what it wants to do. An idea is always an idea of its Principle, though it is still an idea of its cause, its creator, and this gives us the knowledge that all ideas have one Principle. This is why we read so often in the textbook that Principle is the Principle of all, of everything.

The Triune Principle: Life, Truth, and Love

The triune Principle is Life, Truth, and Love. What does this mean? When Person is capitalized it means the Person of God. The Person of God is Principle; and Life, Truth, and Love constitute the triune Person called God. *As mother to ourselves* we are divine and eternal Principle, Life, Truth, and Love, when we understand this Principle of our being.

When we come to Life, Truth, and Love, we will see that only that lives (Life) which is true (Truth), and this is our salvation (Love).

The Bible refers to God as Life, as Truth, as Love (uncapitalized in the Bible) and as Spirit. Mrs. Eddy defined God additionally with the capitalized terms Mind, Soul, and Principle. Principle as a synonym for God was needed to show the fundamental oneness and harmonious operation of the ideas of the infinite.

What Gives Us Power?

In our study of Soul we learned that spiritual sense and spiritual understanding identifies us with God, “the kingdom of God within” us, with Soul, as the one and only identity. Now, arriving at Principle, we see that being thus identified gives us spiritual power. When we reach Principle we look out from Principle, from the new frame of reference that the weaving of Mind, Spirit, Soul into one unit has given us. From this vantage point we will see that “all is one grand concord.” When we come to Principle, as in the principle of any subject, we do not have to strive and struggle; *we only have to know what is*. Knowing what *is, what the facts are*, is what gives us the power. Knowing the principle in mathematics is what gives us the power in mathematics. The power we have in Christian Science lies only in knowing and spiritually understanding the *facts*. The facts are stubborn things, though to mortal sense they are irrelevant. In Science we must understand the facts, the Principle, and what that Principle involves—how the system of Principle is concerned with the harmonious relationships of all ideas, operating in the whole. In order to have harmony in music we must have the right relationship of musical sounds

within the whole. It is the same with the triune Principle, Life, Truth, and Love.

Our work today in putting Mary Baker Eddy's 430 editions of Science and Health on the Internet is one of the watershed events in the technological history of the world. All of this is to say we have been moving fast up the learning curve. Another great technological achievement will take place a few years hence, when every nation's people will be able to read the English version in their own language.

Principle and its Idea

When Mrs. Eddy speaks of Principle and its idea it is always to convey the definite, perpetual, unbreakable relationship existing between Principle and its infinite ideas.

God, our true being, is All-in-all, so all is Principle and its idea. The Principle can only be learned or understood through its idea (as in any science). Without an idea through which to manifest itself, Principle couldn't be learned, comprehended, understood, and we would have no proof of its existence.

The idea must be seen in its Principle. We must reason from divine Principle and its spiritual idea. Mrs. Eddy says, "Spiritual ideas, like numbers and notes, start from Principle . . . [they] lead up to their divine origin, God, and to the spiritual sense of being." It is all a question of the relationship of Principle to idea and of idea to Principle.

We can look at this relationship from the standpoint of Principle where we see Principle has infinite ideas; or

we can look at this relationship from the point of view of the infinite ideas, but we must see they are bound together into one Principle so every idea is brought back in consciousness to Principle. What does that mean?

It means something powerful. If an idea comes to us through Mind, the light breaks. But the light is not yet very definite. We ponder it (Spirit). Things begin to unfold. They are sorted out in our consciousness; and they become more and more definite and identified (Soul).

Once the idea has become definite we feel we have it. But actually we haven't gotten it yet, because we must see that this idea that has come to us is an idea of the Principle and so must be put back into its Principle.

Putting the Idea Back Into Its Principle

Why must we put the idea back into its Principle?

Because by putting it back into its Principle we give to that idea all the authority of Principle, the whole governing power of Principle. If we ask, "How can I put this idea into use?" this is wrong. We can't put it into use; we have to see that an idea is an idea of Principle, and in consciousness we must take it back to Principle and see it has come from Mind so it is still in Mind and we must put it right back into Mind as the Principle of all, and so invest the idea with the authority of Principle instead of the authority of our doing something with it. It must be taken away from person, and put back where it came from. We must see that it is still related to Principle. Principle has to take care of this idea and operate this idea. Principle has to demonstrate this idea the way Principle wants to

demonstrate it, as Life, Truth, and Love, and not the way we would like to demonstrate it.

And what is this Principle that we put this idea back into? The idea's origin was Mind. It came from Mind, so Mind is its Principle. Spirit unfolded it, so Spirit is its Principle, the Principle of unfoldment. We then put it back into Soul as the Principle of identification. We have to see that Mind, Spirit, Soul is the Principle of every true idea. That is why we can put every idea back into Mind—it is still in the conceiving Mind, the intelligent, all-powerful, active, all-conceiving Mind. We can put that idea back into that warm loving atmosphere of Spirit where the idea is brought forth and developed, unfolded. We can put it back into Soul as the infinite Principle of the infinite capacity of Soul where we see an idea has infinite capacities, it is not limited in any way. Soul is the idea's Principle.

We can view these three synonymous terms, Mind, Spirit, Soul, as the Principle. Mind is now the Principle of an idea; Spirit is now the Principle of an idea; Soul is now the Principle of an idea. Principle only indicates the relationship of the idea back to its source; it takes idea away from person, and shows its Principle to be Mind, its Principle to be Spirit, its Principle to be Soul.

Principle and Its Idea is One

Now we are beginning to see what is meant by the statement "*Principle and its idea is one.*" This idea, that Principle and its idea is one, is stating a relationship, the relationship of being one. It is stating a higher level of

what we just stated, namely that we have to see the idea in its Principle, or put it back into its Principle. Our previous statement was from the standpoint of the human; it presented what we do with the idea. But in being, the relationship is a one-to-one relationship; it is a relationship of coexistence. Coexistence is the interrelationship of coexistence.

We can look at the statement "Principle and its idea is one" from two sides. We can see everything is Principle and Principle's idea, or we can see every idea is Principle's idea. It is just a matter of from which side we approach the subject. If we approach the subject from the point of view of idea, then we can see this idea is Principle's idea. If we approach it from Principle, we can see that Principle has its own idea. It doesn't really matter from which side we look at something, it is still the same thing. It is always Principle operating as Principle's idea.

It would be a great help to us if we could really see that Principle and its idea cannot be separated. We so often see a right idea, and we are aware of the right idea, but we consider it as separate from its Principle; because our next thought is, "Oh, this is a wonderful idea if it would only work, if it would only demonstrate itself, if, if." We don't, as we should, endow this idea with the sense that it is Principle's own idea.

If in consciousness we would take this fourth step at once, namely, put the idea back into Principle, and realize that this grand idea is not an idea that I, personally, conceived of, but rather is an idea that Mind, my own true

Mind conceived, then we would see that Mind, Spirit, and Soul are responsible for that idea. Mind, Spirit, and Soul have to govern that idea. As Mind they are aware of that idea. They are the Principle that I am, and as Spirit will unfold that idea. They are the Principle which I am, that as Soul will give the idea distinct identity, so that it is unmistakably recognized and takes its place in being.

What Am I, As Principle?

We have to put the idea back into its Principle and then consider the bigness of Principle, and see what, as Principle, I am. We have to see what it means when we put the idea back into Mind, Spirit, Soul and fill our thought with Mind, Spirit, Soul. If we do this, then we see that this Principle that I, in reality, am, having “the kingdom of God within [me],” can’t help but operate. As what? As Life, Truth, and Love.

If we do this then we have put a single idea back into the whole definition of God and we have freed it from the sense that we personally should demonstrate it, that we personally are responsible for it, that it depends on us whether or not the idea works. All this feeling of personal responsibility is taken away and put back into the authority of the Principle.

Let’s remember, where Principle is, the idea is, just as in mathematics. Where the principle of mathematics is, the idea of mathematics is, and where the idea is, the principle is. The idea is always in its Principle and is invested with the nature of Principle.

Science is Knowledge of Relationship

Putting idea back into Principle and seeing that Principle and its idea is one is only possible because of one of the most basic characteristics of Principle, namely, relationship. What is the tone here? Why is relationship so important?

Only on the ground that infinite ideas are related can the infinite become one. It is only because infinitely individualized ideas are related that they can be put into one system, into one operative Principle. Reality consists of infinitely diversified phenomena. This is something the philosophers have always puzzled over. They have seen the infinitely diversified phenomena, and yet they felt there was oneness, unity.

On the one side we have infinitude, and on the other side we have one. They seem to be opposites, antipodes— infinite and one. *How can the infinite phenomena and the one be reconciled?* This is a prime question today even in subatomic physics.

Mrs. Eddy shows the solution lies not in trying to put this infinite individualized identity together into one, but rather the solution lies in relationship, in putting everything into *relationship*. The whole question, "How is the One and the infinite reconcilable?" can only be answered through relationship.

Fundamentally we have the One. Mystics have the One, also. That's their strong point. They maintain there is only One. Science says the same, namely, there is only One, but it goes a crucial step further. In Science we show,

in the One, the *relationship*—the inner relationship that exists, within the infinite identities constituting the One. Mystics do not attempt to explain the inner relationships; they always take it as a whole, as an unidentified amorphous whole or mass, but Science puts structure into it. This is typical for every science.

What Makes the Infinite One?

Relationship is that which makes infinitude one. In this century every science has begun to see that relationship is much more important than the data, the facts. The sciences are now seeing that what should be investigated is the relationship between the facts. The facts *per se* are not scientific facts. It is only when these facts are related in a broader, greater whole, that they become scientific facts. This is the new concept of the sciences today. Bronowski was one of the first to introduce the new concept of science, decades ago, when he wrote that Science is not a fact-finding activity, but a fact-arranging activity, a fact relating activity, a fact ordering activity. Fact-finding collects the data, but as he said, fact-finding is not a science. Fact-finding is the work of encyclopedia makers. A person can know an encyclopedia by heart, but he only knows, he *doesn't understand*, and therefore he can't evolve a science with the knowledge he gains from an encyclopedia.

What is necessary to be a scientist is to be conversant with the relationships that facts have with each other; to be able to see the reasonable relationship, the intelligent relationship between facts. Science is not

primarily concerned with knowing facts. It is knowledge of relationships.

Seeing the Relationship Between the Facts

In the Science we are studying it is the relationship between the facts that is important. We can therefore see that reading the textbook as statements, as isolated statements, is not giving us the truth of the teaching. It is different with ordinary education. If students study a 600-page book on geography diligently for a year they know what is in the book. If they spent the same amount of time on the Christian Science textbook, they would still have no idea, after a year, what they have been reading.

Why?

First, because they don't know the synonymous terms, and second, because they read statements and not *relationships*. When we were considering references in the textbook, often they were just short statements, but to get the sense of them we had sometimes to read what went before, maybe even a paragraph or two, and also sometimes what followed. It was necessary to get the larger frame of reference before we could see what the little sentence within the bigger frame of reference means.

What Causes the Text to Be Meaningful?

What did we do? We did not consider data. We considered *relationship*. We asked "In what relationship does this sentence stand with regard to the problem under consideration in the paragraph? What was its rela-

tion to the problem stated or taken up in the paragraph?" Relationship is what is important, because relationship is asking: "Is this the answer to a question? Is it the conclusion of a proposition that went on before? In what relationship does this sentence stand to the other sentences in the paragraph?"

Approaching the text with this method of ferreting out the relationship of a sentence to the rest of the paragraph or even the whole chapter, causes the text to become understandable and meaningful.

From now on let's read the textbook not just as ideas, but as ideas related to a Principle, ideas related to a whole system. Let's see an idea related to the whole structure of the textbook, an idea related to other ideas.

It is now *relationships* we are going to read, and no longer sentences, no longer facts. This is important in reading the textbook. *From now on we are going to read the textbook as relationships and not as sentences.*

How We Build Up Structure

Every science finds the relationships and the structure—studies how its subject is built up. This is why, in our study of the seven synonyms, we have considered especially the relationships of the synonyms and of the ideas associated with them. We took a term like "law," and we didn't just say law is law, and because law is law, law is law. We considered relationships and found how law was related to all the other terms we had under Mind, because of the inner meaning of law. "What does law mean?" was a consideration. Seeing the relationship of

law we could see that law can only be law if within itself it is related to power. So we made a relationship with power and we said law must be power. Well, power can only be power if it has action. Therefore law must be related to action. In this way we began to build up the structure of law. We can see that the term law has a structure within itself. It says, "I am related to power; I am related to action, I am related to intelligence; I can't be law without having a cause for an effect, so I am related to cause." A law is always the same law, it never varies, never makes a mistake, therefore it must be related to unerring intelligence.

In this way we build up a structure called law. This is no longer just a fact-finding activity. This new sense of Science is fact-arranging, fact ordering, finding relationships in the way that we found law was related to all the other terms we had under Mind.

In this way we are always building higher structures, superstructures, super-superstructures until we arrive at the infinite One. When this process brings us back to the One, we find the infinite One is a very finely structured One. It is no longer an amorphous mass.

"You Are the Principle" — MBE

Mrs. Eddy brings out the indestructible relationship of Principle and idea. In reality each one of us is the Principle, having an expression. When Science is understood as our very being the whole fabrication of priestcraft dissolves. We see we are not mortals struggling to become one with our Principle, *we now are the Principle in omni-*

action. The only thing that is ever going on is God—our Mind, Spirit, Soul, Principle, Life, Truth, Love—reflecting ourself to ourself, out of ourself, through ourself, as ourself, and for ourself. Mrs. Eddy speaks of the *human consciousness* as “. . . that consciousness which God bestows,” which can’t be another consciousness than God’s own consciousness; hence the indestructible relationship.

“That Consciousness Which God Bestows”

This brings us to the unity of God as an idea characterizing Principle. Unity here does not mean human unity. It means unity only of ideas. In Science we only have the unity of the facts through relationships. It is only as we all are the expression of one divine Principle that there is unity and Christian fellowship. To have unity, “man must harmonize with his Principle, divine Love.” When we harmonize with our Principle we harmonize and are in true unity with each other. *This is what it means to have “that consciousness which God bestows”* (“the kingdom of God within you”).

The Principle we are unites all ideas. Immanuel means the unity of God with us. This unity of God with us can only come about through assimilating the teachings of Christian Science. In the measure that Science and Health becomes the structure of our consciousness, the false Adam-dream structure drops into oblivion, “unknelled, unconfined, unknown.” Our new structure of consciousness has evolved from the sixteen chapters of the textbook. Divine Science has ushered in the new structure.

We are today giving birth to our unity with God *through this understanding of the seven synonymous terms* for God that we are gaining from our study of the textbook. These seven synonyms are revealing to us our true identity as God's being, as God and man one—God in unity with Himself. To this end the “human self must be evangelized” to make room for the divine Principle of our being *so that it can be revealed through our character*. We must manifest it in daily life, through our human character, *which becomes the Christ character* as we assimilate the teachings of the textbook, and make ourselves the body of the divine Principle, Love, that we are, in reality.

Universe

The idea “universe” also characterizes Principle. Why? Universe, as we saw, comes from the Latin—“unus” meaning one + “vertere,” meaning to turn, giving it the root meaning “turned into one,”—combined into one whole. We don't have universe in the plural. It is a totality—all is brought into one relationship—where everything is related to everything else in an intelligent and meaningful way.

Universe means all is turned into one thing. Nothing happens outside of the one Being. Each idea is in frictionless relationship with every other idea.

Harmony

The moment we have a frictionless connection or relationship of all with all, we have the concept of harmony.

Harmony means that each part of the whole is connected with all the other parts of the whole in such a way that they are acting according to the One, and not according to the part. They are acting according to the Principle of that unity, and not according to the parts of that unity. We are all a part of a meaningful whole.

We have seen that harmony is a scientific fact. In order to have harmony we need more than one thing; we need data. What is called harmony is the different data (whatever they are) related to each other in such a way as not to produce friction, but each supporting and helping the other.

Harmony is a system of relationships, a web of relationship where each point is related to every other point in such a way that there is no friction. This web of relationships must be governed by one intelligence, one governing power and plan, so that the data and their relationship is brought back to the one.

The infinite calculations in mathematics never experience friction or discord when they are in harmony with the principle of mathematics. $2 \times 2 = 4$ doesn't collide with $2 \times 3 = 6$. Likewise heaven is harmony where one reflection doesn't interfere with another reflection in their frictionless association.

System

We have harmony in Principle because we have system. System is closely related to harmony but with a little different flavor. As we saw earlier, Mrs. Eddy speaks a lot about harmony in relationship to Soul, where it is con-

nected with balance, grace, beauty, symmetry, joy, satisfaction and so on, but Mrs. Eddy would never use system with Soul.

Harmony in connection with system is concerned with the frictionless operation of parts. System is scientific, and as an idea of Principle it is also the relationship of parts, as in harmony. But system, instead of being just the relationship of individual data, parts, or facts, is much more the relationship of classifications and categories. Classifications and categories are much more fundamental for system.

In a scientific system the first step is to put various similar data into one category, into one classification. We first reduce the infinite phenomena to a few classifications, and after we have the classifications we begin to see the relationship of classification with classification. A higher sense is implied with system than with harmony. In fact, we might say that harmony is the feeling that system produces.

How Do We Arrive at the System of Christian Science?

How did Mrs. Eddy reduce Christian Science to a system? Very much the same as any subject is reduced to a system. We have discovered that Mrs. Eddy had put a whole number of certain ideas into one classification. For example she put ideas like power, action, intelligence, basis, creator, law, cause, etc., into one classification and called that classification Mind.

This is how a science operates. A science doesn't start out with all the data and try to see how altogether they operate in a system, in one web of consistency. A scientist first has super symbols. He puts hundreds, even thousands, of data into one category. He reduces them to a system—"divine metaphysics is now reduced to a system." The method of reduction is the method the scientist uses in order to arrive at harmony.

It is system that produces harmony. Religiously-minded Christian Scientists at first feel system is cold, abstract. But when we know and understand system and what it means, we get a feeling of harmony—beauty, warmth, strength, joy, satisfaction—and everything that belongs to harmony. When our inner thinking becomes acquainted with what the system of Christian Science is, our attitude towards learning that system changes, because we begin to feel the reliability and security a system gives us.

How We Open Up the Treasure-Troves of Infinity

The infinite calculus is given to us through the system of Christian Science. Through system—through reduction—we get infinite multiplication. By reducing the infinite to simple categories we open up the treasure-troves of infinity.

So let's become acquainted with the beauty and warmth the system of Christian Science holds for us.

We can now see why system is an idea of Principle. Principle wants to classify; it wants to govern every part of the infinite realm through its channels of classification,

categorization, sub-categorization, sub-classification, until every idea finds its proper place value within the whole. Then the idea can be understood in its relationship to the whole. We only understand an idea when we understand its relationship to the whole—understand it in its place value within the whole. Until we understand an idea in its place value within the whole we only make statements. We state truths but they are not scientific truths. Only scientific truths can be demonstrated: only scientific truths lend themselves to further unfoldment.

This tells why Christian Science, for church Scientists, has not unfolded over the past three-quarters of a century, and why the articles in the *Journal* and *Sentinel* aren't as good as they were seventy-five years ago. The articles today bring nothing new. This is not development. As long as Science is studied just as statements we cannot unfold this Science. It is only when we know the *system* of a Science that we can unfold it, develop it. Only those who investigate the subject in its *scientific structure* can unfold the idea and the teaching of Christian Science.

Doorly First to See Scientific Structure

John Doorly was the first to see Christian Science in its scientific structure. The literature which he, Max Kappeler and other mature Scientists put out, is completely different from the "authorized" literature of Boston.

One example is the work of Gordon Brown. In a recent letter Gordon Brown writes, "Helen, you ask me if I will write you a paragraph concerning my time with John Doorly, and what this has meant to me during the inter-

vening years. It would be difficult for me to do justice to this in a short paragraph.”

Gordon urges instead that we direct readers to some of his writings. In his book *Civilization Lieth Foursquare* Gordon writes:

In 1947, in the tone of Principle as Principle...John Doorly addressed his students on what he called *The Need of the Hour*. He stressed the necessity of looking out spiritually from the oneness and wholeness of the capitalized terms for God, rather than aspiring God-ward from the standpoint of the uncapitalized attributes for God. In this he showed the imperative need for the letter and spirit to be scientifically one, instead of divided from each other.

Gordon goes on to remind us:

Remember how, in 1889, at this very same point of Principle as Soul, and Principle as Principle, Mrs. Eddy dissolved both her church and College organizations, and so prevented a recurrence, in the realm of Christian Science, of the disaster that befell Judah and Israel. Her action served as the example to the Christian Science field, in the post 1910 era, not to become a kingdom divided against itself which is brought to desolation. This could not have happened if her provisions had been complied with, for then no ecclesiastical dictatorship would have arisen to cause the inevitable break-up.

The reader should also see Gordon Brown's last book, *That the World May Know*, p.179-199. Gordon Brown's books, like Doorly's publications and those of other mature Christian Scientists, were system's own contribution to the unfolding idea of Mind.

Understanding the system will enable *us* to unfold the idea. We will see the textbook always clearer and clearer, if we are pure in our scientific approach.

Church Scientists Use False Logic

An unscientific approach is meaningless. You can put hundreds of thousands of data into one pot and every time you stir it something else comes up, but it doesn't lead anywhere. This is what happened in Christian Science. Individual sentences of the textbook were understood. Then people began to combine those sentences. They randomly made seemingly logical relationships between statements—between one statement here and another statement somewhere else. This was a mistake. What makes One one, is that the relationships are exact, are definite. Just as there is but one way to put Hamlet together and make sense, so there is but one way to put sentences in Science and Health together and make sense.

We have to know the laws of relationship, the principle of relationship, the structural way of relationship. The logic of what church Scientists do in combining randomly seems convincing until one sees through it. They say, "But an idea is always an idea of God, and God doesn't contradict Himself, so you can put any sentence together with any other sentence because each sentence is about

God.” This is *not good logic*, because the “putting together” must be a putting together of ideas in their own classification, on their own level, in their own classified relationship, or it doesn’t make sense.

We Must Go Forward

The lesson sermon met a need of the hour. *It was adapted to that age*, and it was a great improvement over what churches had before. But we must go forward. We can’t solve the problems of today with the methods of the nineteenth century.

The main point in Principle is to see that what has been created by Mind, all the ideas of Mind, are gathered together in Principle, into one governing Principle. This gathering together forms not just one relationship of ideas inseparable from Principle—that could be mysticism—but rather it forms that relationship of ideas to Principle as a *systematic* relationship. It is a relationship that goes through the various categories and subcategories so that there is a whole system of ideas in which all the ideas are gathered together in one Principle. This is why we are learning to reduce the infinite into categories and classifications and why we are beginning to see the relationships that exist between these categories, whether it is the relationships that exist between the seven synonymous terms, or between the four sides of the holy city. Whenever we have categories within categories, and combine them, we get system. As we progress our whole attention is increasingly given to thinking in categories and therefore to thinking in relationships, and not so much to thinking just in truths, in facts.

Government

System leads to government. Comparing the definition of government with the definition of system we find there isn't much difference. Government is the ruling of Principle through a system. From one central point of Principle every detail of the whole system is governed harmoniously, so harmony, system, government just flow into each other.

The Principle of being must be the Principle in every idea. Government shows how it is going to do this. The principled nature of the one Principle is deduced and translated through all the categories of Principle to the point of each idea—to where we see how each idea is governed in a principled way. We can see from this that government usually implies a whole hierarchy of categories. Government usually demands hierarchy of classifications through which the one Principle translates itself and transforms itself into level, office, or aspect that is unique to every idea.

We took up control under Mind and under Soul. Now we can see why Principle is not so much involved with the control as Mind is. In Mind's control, through Soul, we get the greater controlling the lesser. In a system we have to have checking points where we check every time we go into a new category to see that we don't leave the tonality of the category. In this identity checking we again note the tone of Soul. Only through that kind of control can the divine Principle be translated to the details without losing its nature, but that control is not itself an idea of Principle.

Principle Governs Through a System

Principle is that which first programs the way of governing every detail through a system. That's government.

The government we have in Science is not democracy, which means people governing—government by, for, and of the people. Government in Science is *theocracy*, the government of God (God, meaning our own right Mind, Spirit, Soul, Principle, Life, Truth, Love)—“the kingdom of God within [our consciousness],” where everyone and everything is governed by its Principle and not by people, organizations, medicine, the weather, politics, or anything else.

Therefore, whatever needs to be governed, be it the body, the business, relationships, or whatever, is under the government of the divine Principle, if we are Christian Scientists. In the textbook we can see that Mrs. Eddy only states the government of Principle and of nothing else. She acknowledges no government other than the government of Principle. Since there is nothing but God and His idea and since our true Mind and its idea is one thing, there is nothing between us and God so there can be no government but the government of Principle.

Principle is Absolute

Principle's government is divinely autocratic. It cannot be gainsaid. It is imperative, apodictical. We hear the power sense of Principle. After stating what constitutes the inner consistency of Principle, through its harmony,

its system, and government, we now come to another aspect of Principle: Through the channel of system we see that Principle operates in an absolute way. It is the dictatorship of Principle, and its counterfeit would be the dictatorship of people.

In the fourth day of creation, the day or stage corresponding to Principle, we have the government of the heavenly bodies—God’s government of His ideas. The government of the heavenly bodies, the sun, moon, earth, and stars, shows a relationship in which these heavenly bodies are operating. It gives a sense of system and government. Our relationship with each other is likewise under the government of Principle, where all moves in harmony. “Existence separate from divinity Science explains as impossible,” Mrs. Eddy says. In this existence, which is one with divinity and is governed by Principle, all ideas move and flow harmoniously, rhythmically, in relation to one another, as in the music of the spheres.

People Ask For a King

In the fourth thousand-year period in the Bible—the kingdom period—king was a symbol for Principle. It wasn’t until this fourth period in Bible history that the Israelites asked for a king. They wanted to be governed by a central authority, even though the prophet Samuel warned them against having a personal king.

The David story is a symbol of what happens when the people can no longer see the government of Principle and ask for a personal king, a personal government. Samuel tried to do the nearest best—he anointed Saul as

king—but Saul was a bad king. However, hidden away was another king, the smallest of his tribe, the most unrecognized one of the family. David was a shepherd boy hidden away while Saul was still reigning. After Saul’s failure as a king, David was publicly anointed as king, but he was already king before anyone recognized him as king.

This is always so. An idea will always be born in Bethlehem, away somewhere in a stable, unrecognized, unknown to the crowds, or to the authorities. But it is anointed, has a crown, and just has to wait until the right moment comes. Then “David” becomes king of Israel and of Judah.

We can see that *an idea* must be king, and not somebody who has been nominated.

When divine Principle is ruling, it rules in an absolute way, and nothing can withstand it.

How Principle Differs

Compared with the other three synonyms we have studied so far—Mind, Spirit, and Soul—we can see Principle has an entirely different tone. We should always ask, “What differentiates this synonym from the others I have studied? How does it differ in tone?” Through differentiation we get a better understanding of each synonymous term.

In Principle we are always concerned with the relationship between Principle and idea. In Mind, we saw that Mind was the creator of all ideas but we didn’t there consider the relationship that exists between Mind and Mind’s

ideas. We didn't consider how these ideas are brought back into Mind. We only saw that Mind was the creator of those ideas. But the moment we have Principle, we consider Principle-idea; Principle and idea; idea, Principle, and how they relate to each other. What is their unity? What is their relationship? We see that Principle is that which says: "I am the Principle of all ideas. I govern all these ideas, but I am not creating all these ideas." Principle doesn't create these ideas; it only governs them and tells them what they are to do—what their job is, what their office is, what they have to accomplish, *Principle binds them all together into one system, which is absolute.*

Principle Never Pardons

Principle is apodictical, imperative. It can't change itself. It can't change its character. Principle says, "I am what I am, and I am operating the way I am, and I do not let any error pass by." Principle demands correction; it demands that everything is brought into line with the Principle. That is why it never pardons. It demands correction. It demands that we return to Principle.

When one discerns the message of the Prophets in the fourth period of Bible history, one finds very few indications as to what we should do. Moses, in an earlier period, told the people what they should do, but the message of the Prophets was that Principle is reigning and we have to come into line with it. Principle itself tells us what Principle is going to do, so the people were simply told, "Return to the Lord. Draw near to God." "Be aligned to God," says the apodictical Principle—the clearly dem-

onstrated, indisputable Principle—“then every detail of what you do is right. Then all ideas are governed by your principled attitude, and everything you do will be aligned to God or with God.” *The principle of any science demands correction.* It doesn’t condone or pardon errors. The divine Principle, being Love, wants us to realize our present perfection, and to this end demands correction of all error.

Obedience to Principle

Principle calls forth obedience.

Obedience to Principle is *our* attitude, it is not an idea of Principle. It is the apodictical Principle translating itself to the human and awakening in the human a principled attitude, an attitude of obedience. Obedience is in the category of the human approach to Principle. We can see that obedience isn’t Mind, it isn’t Spirit, it isn’t Soul. Obedience means *to be in agreement with Principle.* It shows the impact of Principle on the human, namely, obedience to Principle.

Honesty is another attitude *of the human* that belongs to Principle. It also shows Principle’s impact on the human. We wouldn’t put honesty under Mind, Spirit, or Soul. Obedience to Principle makes us honest. Honesty is when all within us is brought into line with Principle—our words, thoughts, actions, motives, deeds, everything. All must be brought into accord with Principle.

With our study of the synonyms so far we have been finding the human motion of the synonyms. We have been finding their impact on our thought. This impact comes

to the human, in the form of a translated quality. It opens the human thought so it is willing to let in the divine. This is taken up in the first chapter of Science and Health, the chapter "Prayer," where Mrs. Eddy gives us the key to entering the realm of reality.

In the chapter "Prayer" we find the human motions of the synonymous terms. We find the impact of Mind, Spirit, Soul, and Principle, (and also Life, Truth, and Love) on the human thought:

1. The prayer of true desire is to know God as our own real Mind, Spirit, Soul, Principle, Life, Truth, Love. Mind comes to us as the desire to seek, as true motives.

2. Spirit comes to us as the prayer of turning away from false qualities and turning toward the true qualities, reflecting the true qualities.

3. Then we have the prayer of turning from sense to Soul.

4. This brings us to Principle, the prayer of obedience and honesty which we just discussed. Here we have Principle translating itself to the point of obedience to Principle, which means aligning our thoughts, words, deeds, actions, motives, and everything with Principle.

Principle Demonstrates Itself

Bringing all into alignment, Principle demonstrates itself. The inner nature of Principle is spiritual power that brings the divine Principle into manifestation as idea. The divine Principle must be demonstrated, and it demonstrates itself as harmony.

What is a demonstration? Can we have a demonstration before we reach Principle? Demonstration means

that the Principle is brought out in the ideas, in its manifestation, else it is not a demonstration. But we couldn't have demonstration before seeing that Principle and idea are intimately related, indestructibly related, through a system.

Mind couldn't bring about demonstration, Spirit couldn't, Soul couldn't. Mind, Spirit, Soul must first show the nature of a Principle. Then Principle says, "That nature is the nature of Principle and idea; and Principle and idea is one; therefore the whole nature of Mind, Spirit, and Soul can be brought out in the idea. I am the Principle that brings out all ideas and demonstrates those ideas, so the ideas can be demonstrated."

This is why there is no power of demonstration as long as we just have Mind, Spirit, and Soul. We need Principle, we need the fourth; we have to go past what the Bible calls the three and a half. In order to demonstrate Mind, Spirit, and Soul we must go on to Principle. The office of Mind, Spirit, Soul is not to demonstrate themselves. That which has to *demonstrate* itself is the Principle, and not Mind, Spirit, and Soul. We are not yet demonstrating Mind, Spirit, and Soul when we see what characterizes each one of them. It is only when we see that Principle is only the Principle of a universe of ideas (and these ideas are Principle's own ideas) that we begin to lose the false sense that Principle is a center and that somehow outside of that center we have a universe of ideas, and to see that Principle is not only the center but is both the center and the circumference.

Principle is Both Center and Circumference

When we rid ourselves of that false sense that Principle is not both center and circumference we can see that every idea brings forth the nature of Mind, Spirit, and Soul, and as a result we can demonstrate it. The idea then shows forth the nature of Mind, Spirit, and Soul, and we have oneness of idea with Principle, oneness of the nature of idea and the nature of Principle. We have Principle and demonstration.

Our point of decision is here. Are we going forward after the third stage? Are we going into the fourth stage? *Are we identifying ourselves with the Principle?* Identifying ourselves with the Principle means being obedient to the Principle, being in conformity with the Principle, one with the Principle. Then Principle demonstrates itself.

As long as we study the textbook only with Mind, Spirit, Soul, it will never do the job. *We have to see we are the Principle.* Principle lives in us as Mind, Spirit, Soul, and then it can express itself as Life, Truth, and Love as a consequence. At this point we see the sense of complete agreement with the Principle, because “the kingdom of God is within you.”—Jesus

I Am the Principle

We talk about the principle of music, of mathematics, etc., as if they were something separate from us. We have gotten into the habit of thinking that those principles are

somewhere, some “place” outside us. We don’t realize the principle of math and the principle of music *are within us*. *When we come to the subject that is our being* we can’t afford to think of it as “out there” or “up there.” The four-thousand-year old belief that God is “up there” still clings, causing us to believe Mind, Spirit, Soul, and Principle are “out there.” Principle is that synonymous term that helps us to see it’s not out there, *but it is beingness*. *Principle is me*, the me is Principle.

Availing oneself of Principle is dependent solely upon a cultivated spiritual understanding. Demonstration rests on a fixed Principle which is stated in a logical way, and interprets itself through law, order, rule, system, method, form, and plan. *Understanding and demonstration are inseparable*. When we understand the laws of mathematics we can demonstrate mathematics. Understanding Principle, and being obedient to Principle insures demonstration.

Principle Proves Itself

Why does Principle prove itself? How can Principle prove itself? What is implied by it? To understand, let’s look at how the principle of arithmetic proves itself.

The principle of arithmetic proves itself by going to and through the categories of the principle of arithmetic; by choosing the right categories of that principle. If I have a problem where I have to multiply I can go to the principle of arithmetic, but I have to choose the right category. I can’t go to the principle and choose the category of addition. I have to choose the category of multiplication.

This shows me that system is necessary in order to prove a principle.

Similarly, we can not just state that there is a mystical Being called Principle, and this Principle is going to prove itself. Principle is not going to prove itself to us unless we are one with that Principle, until the idea within us is one with its Principle. The idea must be along the line of the system of that Principle to insure that the idea is one with its Principle. Therefore our consciousness must be aligned to the whole system of the categories of that Principle, or we can't prove it unerringly. Mysticism says, "Principle will do it," but *Science* requires working through the categories of that system of the Principle. Then Principle proves itself.

The System Enables Us to Demonstrate

In order to find the solution we go along the categories that are indicated. When we are faced with a big calculation in arithmetic we ask, "What is the first step I must take in order to solve this problem?" Maybe the first step is to use addition. Then the problem might demand division. After that the problem could call for a subtraction. Perhaps then I get a result. We don't just say, "Arithmetic has the answer." It takes more than that.

In Science, in order to find the solution we have to go along the *system* of the Principle, and not just state the Principle. In the chapter Recapitulation Mrs. Eddy gives the whole system; she recapitulates the whole system, showing how Principle is enabled to prove what it states. *Mrs. Eddy says that it is the system that enables the*

learner to demonstrate the divine Principle. This tells us how necessary it is for students of Christian Science to acquaint themselves with, and become masters of, the system of Christian Science, in order to see how the Principle proves itself. Of our own selves we can do nothing. It is the Principle that does everything, and only as we are one with the Principle and *see our selves as the Principle*, can we do all things.

Principle is Ever-Operative

Principle is ever-operative. Divine Principle is always at work; it doesn't have to be brought into operation. Since Principle is forever demonstrating and proving itself, it *must* be ever-operative. Mrs. Eddy speaks of "the activities of the divine Principle." She says the belief that we are separated from our divine origin will, through much tribulation, yield to the activities of the divine Principle.

Principle is ever-operative because its system is not a dead system, but a system with a divine mechanism within it that operates. When we adhere to the law, order, rule, system, method, form, and plan of divine metaphysics we are allowing ourselves to be used by this Principle.

Principle Interprets Itself

Ever-operative Principle reaches out to us. *It teaches, explains, and interprets* its ideas. But the divine Principle of man can only speak through immortal sense. It cannot speak through corporeal sense. Mrs.

Eddy says there is but one real existence and that is spiritual existence. Corporeal sense can take no cognizance of the Life of spiritual existence because in spiritual existence Principle speaks only through immortal sense. The more our spiritual sense is developed the more we hear Principle's teachings, explanations, interpretations.

Why is it *Principle* that explains, interprets, teaches? Why isn't it Mind, Spirit, or Soul, or Life? Why is it Principle? Spirit, of course, in a wonderful order, leads us step by step. What more does interpretation mean? What do we gain by interpretation? What about explanation? When is something explained?

Something is explained when it is identified and brought into line with the system. It is explained when it is seen or understood in its relationship to its Principle and its relationship with other ideas.

When we took up Mrs. Eddy's statement, "Spirit's senses are without pain," (S&H 214:32) did we find the explanation of that statement by looking at that statement? No. We found we could only see it as a scientific truth by putting it into relationship. Into relationship with what? With other ideas.

We can only see the explanation of something when we see that something in relationship to a larger whole, whatever that greater whole is. Only then can something be explained. Thus the sentence, "Spirit's senses are without pain," didn't make sense and couldn't be explained (though it was clearly stated) until we put it into relationship with a greater whole.

How Do We Put Ideas Into Relationship?

How do we put these ideas into relationship?

We have seen that we can't put them in relationship just at random. Consider the illustration of Hamlet. Each sentence in the play is in its proper place in relation to the other sentences and in relation to the play as a whole. To take sentences out of context would distort the meaning. Putting ideas into relationship demands more than just haphazard relationship between ideas. It must be a clear, right, exact relationship, according to categories. We must bring ideas into relationship with the Principle of the system. Only then can we explain something.

To explain a statement, we must first put it into its right categories. Then, in those right categories, we see the relationship within the whole. That's explanation. That's why Principle is characterized by the idea "Principle interprets itself."

Principle interprets because Principle has a system while Mind, Spirit, Soul are not characterized by system. Just think! Because Principle interprets itself we can now find the explanation of single sentences in our textbook. We just have to see the relationship.

We only have the interpretation of a single sentence when we can put that single sentence within the categories and the structure of the whole paragraph, and the structure of the whole chapter, and finally, the structure of the whole textbook. Then it is explained. Not before.

So let's interpret the textbook from its Principle.

What does it mean to interpret the textbook from its

Principle, from its Science? Mrs. Eddy speaks of Science over 1000 times. It does not mean from God, but rather from God as Mind, Spirit, Soul, Principle, Life, Truth and Love, through its system. This does not mean interpreting through what we like in the textbook. Usually the student protests, "But the way I interpreted it has helped me." This is inadequate reasoning, because everything helps—or seems to. People can believe in any idiocy and it helps them. All the metaphysical systems in the world today help to some extent. There are many cults and metaphysical groups in the United States. A lot of people must be helped by them or there wouldn't be so many of them. Mortal mind will always give that which we like. It is all in the collective unconscious or sub-conscious, or archetypal unconscious; we only have to delve for it. But this is not reality, though it may seem to help us for the moment.

We often make the statement, "God is my Mind," and what a powerful statement it is! We, as Christian Scientists, have not even begun to realize the magnitude of its meaning, neither have we begun to actualize the rich blessings that result from such realization.

In the textbook Mrs. Eddy writes: "To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence."

What is Mind? Our textbook definitely answers this question in these words: "Mind is the I AM, or infinity," and then gives this further statement:

“Allness is the measure of the infinite, and nothing less can express God.” Then I AM and allness is what constitutes you and what constitutes me at this present moment in this holy place, as the individual, mental expression of God, or Mind.

What Mrs. Eddy discovered will stand. It has stood for more than a hundred years, in spite of being misunderstood. The human mind finds it hard to understand Science since Science reverses the evidence of the material senses, and supplies instead Principle’s interpretation of God and man. In this age Principle interprets itself through Science and system. Let’s drop material self and sense and seek our divine Principle. *We can know Principle only through Science*, in no other way, for Principle interprets itself through its system of categories and classifications.

Principle is the Principle of All Sciences

Mrs. Eddy says that Science interprets the Principle, and that Principle expresses Science and art. Principle demands an accurately stated Science, i.e. Principle must be stated accurately in its Science.

Since there is only one Principle of being there can be only one Principle of all sciences. This means that Christian Science is applicable in all fields, as Mrs. Eddy shows with her chapter Science, Theology, and Medicine.

Let’s Abide in Divine Principle

What have we seen in Principle? We have touched on the approach to Principle. We have seen that a quality

like “obedience” is not actually an idea of Principle. It is a translated quality of Principle. By obedience to God we demonstrate the divine Principle.

Demonstration, from our side, demands being in accord with Principle.

We saw that “being in accord with” has to do with Principle and not with Spirit or Mind. Mind has to do with the mental faculties; we didn’t hear anything about “being in accord with” when we took up the Mind words. Here, in Principle, we have the faculty of relationship—to be in accord with, to blend with the divine Principle, to harmonize with the divine Principle. Then we must give strict adherence to Principle. This again would be obedience to, loyalty to, Principle. Abide steadfastly in the divine Principle.

These admonitions all have qualities of relationship—relationship that makes oneness, where the student and Principle are brought into accord, into harmony. How are they brought into accord? By assimilating the message of the textbook through a scientific spiritual understanding of the textbook. The textbook is the teacher, and as we comprehend its teachings, *those teachings become us*, and we have no other “I” but the divine “I.” the divine Ego. We are then one with “that consciousness which God bestows”—that consciousness that enabled St. John to see a new heaven and a new earth while yet on our plane of existence.

How We Commune With Principle

Communion with Principle is another idea of Principle, which enables us to unite with the divine Principle.

When we study and learn Principle's divine system we are communing with Principle, uniting with Principle.

We can see the sequence of Mind, Spirit, Soul, Principle as the attitude of man. They are attitudes that we find mostly in the chapter "Prayer," because "Prayer" is the approach to God—to our true being as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Prayer is the first step towards being one with God. In order to start out from the right standpoint we must see that the kingdom is within, God is within us, God is us. I and God are one thing—"the kingdom of God is within you"—Jesus.

We Must Be Absolutely Sincere

How can we see man's unity with God? There must be something in us that is united with God. Just to state that we are one with God is not enough. What is really one with God must be our whole makeup.

First in Mind, something deep within us must desire and long to know God. That is Mind's attitude. All my love, attention, consecration, my motives are dedicated towards knowing God, infinite good, as infinite good is.

Second, in Spirit we must be absolutely sincere with regard to turning away from mortality, from mortal mind conceptions, turning away from what is wrong, what is illusion, and turning to what is right, to what is spiritual. This is an inner attitude.

Then in Soul, once we have turned to the right, striving enables us to assimilate the teaching of the textbook and make ourselves the new man, the Christ man, that

unfolds and develops from the pure Science of Christian Science. In this third stage Soul says, "*With all thy getting get understanding*. Persevere. Stick to it. Don't give in, don't go back; go forward."

Then we come to the fourth stage, Principle, where we say, "I want to put everything in harmony with Principle, in accord with Principle—my thoughts, my actions, my motives, my intentions, my words. I want to channel everything to one central point, so that all will harmonize with the nature of God, infinite good. All that constitutes my whole mental makeup, must be in accord with, united with, Principle."

Counterfeits of Principle: Personality, Personal Sense

Principle governs all, uniting all in one harmonious system, and nothing can stand in the way of this communing once we recognize and turn away from the counterfeits of Principle. God is infinite Principle, called Person (S&H 302:25), so the primary noumenon counterfeits would be person, people, personal sense, personality.

Why are person and personality the counterfeit of Person, Principle? Personality and personal sense are counterfeits of Principle because person gives a sense that one is the center of the universe, that one considers oneself as the most important thing in the universe, and that everything turns around one's own person. It is a sense that whatever one sees, hears, feels, is centered around oneself and related to one's own person. That is why person, personality, and personal sense are counterfeits of

Principle, since Principle is both the center and the circumference of the *true* universe.

The material sense of personality must yield to the incorporeal sense and become conscious only of the infinite Principle and infinite idea. When personal sense yields we hear the interpretation of Principle instead of personal views, personal inclinations and desires.

False Theories

Theories are also a counterfeit of Principle. Because divine Principle is the Principle of all Science, its counterfeit includes false theories, dogmas, doctrines, opinions. The universe and man must be interpreted by divine Principle, and we know Principle only through Science. Science teaches that every idea is found in Principle in one systematic whole and there are no fragmentary ideas, no theories, dogmas, doctrines, opinions. Human theories exclude the Principle of man's harmony, and are totally inadequate to interpret the divine Principle. Prevalent theories make healing possible only through matter because they insist that soul is in body and that mind is tributary to matter. "Human theories are helpless," Mrs. Eddy says, "to make man harmonious, since he is so already according to Christian Science," where we are understood to be "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," having "the kingdom of God within" our consciousness.

References From Science and Health

The following references from Science and Health may need explanation. At first reading the synonymous terms—mostly used in combination—may present difficulty.

“Divine Love corrects and governs man” (S&H 6:3) tells us. Here Mary Baker Eddy says divine Love governs, but as we have just learned, Principle governs man. Therefore it is no surprise that the reference continues: “Men may pardon, but this divine Principle alone reforms the sinner.” But this presents another problem. When we studied Soul we learned that Soul reforms, but here Mrs. Eddy says Principle reforms.

The main question here turns around the word “pardon.” The question in this paragraph does not primarily concern reform, but rather what can pardon and what cannot pardon. Is there a divine pardon? What is the answer to the whole question of pardon? (This is a crucial question in old theology.) The answer for pardon is not found in Soul, but in Principle. Principle says, “This is a wrong question. There is no pardon.” Does the principle of gravitation pardon anything? Does the principle of mathematics pardon an error? No. Principle never pardons. Principle demands correction, the reform of the sinner.

S&H 25:13 states “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death.”

In Mind we learned that Mind heals. When we went through the Principle ideas we didn't learn that Principle heals. Why doesn't Mrs. Eddy use Mind here? If we examine the statement more closely we see the accent isn't so much on what heals, on what is the medicine here, but rather the accent is on how—on what is the operative procedure. The operative procedure is Principle. When a statement concerns the modus operandi, and demonstrating the modus operandi, we have Principle.

What Are "Ceremonies?"

S&H 31:17 says "Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup. . . in a full understanding of the divine Principle which triumphs over death."

Intrinsically it is Life that triumphs over death; and actually this whole paragraph has the tone of Life: "First in the list of Christian duties, he taught his followers [it has to do with teaching] the healing power of Truth and Love. He attached no importance to dead ceremonies."

What are dead ceremonies? Are dead ceremonies counterfeits of Life or Principle? "Dead" is life's opposite, but "ceremonies" is the opposite of Principle, expressing the deadness of theories, dogmas, rituals. Ceremonies are the opposite of Principle because they were invented as a cover-up, or to get God to act in a way that was pleasing to humans, or so that God would atone with them, work for them, shower blessings on them. Ceremonies were an attempt to bargain with God. Ceremonies

stood in place of a working Principle. They are based on the illusion that ceremonies have in themselves a demonstrating power, an operative power, a power to give people something. That was how ceremonies originated.

Thus, ceremonies are a counterfeit of Principle. It is the living Christ (tone of Life), the practical Truth which makes Jesus "the resurrection and the life" to all who "follow him in deed." To follow is to go the way of Life. How? With dead ceremonies? No. In deeds (Principle). "Obeying his precious precepts [here we have the system of Principle:] following his demonstration so far as we apprehend it,—we drink of his cup . . . and at last we shall sit down with him, in a full understanding of the divine Principle which triumphs over death."

You can see that Mary Baker Eddy could not have said, "sit down with him, in a full understanding of Life which triumphs over death." Why? Because she was arguing against ceremonies, and arguing along the line of "precept upon precept." She was asking, "Is there a Principle that gives Life? What is the Principle of giving? Is it ceremonies? Is it precepts? Or is it even more than precepts? Is it an understanding of the divine Principle that triumphs over death?" If she had put there, ". . . in a full understanding of the divine Life which triumphs over death," it would be a statement that is true, but she would not have followed up her proposition which was: "What is it that gives us the understanding of Life? Is it ceremonies? Is it precepts? Or is it even something more? Is it a Principle?" Principle expresses itself in Life.

S&H 121:28 states "...astronomical order imitates the action of divine Principle."

Why doesn't it state "the action of divine Mind?" Would the action of divine Mind be the answer? No. Not to astronomical order. We cannot rely on terms, on words. Order, of course, has to do with Spirit, but looking up into the sky we can see that astronomical order has nothing to do with sequences of order. Order, as Spirit, is a sequential order, of like producing like, whereas astronomical order has to do with the system of the stellar universe. This statement could equally well have said, "Astronomical *system* imitates the action of the divine Principle."

Science Reverses Sense Testimony

S&H 120:19 states, "Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth..." Science demands a principle; without a principle a science wouldn't be a science. A principle is not a principle unless it is explained through a science.

Mrs. Eddy speaks of the science of many things. But every science she speaks of requires a principle, and requires Principle.

S&H 167:26 says, "The scientific government of the body must be attained through the divine Mind."

Why not through Principle? This statement is asking, "What is the medium through which Principle governs?" Principle governs through the divine Mind and not through some other means. Here the belief being coun-

tered is that the body is self-governed, governed by mortal mind. Mrs. Eddy must correct that, so she says in effect, "No, the body is not governed through mortal mind. It is always governed through ideas." Thus we have, "There is but one way—namely, God and His idea—which leads to spiritual being." The scientific government is in Mind because it is governed through God's ideas.

S&H 180:25 tells us, "When man is governed by God, the ever-present Mind who understands all things, man knows . . . "

Why is man governed by Mind here? Because the statement is leading to the outcome "man knows . . . "

S&H 420:3 states, "Truth not error, Love not hate, Spirit not matter, governs man."

Are these statements combinations or are they intrinsic definitions relating these synonyms to "governs"? They are combinations because they are all combined with an opposite, and it is the opposite which requires the use of the particular synonym, in order that Principle may govern.

Science Reveals Man As Perfect

In S&H 302:19 we have, "The Science of being reveals man as perfect, even as the Father is perfect because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter."

Why isn't man governed by Principle here, since God is the divine Principle of all being? Mrs. Eddy uses Soul

because she must establish that man is governed by Soul instead of opposite *sense*. Likewise, she uses the law of Spirit, in contradistinction to its opposite, the law of matter. Here again we have “man governed” but still in a combination, not showing the intrinsic nature of a synonym as governing. Always remember you are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.”

In S&H 318:28, we have something different, “The governor is not subjected to the governed. In Science man is governed by God, divine Principle....”

Here Mrs. Eddy doesn't give an opposite. Up to now we always had to deal with an opposite: governed by Spirit, not by matter; governed by Soul, not by material sense; governed by Life not by death; governed by Truth not by error; governed by Love, not by hate. Here Mrs. Eddy shows government without an opposite. She is here explaining what government is: “In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws.” She gives an example or a simile to show what government means. Government is a government by controlling power in the same way that numbers are controlled and proved by His laws. We can therefore see that government *per se* is actually Principle; that the inner nature of government, as we would perhaps find it in a definition, reveals that government is really the relationship of a central authority to its ideas, its many ideas, bringing them together into one law.

This is Principle. Here Mary Baker Eddy doesn't give a counterfeit. If she had said, “In Science man is gov-

erned by Principle, not by people," then we could have said, "Well, here again she has to use Principle in order to offset the false concept that people govern." But here she doesn't do that. If we look up all the references to Spirit, Soul, Life, Truth, and Love that are used in connection with government there is always a counterfeit involved, but in Principle this is not the case. Principle intrinsically governs.

But, we ask, "What about Mind?" In Mind too, we do not find a counterfeit with the idea "governs." The answer is that in Mind Mrs. Eddy is always showing that Principle governs through Mind. Mind controls; it is the control of the government.

Dooley saw that we have government as both Mind and Principle. It all depends upon which sort of government we are considering or investigating. If we want to get a sense of what true government implies, then it is Principle, because Principle is that hierarchical system through which the One governs the Infinitude of ideas. Then it is absolutely Principle.

But the moment we ask, "Through which means does that hierarchical government operate?" we have Mind. Governance works through Mind, through the intelligence of Mind. It is interesting that there are more references to government in connection with the synonymous term Mind than to any other synonymous term, but when government is used in connection with Mind Mrs. Eddy never explains the inner nature of government, what government actually means, namely, that it takes all ideas together and puts them all under one government, under

one authority. In the Mind references to government it is always the control over something, that Mind governs the body, etc.

The “apodictical Principle,” the subject of this chapter, always points to the revelation of Immanuel, “God with us,”—“the sovereign ever-presence, *delivering the children of men from every ill that flesh is heir to.*”

Let us therefore dance with joy divinely fair—with exuberant joy, high and holy joy. Let us leap for that real and fadeless joy that is grace and glory.



jump for joy.

Here, the reader may wish to review what Principle is, what Principle does, and what Principle deals with, at the beginning of this chapter, and also continue study of the references to Principle, listed below.

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