

**The
Spiritual Breakthrough
to the
Next Millennium**

Max Kappeler

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to the Next Millennium



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Translated by Kathleen Lee from the German Edition
Geistiger Aufbruch ins nächste Jahrtausend

© Max Kappeler 1986
ISBN 0-942958-12-8
Library of Congress Catalog Card Number:
85-82058

Printed in Great Britain by
Elsworth Printers Limited, Sweet Street, Leeds LS11 9DB

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Abbreviations for the titles of works by Mary Baker Eddy:

Ret. Retrospection and Introspection
Un. Unity of Good
My. The First Church of Christ, Scientist, and Miscellany

Also:

Coll. Course in Divinity and General Collectanea of Items by
 and about Mary Baker Eddy. Published by R.F. Oakes,
 London, 1958.

All quotations from 'Science and Health with Key to the Scriptures' by Mary Baker Eddy are put in parentheses and indicate only the page and line number.

Preface

Though it is not customary to include a preface in a booklet, nonetheless I want to share with you my feelings both about the subject and about the challenges it raises. More specifically, I want to explain not only why the spiritual issue involved is of greatest importance today but also how each one of us can respond to it and thus play our role as part of the solution.

Our spiritual responsibility to this age: a fundamental mutation in consciousness

Awakening to our individual spiritual responsibility. Those of you who have followed my work over the last few years know that one of my leading concerns is the present world situation and how we as Christian Scientists can fulfil our mission during this critical period in history. Christian Science teaches us not to ignore world problems — not to dismiss the changes and upheavals in the world as of no concern to us. Instead, it makes us profoundly aware that each one of us shares the responsibility for this world and for the direction it takes. Those who know the divine method of solving problems have the duty to follow this method and to take part in the solution. ‘To whom much is given, much is required.’ With Science, we are given the greatest treasure the world has ever known. This gift of grace — the gift of being able to understand God through Science — brings with it the highest demands, above all, the demand to be scientific on a divine basis, which in human experience places on us the demand to be spiritually progressive and pioneering in consciousness. Far from excluding us from the problems of the world, understanding the idea of Science places on us the solemn responsibility to meet the world situation from the standpoint of spiritual consciousness. Time and again, Mary Baker Eddy stressed this point, stating that we should act as if the salvation of the world depended entirely on each one of us. Awakening to our individual spiritual responsibility is the first step, for it calls forth in us the highest motives and best energies.

The need: a fundamental change in consciousness. Over the last few years, I have felt compelled to present this subject repeatedly in books and lectures, always showing that a new era is urging itself upon us and

that with this new era must come a fundamental change of consciousness — a paradigm-shift. We cannot meet the challenges of a new age with a model of consciousness adapted to the past. New demands require new methods. Accordingly, I have tried to explain that the so-called world crisis is not something outside of us but is entirely a matter of consciousness. As such, it involves for us a fundamental transformation and deep spiritual awakening. Our duty is to pioneer this consciousness-change — to tackle the world crisis and to work out individually the demands of universal salvation. However, to do this, we must once and for all shift our attention away from narrow, personal problems and address ourselves to the fundamental issues facing mankind. If only we can let go of our attachment to the gnats of mortal life and be big enough in consciousness, we can step by step fulfil our mission. The prophet Haggai exhorted Judah on this very point, asking them to build the house of the Lord (the temple) first, instead of giving all their energies to erecting their own cieled houses.

With this booklet, 'The Spiritual Breakthrough to the Next Millennium', I want to focus once again on the need for a complete mutation in consciousness. The spiritual context governing this fundamental change is the universal law of progress represented in the Bible by the thousand-year periods — a law which impels mankind forward to new dimensions of spiritual consciousness. By following the line of spiritual reasoning which these thousand-year periods present, we find answers to some of the questions that most concern us, namely: What can we do individually to meet our spiritual responsibility to this present age? And even more essentially, is there any point in doing anything, since, as single individuals, we feel helpless and inadequate before the scope and complexity of the present world crisis?

Through Science, we can accept the change in consciousness and thus fulfil our responsibility. I have written this booklet from the conviction that the world is already awakening to the spiritual demands of the age and that more and more individuals see that they can no longer evade the full extent of their spiritual responsibility. Because we have been born into a time of great upheaval, the lot has fallen on us to take up the challenge and to master it. True, the task is great, but it is by grace that we are given this opportunity, and therefore also by grace that we are given the means to grow spiritually, which alone brings the solution. However difficult it may seem — however much, from the world's point of view, a real, spiritual solution seems irrelevant, ineffective or impossible — the

fact is that the same divine law which has unveiled the problem gives us the strength and understanding to achieve the solution.

The Science of being bestows on us a gift of incomparable value, namely, the gift of being able to discern the spiritual step demanded by the age, including within itself the solution to every problem facing mankind. Even though this gift places great demands on us to go forward, we can accept these demands through Science and thus avoid the way of suffering. As a method of learning, the way of suffering belongs to a past age, an age that did not know Science. Today, the only solution lies with understanding, with Science; suffering per se brings no solution — only more suffering. Even so, experience shows that it is often hard for us to accept what Science demands. Because both the stakes and the responsibilities are awesome, we find ourselves overwhelmed by the progressive step and not yet prepared to welcome it. For this reason, I think we must confront the primary objections that arise within ourselves, causing us to resist the fundamental transformations of consciousness which each thousand-year period urges on us. By exposing these arguments, my intention is not to blame people or accuse specific individuals. Instead, my entire aim is to analyze human thought as such, uncovering those arguments which most obstruct progress. What are these arguments?

Objection 1: The subject concerns only advanced students; we are not yet ready for the new step.

The subject requires, not advanced theoretical knowledge, but spiritual maturity. Very often we are tempted to feel that the understanding of the progressive stages of spiritual consciousness is ‘too high’ for us — a subject to be studied only by the most ‘advanced’ students. With this excuse, we justify our inclination to ignore the whole issue, leaving it for some unknown future time when we have not only grasped all aspects of Science but also solved all our individual problems. True, the understanding of this subject requires that we undergo fundamental changes in consciousness, and for this we need spiritual maturity. However, being spiritually mature has very little to do with how much we know conceptually about the vast realm of Science. Instead, it depends entirely on our readiness to be spiritually awake to the new form of consciousness.

Spiritual maturity is necessary at each stage of development. This

readiness to go forward is necessary at each point of our individual spiritual development, no matter where we are. In this booklet, my aim is to explain the spiritual law which impels the ongoing change of consciousness, as well as to show how each new form of consciousness brings with it a different perception and understanding of the universe, hence a different experience. To approach this crucial subject in a way that is spiritually mature means, more than anything else, that we approach it with a willingness to let a complete change of consciousness happen in us. How? The more we understand the spiritual law at work behind each step of progress, the more we can welcome the new form and consciously go with, rather than against, it.

Thus an attitude of true spiritual maturity is of greatest importance at every point of spiritual unfoldment, not merely when we come to consider ourselves 'advanced'. From the start, we need an open and receptive attitude towards the divine demands for progress. This complete willingness to be transformed is what is most essential — far more than a great store of theoretical knowledge. Frankly, when one considers the difference between God's man and the race of Adam, the distinctions we make about who is spiritually advanced and who is not, especially on the basis of a knowledge of the letter, fade into insignificance, showing that the basic issues are the same for all. Because the question here is one of attitude rather than of accumulating a great store of information, everyone can cultivate such a consciousness. As we do this, we all can experience the profound transformations brought forth by the law of the thousand-year periods — transformations which bring real and lasting solutions to the problems most concerning our age. As a result, not only the collective but also the individual is blessed. How? The same willingness to let ourselves be changed in regard to collective and universal concerns enables us to see new solutions in our individual experience as well. Thus the individual need is not ignored but met from a higher and broader frame of reference.

Spiritual maturity means being able to let go of the old methods and concepts. Yet what prevents us from having such an attitude of openness and receptivity? Openness to progress requires that we be prepared to give up the old ways of thinking and old methods of solving problems. Only then are we ready to be guided by Love's adventure, which surpasses human calculation and planning. The trouble is, this is seldom easy for the human mind to accept. Few things do we resist more than having to

give up an old and familiar worldview for something that is unknown and as yet undefined. The system of thought that we are comfortable with, even with its obvious limitations and weaknesses, seems better than the new, which is necessarily strange and unfamiliar. As a result, we find ourselves resisting real change, either consciously or unconsciously. Though we may pay lip-service to the new, our thoughts, feelings and emotional reactions remain conditioned and governed by the old model of consciousness. As Shakespeare wrote: “My words fly up, my thoughts remain below: words without thoughts never to heaven go”.

Methods become obsolete when they have been outgrown. This resistance may arise from other lines of reasoning as well. For example, life experience shows that it is wise and necessary to give up destructive methods and to replace them with something more constructive. However, why should we be expected to give up methods which we have proven to be helpful and effective? As counter-intuitive as it may seem, this is precisely what the thousand-year periods ask us to do. Why? Not a single stage of the seven thousand-year periods is negative, useless or inadequate in its own domain. Each is necessary and fills its special place of importance within the complete order of spiritual development. Nonetheless, each step has to be given up when the time is right, namely, after it has fulfilled its purpose in spiritual evolution. Only by leaving behind that which must be outgrown can we be transformed according to the next higher stage of development. This is not because earlier stages are wrong, but rather because “progress is the law of God” (233:6). Progress compels us forward, even though we may not yet see the necessity of it from within our own narrow sphere of experience.

The divine demand for progress, even when we ourselves feel satisfied with what we have, goes against both human logic and human desire. Whenever we feel we have worked hard to gain a certain level of understanding, our tendency is to defend this position. Thus we resist intensely whenever we are challenged to give up the safe and solid ground of, for example, a metaphysical practice, for the higher methods and aims of the advancing idea of Science.¹ From our own mentality, we are well acquainted with this tendency to resist the progressive step of a new spiritual insight. Yet what causes the resistance to come up again and again, even when our desire is not to resist?

The narrowness of human concepts causes resistance to a new and higher idea. Analyzing this question, we discover that resistance to progress arises

mainly because we entertain aims and concepts that are far too limited. If we are honest with ourselves, we see that our operating framework is focused mostly on our self and oriented according to our own personal motivations. Not surprisingly, any new method which neither shares this aim nor serves our personal needs as we define them seems unattractive. The purposes set forth by the new model of consciousness are different from those we are prepared to follow. So, too, the means by which the higher aim is achieved seem strange and unfamiliar. Despite our best intentions, we tend to stick to what we know and to those practices which have benefited us in past experience. This is entirely understandable from the human point of view — but only from that perspective. From the divine standpoint, human tendencies are no reason for ignoring progress, neither do they justify or legitimize resistance to it. Thus the humanly natural tendency is precisely the one which must be overcome. No matter where we are on the way of spiritual understanding, *now* is the time to be open for progress; *now* is the time to welcome the influx of the advancing idea.

Progressive change serves the divine purpose, which is known only by God. As I have said, this is not easy for us, and we should learn to have patience with ourselves and others during periods of great change and upheaval. How? Even in times of greatest uncertainty, we can know that the changes being impelled on us are governed by the law of the thousand-year periods and therefore never lead us into a void, without plan or purpose. On the contrary, behind the law of spiritual development is the idea of God, always at work to bring out in us what God has in view. This divine idea is operative from the very beginning, causing each progressive step to serve the divine purpose. True, the new step and new goal towards which it leads may be unclear and unknown to us. Yet this is not the point. Humanly, we do not need to know, since the power which ensures fulfilment comes from the all-embracing consciousness of God, divine Love. The new model of consciousness and the new aim which it serves are known, planned and fulfilled by God; they are not humanly contrived, else they would not impose such high demands on the human to go forward. Because the demands of Science are divine, not human, we can trust and obey them, knowing that they work out a divine purpose.

The divine purpose alone causes the upheaval of human concepts. There is yet another reason why we can go through periods of deep crisis with a consciousness of hope, confidence and spiritual assurance. Neither we nor outward circumstances cause the change. Rather, that which

necessitates a change of consciousness, such as we face today, is the forcible demand of the law of Love on us. Therefore, it is not really the world crisis which is forcing us to change but the divine law of spiritual progress. Indeed, the fact of the divine law alone causes the problem to become a crisis, since without divine law, there would be no crisis; mortal thought would stay in its old ruts, until it finally and ignorantly destroyed itself. Crisis means an awakening to something higher, against which the old patterns become intolerable. Thus, though hidden from human perception, the divine law of spiritual evolution alone forces on us the perpetual demands of Science to go forward. For this reason, we become aware of the crisis only when the time is right for its resolution, in other words, when such transformation is already at work in consciousness through Love's providence. Because each step of progress is planned by Love, no matter how much it may seem to be precipitated by outward events, our assurance lies in the fact that it can only bless us to obey Love's plan. The greater always includes the lesser, caring for and governing it. By contrast, individual aims can never be fulfilled outside of or separate from Love's plan. The Bible shows this clearly with the rebellious prophet, Jonah, who was forced by God to abandon his own concepts of God's plan and to accept the divine plan of impartial and universal salvation. No matter how convinced we may be in our own mind of which way is right, we must ultimately submit to Love's idea, which has in view the great line of spiritual progress. Therein alone can we find rest and assurance, even if this involves a restructuring of things humanly.

Objection 2: The idea will do it; why should we interfere with our efforts?

There is another objection — one that I feel is very important to be analyzed — which comes from the so-called 'absolutist mentality'. The argument runs: If the changes in consciousness are due to the workings of divine law, there is nothing that we need do humanly to assist the change, since it will happen anyway. Because the divine operation is not subject to human influence, why should we feel responsible for the world situation? Time and again, one encounters this line of thought, often expressed through the remark: 'The idea will do it; why should we be concerned or try to take steps humanly?'

Christian Science is not for God but for us. At first, this line of reasoning

may appeal to us. Nevertheless, it misses the main point of Christian Science. Christian Science was not discovered for the purpose of making divine laws operate. The divine operation is always at work. Instead, the revelation of the Science of being has come to help not the divine law but us. *We*, not the idea, can learn to understand the divine operation through the system of divine metaphysics. The more we understand how the realm of ideas operates, the more we can pattern our life accordingly, and the less we experience the one ideational realm as crisis and suffering. This inescapable fact is expressed on the second page of the textbook: "Prayer cannot change the Science of being, but it tends to bring us into harmony with it" (2:15). Through understanding, we can begin to recognize the one reality as an all-guiding and all-saving power, rather than experiencing it as a purifying fire which brings us only turmoil and chemicalization. The problem with the absolute statement that 'the idea will do it' is that it fails to answer the practical question and so misses entirely the practical method which Christian Science teaches. Of course the idea operates and achieves its purpose, even if we refuse to listen. But it is far more sensible and intelligent *for us* not to remain ignorant about how the idea operates nor to resist the plan which it works to fulfil.

Science, not suffering, is the method of today. The Bible tells us repeatedly that the children of Israel did not know God and therefore had to suffer the 'wrath of the Lord'. Today, we live in the age of Science, which reveals to us the divine law and its demand for progress. Whereas the Israelites had to go into captivity before they would turn to the Lord, our way can and must be different. In the present age, it is possible for us to accept the Science of God and to learn the way of unfoldment through steps of spiritual understanding, rather than through suffering. Thus, the absolutist-approach, though not altogether incorrect in its claims, falls short by ignoring the practical issue. True, our efforts to follow the way of spiritual progress are not necessary to help the divine idea unfold; but they are absolutely necessary for our sake, namely, so that we experience spiritual progress not as crisis but as ordered unfoldment.

This is the great difference between Christian Science and the so-called absolutist. A right understanding of God through Science includes both the divine and the human. From the divine standpoint, it explains that all that is ever going on is Principle and its idea, the divine omni-operation. However, from the human standpoint, it also explains the method by which we can become divinely governed and thereby lift our human experience

higher. Whether or not our consciousness is in line with the divine is up to us. This is our job, our contribution, our part in the development — a role we cannot ignore without experiencing crisis and suffering. If we are honest with ourselves, we admit that it is not easy to live in conscious unity with the divine demands. Without doubt, the idea ‘will do it’ — it will accomplish its purpose. But our great need is to understand how the divine power does this. Only then can we experience the operation of the idea not as the ‘wrath of the Lord’ but as the very opposite, namely, as spontaneous blessings, as an eternal outpouring of grace, in short, as an ordered way of salvation.

Objection 3: ‘Theory’ is unnecessary, since good works are all we need in order to achieve the solution.

Since human thinking tends to work in extremes, the absolutist’s objection to studying the thousand-year periods has a counterpart from the opposite standpoint. Whereas the absolutist in us wants to relieve us of any responsibility for the world and its problems, the religionist and moralist in us argues that an understanding of the law of spiritual evolution is not necessary, since all we need to do is to be our very best humanly. Why should we spend our time learning the ‘theory’ of the development? After all, is it not far more important to do good works in our everyday life, using good qualities in order to make the world a better place in whatever little way we can? Most certainly not! If not our understanding, surely our life experience tells us that being good humanly cannot solve the monumental problems facing the world today. The religionist in us wants to solve these problems through moral efforts, which, by the way, impose on the world nothing more than a human or material concept of a solution. From a humanly moral basis, we constantly try to be good according to our own narrow concepts and within the narrow field of our own experience. No wonder it is precisely those who always strive to do what they feel is morally right who are most despairing of the world. Sooner or later, seeing that the world situation continues to deteriorate in spite of all their good deeds, they begin to realize that this attitude is no solution. Who knows what should be done humanly or materially? The trouble with the religious and humanly moral approach is that it always tries to ‘play God’ to the universe, limiting salvation to a narrow, human concept of good.

The demands of Science have nothing to do with absolutism, religious righteousness or human morality. We call ourselves Scientists. Yet this implies that we are strict with ourselves and disciplined according to an impersonal system. The fact that this is not easy makes it no less necessary. In regard to the steps required for working out the problem of our age on a spiritual basis, this means that we can be neither an absolutist, a moralist nor a religionist in our approach, since none of these attitudes reflect the multi-dimensional and spiritually balanced method of Science. Today's method is Science, and nothing less can bring the solution. Science asks us not to improve the old paradigm nor to ignore the problems it presents. Rather, it demands that we follow the way of spiritual progress and accept a completely new form of consciousness. As we do this, the problems resolve themselves, for the basis which created them no longer exists.

Objection 4: Apathy and indifference.

Finally, I would like to address another obstacle in human thought which is as pervasive as it is dangerous, namely, apathy. Seldom do students recognize that their lack of interest in this subject is precisely what has given rise to the problem and precisely what prevents its solution. If we do not prepare the way for Truth in consciousness, we hinder Truth with mental inactivity and inertia. Hence, if we find ourselves feeling that the subject does not appeal to us or that we can be justifiably indifferent to it, we should analyze our attitude most carefully. If we choose not to listen to the divine demand today, when do we think is a more appropriate time? Of itself, the human mind is never ready to face spiritual facts. When it does come to this recognition, it does so only because Truth stirs up human thinking and forces it to change. Spiritual sense alone causes us to go forward in the line of spiritual evolution and to accept spiritual progress. Through spiritual sense, we are able to trace the arguments hindering spiritual development back to mortal mind as such. That this new and most important subject is 'too high', that it comes 'too soon' or that it is 'too difficult' are all objections which come from a human material sense of things. If we accept these arguments as our own mentality, we stall and sometimes even go backward. On the other hand, if we let ourselves be guided by spiritual sense, all such objections fall away, and we are led to accept without reservation the gift which this new

subject brings. At the impulsion of spiritual sense, we wrestle with the subject and put everything into the effort to understand it.

The spiritual challenge of today

This is what I ask you to do, namely, to welcome the spiritual wrestlings which attend each step of spiritual progress. I ask this of you because so much hangs in the balance. What we do now can make all the difference. This is not to say that we are not pushed to the limit — that we are not forced out of thoughts and actions which we have found comfortable and convenient. But nothing less can meet the need. So very much depends on our being willing to take up the struggle with courage, bigness of consciousness and real spiritual maturity. Thus, do not stop with a simple reading of this booklet but go on to study and ponder it; live with it, working with the subject as if your life and the future of the world depended on it, for in fact it does. Let it speak to your heart and soul as a transforming power, not merely to your mental ability to grasp new concepts. Then, when you wonder what your individual contribution might be, listen to my plea. More than anything else, the greatest contribution we can make to the world today is of a spiritual nature. How? By accepting the new subject and adhering to the advancing idea. Don't fight the subject, should some of its points seem at first too advanced or too difficult. When you find yourself forced to leave behind methods that have long since served their purpose, be patient with yourself and remain devoted to the subject, even though you may not see how it will bless you individually.

As you study this subject, another booklet of mine entitled 'Metaphysics and Science in Christian Science' can be of great help, for it explains the fundamental change in consciousness which the step to Science brings. With this change comes a new aim in both understanding and demonstration — a universal aim adapted to the consciousness of the next millennium.

As I write on this subject, I am full of hope, trusting that you will understand the great issue which is impelling itself on all of us today. I feel as if the idea, which continually urges us to go forward in the line of spiritual progress, would say to us at this critical time in history: "Couldst not thou watch one hour?" (Mark 14:37).

The Spiritual Breakthrough to the Next Millennium

The development of human consciousness

Identifying the problem. The world today faces a total crisis — one that is world-wide, inconceivably complex and without apparent solution. My recent article ‘The present world crisis’ (Issues in Science, No. 4) describes more specifically the nature of today’s crisis, showing how it differs from anything mankind has ever faced before. No longer can the scope or intensity of the problems be denied, yet the question remains: Are we prepared to take the steps which the solution requires? More and more, leading thinkers state that the solution lies entirely with a change of consciousness, not with the manipulation of facts or material conditions. They recognize that the universal crisis evident in the economic, military, ecological and political fields is above all a man-made crisis, therefore a direct reflection of the prevailing material concept of man. To solve this crisis, we need, not more expediencies based on the old concept, but a complete mutation — a fundamental transformation of consciousness — giving rise to a completely new concept of man. With this analysis of the problem comes the first step of the solution. By tracing the outward manifestations of breakdown back to the nature of human consciousness itself, we identify the root of the problem and begin to consider what the real solution involves.

The realization that today’s problems are fundamentally a question of consciousness is dawning on thinkers all over the world and from widely different fields. For example, the German philosopher, nuclear physicist and peace researcher Carl Friedrich von Weizäcker underscored this point when he received the prize for 1984 from the Basle Institute: ‘Prognos — Forum for the Future’. On this occasion he delivered a lecture entitled “Shock as the beginning of a change of consciousness”², in which he deals with the following four fields: 1. economics (world economy), 2. ecology (peace with nature), 3. foreign policy (peace among men) and 4. political ethics (change of consciousness). In it, he gives the sense that, in the first three fields, reasonable decisions could be made that would avert disaster. Yet, when it comes to the fourth, namely, whether or not such decisions will actually be made, he doubts that people, society or

politics are yet ready to go forward with the transformation of consciousness which the decisions require. He says:

Political ethics today demands a change of consciousness . . . We have radically altered our consciousness and social structures in the realms of understanding and will, in science, engineering and economics. Mankind cannot survive if it continues to put the new tools (science, technology, economy, i.e. the realm of reason) in the service of the old consciousness and old structures of international power politics . . . Thus a change of consciousness is essential for a change of structure . . . Yet this does not come about without a deep shock. Read the Sermon on the Mount. Whoever is struck by its incontrovertible truth will be horrified that nevertheless he himself does not follow it. This shock is the beginning of a change of consciousness.

The old structures of world consciousness are being urged to the brink of either radical restructuring or total self-destruction. The deciding issue is whether or not human consciousness is prepared to undergo the needed transformation. Change is never easy and seldom occurs without resistance and upheaval. Yet it is this resistance which lies at the root of the present world crisis. How can we overcome it? According to Weizäcker, resistance is challenged through deep shock, which awakens thought to the demands of the age and compels it forward. In Christian Science, the mounting demands to go forward in spite of resistance are seen as evidence of the power of the Christ-operation. Only the Christ-idea can define for us what the next step of spiritual development must be. Further, only the Christ-power possesses the means to enforce this progress and to secure its accomplishment. However, we must realize that the one Christ can achieve its purpose either through Science or through suffering — the choice is ours.

Why is a fundamental change of consciousness necessary? Each form of consciousness gives rise to certain methods, which are appropriate for solving problems that pertain to a certain level. As consciousness evolves, so must the methods and forms of understanding change. To use a familiar analogy: a child's form of consciousness and ways of dealing with things are not equal to solving the problems of adulthood. So, too, the form of consciousness which has proved satisfactory for solving the problems of the past is no longer adequate for solving present crises, much less those of the future. The problems of today are different in nature, scope and

structure from those of yesterday. Today, the world demands a new consciousness with new methods. It demands a fundamental restructuring of consciousness, challenging us to grow spiritually in order to keep pace with the advancing age. Here again, the key lies first and foremost with changing the structure of consciousness, not merely with minimizing the outward forms of crisis.

As we have seen, the realization that the solution lies with a change of consciousness represents the first step. But what is the new consciousness? In what direction should consciousness change? People search in vain for adequate answers to these questions. In spite of countless formulations for a new consciousness, a well-grounded and workable answer has not been found. This is not to say that there have not been many efforts to propose alternatives. For more than two decades, America has been inundated by suggestions for a transformation of consciousness — a rising tide which now floods Europe. All kinds of movements have appeared, falling under the general classification of ‘new-age groups’. Although these groups are widely diverse in their use of symbols, they have one thing in common: their scope is limited to the realm of human mentality. The solutions offered — solutions which often seem widely different in form — all share the orientation of a newly emerging mentalism. This mentalistic worldview is hailed as that which is to succeed the materialism of today.

Can mentalism provide the solution? Because of the intrinsically dualistic nature of the human mind, the mentalism of today is extremely dangerous. Focusing on the personal ego, mentalism offers all kinds of techniques for persons to improve, develop or enhance their personality. Whereas Christian Science operates from the basis of an impersonal, divine Principle, mentalism works within the realm of human and personal consciousness — a realm populated by conflicting beliefs, desires and ambitions. One cannot help wondering what is to be gained by enhancing something which is fundamentally confused and self-destructive. A worldview based on human consciousness and personalities rather than on laws and principles can never achieve harmony — only discord and disaster, not only for society but for individuals as well.

What alternative does Christian Science offer? In Christian Science, all progress is based on spiritual, divine consciousness, which is entirely separate from human mentalities. Divine consciousness has at its disposal the entire realm of spiritual being, including the spiritual order of Principle. Further, it has the power to translate divine order to the mental and

material concepts, transforming them and redirecting them towards the divine. However, this same divine consciousness appears from the standpoint of human consciousness to bring a great challenge, namely, to lay aside a material and personal concept of existence and to give birth to the ordered unfoldment of the system and categories of Being. Such development cannot be achieved overnight but involves an exacting life-discipline. What tools make divine consciousness accessible to the human, showing it the way of progress?

The value of symbols. Truth reveals the spiritual reality of being. However, the revelation of Truth must be made known to human understanding, providing some means by which we can perceive the order of spiritual reality. Since only like can understand like, divine consciousness cannot be grasped by the human mind and its mental techniques. Only the Mind which is God, divine consciousness itself, can understand the structure of divine consciousness. Furthermore, spiritual reality cannot be made comprehensible through material means, such as rituals. Divine consciousness knows itself only spiritually, that is, through the order of spiritual ideas. So, too, the five physical senses are utterly incapable of giving evidence of the spiritual or testifying to it. Only the divine knows the divine and is truly conscious of it.

However, the fact that neither human mentalities, material means nor the physical senses can give us an accurate picture of reality does not mean that divine consciousness is one-dimensional or without means for expressing itself. Truth continually translates spiritual reality to every level of human comprehension, and it does this through the use of symbols. The Christian Science textbook states: "Spiritual teaching must always be by symbols" (575:13). A symbol is something chosen to stand for something else, providing the means for expressing qualities and abstract concepts and illustrating a certain meaning. The clearer the symbol, the more the meaning and the symbolic representation of it correspond — i.e., the more the symbol approximates the meaning it symbolizes.

To be effective, symbols must be molded by two essential factors. First, the symbol must illustrate the meaning clearly; it must be adapted to expressing the concept it represents. Second, it must at the same time be adapted to the limits of human comprehension, so that the meaning can be understood. Insofar as a symbol conforms to both these requirements, it provides a bridge, as it were, by which human thought can approach spiritual reality. Thus the art of teaching spiritual reality lies in adapting

the symbols to the evolving forms of human consciousness, so that, on one hand, the spiritual reality is not distorted by the symbolic representation of it, while, on the other hand, the nature of spiritual reality is conveyed through a form which is comprehensible to human thought.

In Christian Science, the purpose of symbols is to promote the spiritualization of thought, leading it towards divine consciousness. The more we progress in this line, the more we are ready for symbols that are increasingly abstract and rarefied. With each advancing form, the symbols approximate spiritual reality more closely, until finally little difference remains between the meaning or idea of reality and the corresponding symbolization of it. The symbol becomes more and more perfectly identified with reality, so that there is scarcely any discrepancy between them. Finally, the symbol as such disappears, having served its purpose of revealing the consciousness of reality itself.

Yet the rarefaction of symbols is a gradual, ongoing process. Whereas the Old Testament had to use material, concrete symbols taken from nature and human society, today we can use more abstract symbols, such as those common in the sciences. The less material the symbol, the more it can be used as that which corresponds with reality, which knows no space/time/mass limitations. As we become comfortable with the more abstract symbols available to us today, we approach a wholly spiritual understanding of reality, until finally all symbols disappear. At this point, understanding and reality unite in one divinely structured consciousness, revealing spiritually conscious being, which has no need of symbols.

Through the continual refinement and rarefaction of the symbols, thought is led from the letter to the spirit. Having exact symbols is not the end but the means — means which are effective only insofar as they reflect the aim of complete spiritualization. To go forward, we must recognize the necessity of this development and consequently be prepared to accept ever higher and more rarefied symbols. As we do this, consciousness is gradually structured to reflect divine reality. The forms of expression are refined, so that they more and more approximate divine consciousness itself.

Different forms of consciousness. With the advancement of symbols to forms that more clearly reflect spiritual reality, human consciousness is forced to undergo fundamental changes. As a result, not only our consciousness but also our experience is transformed, since each advancing form of consciousness causes us to perceive the same world in a different

way. To identify some of the stages through which human thought evolves, the cultural philosopher Jean Gebser³ distinguishes five forms of consciousness:

1. Archaic. The archaic state of consciousness may be described as zero- or non-dimensional, since it recognizes no difference between man and the cosmos. In form, it is nearer to sleep than waking, for it functions entirely within the realm of the collective unconscious.

2. Magical. Consciousness formed by the magical stage is aware that there is something outside itself, namely, the world and nature. From this awareness, the magical consciousness tries to exert power over the outward and objective world through techniques and recipes, thereby striving to control forces which otherwise seem overwhelming. The terms 'might' and 'magic' were originally connected.

3. Mythical. With this form of consciousness comes a great awakening to the universe of inward development. Rather than being enmeshed in nature or preoccupied with controlling it, the mythical phase of human thought evolves an imaginative world of pictures, images and stories. During this stage, the great world myths were formed, not through logic or reasoning, but with the purpose of depicting the workings of the newly discovered inner realm.

4. Mental. Consciousness governed by the mental phase focuses on thought and understanding. Its interaction with the 'outside world' is dominated by the desire to fathom its order and to explore the possibilities for thought and action that the new understanding reveals. With the mental stage comes the age of science, starting with the Hellenistic period. Today our own form of consciousness is molded predominantly by this phase of human development.

5. Integral. As the term implies, integral consciousness represents a conscious awareness of the unity of being, encompassing the tools for understanding (the mental stage) but from a higher standpoint. Integral consciousness is multi-dimensional, transcending the time/space dimensions. As a result, it is acausal and arational, since causality and rationality are fundamentally space/time concepts. In operation, integral consciousness is spontaneous, holistic, omnipresent and utterly transparent. It knows neither person nor ego as the form of its expression but operates wholly independently of the confining conventions set up by the earlier phases of human evolution.

With these stages of development, we can see how one and the same

universe appears different according to the different forms of consciousness. Because the form of consciousness determines the form of the experience, as the standpoint of consciousness evolves, the perception changes, altering the world as we experience it. Today's world is different from that of the magical or mythical ages. What changed it? Not the world itself but the form of consciousness which we bring to it. This direct correlation between the form of consciousness and the pattern of life experience is basic to the teaching of Christian Science. Applied to the practical issues we face today, it means that what we need in order to solve a world-problem is not a change in the world but a fundamental mutation in consciousness. The need is for mankind to go forward in spiritual development by adopting a completely new form and structure of consciousness.

Structural mutation vs. incremental improvement. Yet why is a fundamental mutation needed? Is it not enough to go on simply improving the prevailing structure? Observing patterns of development in both nature and human consciousness shows that mere improvement of an old form never brings real progress. A given structure cannot be improved — optimized — indefinitely. There comes a point when mutation to a completely different form is necessary for development to continue. This new structure opens entirely new realms of possibilities — realms that were unknown and therefore functionally non-existent according to the previous structure. In material evolution, for example, it became no longer adequate to evolve bigger or more powerful dinosaurs; what proved vastly more successful was the emergence of a completely different structure, namely, the mammal.

So, too, with the forms of consciousness. If progress came by continually improving a basic form which never changed, we could not observe different forms of consciousness, as, for example, those which Gebser described. Mankind would still be operating from an archaic state. Clearly, incremental improvement is not the method of development. The moment a particular structure of consciousness reaches its highest stage of development — its optimum — it cannot improve further. For development to continue, there must be a complete mutation to a fundamentally new and different structure. These mutations are spontaneous and always introduce higher levels of order. In each case, the new order is not a direct extrapolation of the old but something entirely different — something unforeseen and incomprehensible according to the

previous framework. Therefore real progress depends, not on one structure which is constantly being improved, but on the continual emergence of fundamentally different structures, each of which opens new and higher dimensions of order. The more a structure approaches its optimum degree of development, the more the stage is set for something new — for structural mutation rather than additional structural improvement.

Physics provides another example of structural mutation in the development from atoms to societies. Starting with atoms as a basic unit of order, we do not find that atoms get bigger and bigger indefinitely. After a certain point, no more electrons or protons can be added to the atomic structure. Instead, what happens is that atoms combine in molecules, introducing a new level of order. Molecules interact and restructure themselves in ways that are altogether different from the structural dynamics of a single atom, creating new possibilities for development. Yet as with atoms, molecules eventually reach their optimum state of expansion. At this point, a new kind of order appears, namely, a cell. Cells have their own dynamics and operate according to a different set of laws than those which pertained to either atoms or molecules. Here again, there comes an optimum point in cell development. Cells cannot be made bigger or more plentiful indefinitely. Instead, organisms begin to appear, which integrate many cells within a higher order of differentiation and diversification. The unit of a cell is adapted and individualized to serve within the larger system of the organism. As we have seen with the example of the step from dinosaurs to mammals, each step within the development involves a fundamental restructuring to bring out higher levels of order. With humans, the evolution does not stop with the individual but proceeds to different levels of order, namely, to the development of the family, society, nation and world. Here again, new factors appear involving survival and development which did not arise when considering an organism alone or in a small group.

Throughout this development, each stage pushes itself to its optimum, until something new appears. Rather than continuing to improve the old incrementally, the direction of development shifts, so that new dimensions of order and structure can evolve. In the light of the new mutation, the previous structure is either displaced or redefined within a larger context.

Thomas S. Kuhn traced this same pattern of development in the growth of scientific knowledge, describing periods of structural mutation as 'paradigm-shifts'.⁴ Time and again in the history of science, there came

a point when no further progress could be made from within the existing model for structuring knowledge. Anomalies arose, defying resolution within the old framework. What solved the crisis was not structural improvement but complete structural mutation. In paradigm-shifts, everything about the old structure is called into question. All the old assumptions are re-evaluated, preparing the ground for a complete restructuring of knowledge.

These varied examples of structural mutation illustrate the fundamental pattern of transformation which consciousness itself undergoes as it progresses. Today, the age is ripe for such a paradigm-shift, calling for a complete change in the structure of consciousness. The question is, are we accepting this challenge or resisting it? If we resist the demand for progress and stay rutted in the old ways of thinking, the gap only widens between our form of consciousness and the advancing demands of spiritual development. Due to our own resistance, we experience ongoing progress not as ordered unfoldment but as crisis, shock and fear.

From the standpoint of the Christ-consciousness, the spiritual idea can fulfil the divine plan either through Science or through suffering. Resistance never actually prevents progress, but it does make things harder for those who resist. Consequently crisis and turmoil are not necessary during times of change, since the option always exists for us to accept the new form of consciousness and to make it the basis of our life.

This is the challenge of today, offering us the unique privilege of assisting the birth of a new form of consciousness. Our job is to watch that we do not miss such a rare opportunity but that we consciously, actively and diligently strive to fulfil our mission. How? The challenge cannot be met by pursuing the old concepts of a solution, e.g., by solving individual problems, healing isolated cases or working out a better individual life experience. True, the solution to the collective problem always begins with the individual. But in what direction? An individual whose entire thought and energies are directed only towards solving individual problems contributes nothing to the more universal form of consciousness which the advancing age requires. To assist in the birth at hand, we should address ourselves first and foremost to the critical question of how we can accept the great mutation in consciousness, which the Christ-idea impels on us. One thing is clear: without a change in consciousness, the world-crisis cannot be solved. What do we gain by being able to solve all our individual, personal problems, if the world as a whole is destroyed? As never before,

the world's problem is our problem — a fact which demands of us a new consciousness before we can achieve the solution.

We have seen that some of the world's foremost thinkers recognize the need for a radical change in consciousness, and that these transformations are essential to progress. But what has yet to be discussed is the actual form and structure of the new consciousness. What kind of consciousness is needed? Merely exchanging a consciousness molded by materialism for one molded by mentalism is inadequate, for the fundamental basis of a personal ego remains the same. What Christian Science offers is a wholly spiritual form of consciousness, representing a complete mutation from the dualistic, ego-centered model.

The symbol of the thousand-year periods. Spiritually governed consciousness is not something to be gained from one day to the next. Rather it represents an understanding which evolves in us through ordered stages of spiritual development. To discern the basic periods of this growth, we cannot look to material history but must be guided by the record of spiritual development, such as we find in the Bible. There, the steps of spiritual development are presented through the symbol of seven thousand-year periods.⁵ These thousand-year periods explain the ordered evolution of the form of consciousness by tracing the evolving relationship between symbol and reality. With each thousand-year period, the symbol and the reality it represents come closer together, until finally there is hardly any discrepancy between them, and the symbol disappears. Naturally, the more the symbolization approximates reality, the more the form of consciousness molded by the symbols reflects reality. Throughout this development, the thousand-year periods depict the same pattern of profound transformation and structural mutation which is so essential to progress. Each period ushered in an entirely new form of consciousness, making possible an understanding of God which was altogether different from what had existed before.

The progressive stages of understanding depicted by the thousand-year periods correspond to the steps of spiritual unfoldment which the seven days of creation teach. In 'II Peter (3:8)', we read that "one day is with the Lord as a thousand years". The 'Glossary' explains the significance of the symbol 'day' as follows: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day" (584:4). Spiritually interpreted, 'day' does not denote a unit of 24 hours

but rather a period of growing vision and unfoldment. Elsewhere the textbook states: “The successive appearing of God’s ideas is represented as taking place on so many *evenings* and *mornings*, — words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn” (504:16). At the beginning of the Bible, the entire creation is represented as occurring in seven days. In Christian Science, these seven days are interpreted as the divine law of creation, giving the ordered statement of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth and Love. Whereas the symbol ‘day’ is used to present the universal law by which individual consciousness unfolds the fullness of spiritual creation, the thousand-year periods translate this law, showing the profound transformations of consciousness which mankind as a whole undergoes as it gives birth to the law of divine creation. Thus, despite the fact they are time-symbols, neither the seven days of creation nor the thousand-year periods have anything to do with time. Rather they have all to do with the impact of the divine law of unfoldment on consciousness, forcing it to evolve higher.

The relationship between symbol and reality in the thousand-year periods

What form of consciousness characterizes each thousand-year period? As we pursue this question, we find that each successive thousand-year period reveals a higher view of reality and therefore demands a different and in each case higher form of consciousness in order to grasp the new revelation. With the demand for a new consciousness of reality comes the need for different symbols — symbols that are adapted to representing the new vision. Reality itself remains the same; it never needs to change. However, for us to understand reality, we need progressively higher symbols — symbols which approximate reality ever more closely. A new form of consciousness cannot be expressed through old concepts and symbols. New wine cannot be poured into old bottles. So, too, each progressive mutation in consciousness necessitates a corresponding change in the symbols used to express it. Through this development, we can identify those fundamental changes in consciousness which have led up to the present age and thus gain the context we need in order to see what new consciousness is breaking on mankind today. To begin, let us consider the relationship between reality and symbol, as it has evolved through the thousand-year periods.⁶

The first thousand-year period. As thought gradually becomes aware of its own existence, the question of the origin of that existence arises. What is the first cause, creator and prime source of all being? Efforts to answer this question have typically taken the form of *creation myths*, such as we find in the second chapter of 'Genesis' in the Bible with the creation of Adam and Eve. The first thousand-year form of consciousness is aware that a higher, supra-human reality is the source of all being, but it is not yet able to grasp this reality clearly. Lacking the conceptual tools to explain God as the all-creator, it cloaks its vision of God in elaborate myths. So, too, whenever we ask the question of how something comes about — the source of events and circumstances — and then seek the answer in the workings of an origin we do not understand, we move in the realm of myths.

In short, creation myths represent the attempt by a primitive, pre-rational form of consciousness to explain the existence of man and the world. That the question arises at all indicates a definite advance in human consciousness, but the form of the answer is far from reflecting reality itself. Mythological accounts have no intention of stating Truth as such. Depicting God anthropomorphically — as needing to ask Adam where he is and what he has done — appeals to imagination, not to a clear concept of God as the one ever-present and all-knowing Mind. Yet this form of consciousness is still present today. Insofar as we do not consider all phenomena in the light of the one 'First Cause' but rather account for everything according to our own human concepts and beliefs, which are typically vague and speculative, i.e., mythological, we operate from a first thousand-year period form of consciousness. Needless to say, the mythological model is limited and adapted to past ages — not what is demanded today.

The second thousand-year period. The second thousand-year form of consciousness expresses itself through a different kind of symbol, namely, through *legends* and *sagas*. Sagas recount events and happenings of the far distant past. As such, they build on a germ of truth, but they present this 'truth' as it is received and elaborated by the narrator. In the Bible, the second thousand-year period presents the legends of Noah and the Ark, the Flood (an account that appears in folklore around the world) and the building of the tower of Babel. In these narratives, the letter of the tradition need not reflect or coincide with reality, leaving a wide gap between reality and the symbols used to express it.

If we stay with a consciousness molded by second thousand-year period symbolism, we rely on endless recountings of human events and happenings by human narrators. Sometimes we call this 'news', other times 'gossip'. In either case, we grant more importance to what humans think and relate about existence than to the Word of God itself. We spend our time listening to narrators of sagas, rather than seeking the reality of being. Human narrators always interject their own interpretations, stamped by their sense of what is important. Because their priorities are not ordered divinely — from Spirit — their accounts confuse and distort more than they clarify. The essential symbol of this state of consciousness, the saga, has little correspondence with reality. Although legends served their role in the line of development, they are not an appropriate symbol for today. Indeed, the more we are oriented towards 'legends' and 'sagas', in whatever form, the farther we are from Truth.

The third thousand-year period. The dominant symbol of this period is the record of *tribal history*. Everything is devoted to what happens within the confines of family relations — the clan and tribe. Through the familiar challenges which arise with a family, we grow and mature. The spiritual becomes more definite to us and touches our life experience. In the Bible, the third thousand-year period was totally preoccupied with the history of the children of Israel. Only Abraham and his descendants were of any significance. Whatever lay outside the boundaries of the Promised Land did not enter the sphere of concern.

Compared with the symbol of the second thousand-year period, the symbol of tribal history represents a considerable step forward. Instead of relying on the mixture of fact and fiction which human sagas always involve, thought turns towards the more definite and factual record of family history, expanding even to the nation-state. The symbolization of reality, which before seemed remote in the past, is brought close to home. However, the more we persist in a tribal-oriented consciousness, the more our worldview is limited to the ambitions and activities of the family and the narrow sphere of our personal relationships. As long as the family is happily fulfilling tribal expectations, the world-crisis remains beyond our concern. Yet this very attitude is responsible for today's global crisis. Exclusive concentration on individual problems causes us to ignore the larger, more fundamental concerns. Thus the symbol for the third thousand-year period, though a step forward in its time, cannot provide a framework for meeting the needs of universal humanity today.

The fourth thousand-year period. The prophetic consciousness of the fourth thousand-year period introduces the concept that behind human and historic events lie the workings of the divine idea. Reality is no longer described through human or material happenings but through the revelation and power of the divine idea. For the first time, the *divine idea* emerges as the dominant symbol.

In the Bible, the prophets tried to teach Israel that the reality governing all things is not found in the apparent power of kings or priests. God alone, operating through its own idea, governs the universe. For the prophetic consciousness, reality is entirely of the nature of spiritual idea, forever at work above and beyond the outward appearances. To understand this one governing power, namely, reality itself, we must turn to the metaphysical universe of ideas. Whereas human governments are corruptible, the spiritual idea is always reliable and alone worthy of trust. The definition of 'prophet' in the 'Glossary' indicates the typically fourth thousand-year symbol of exchanging the objects of sense for the understanding of the power and reality of spiritual ideas. There, 'prophet' is defined as the "disappearance of material sense before the conscious facts of spiritual Truth" (593:4).

With the fourth thousand-year period, the idea itself came to the fore in the advancing consciousness and its symbolization. The prophets, or spiritual seers, no longer used stories or sagas to teach about God, reality, but spoke directly about God and in the name of God. The prophets constantly proclaimed: '. . . and the Spirit of the Lord came upon me'. From the authority of the revelation of God's idea, the prophets' great call to Israel was: 'Return unto the Lord!' The prophets pioneered a great step forward in the advancing consciousness. They showed more directly than ever before how God reveals itself through its own idea, and further, how this one idea of God operates through infinite ideas as a universal governing, saving and delivering power.

The fifth thousand-year period. With Christ Jesus, the correspondence between symbol and reality became closer still, for Jesus was the symbol for the Christ-idea. Jesus the Christ represented the coincidence or *oneness of symbol and idea*. Jesus, the symbol, became one with reality, the Christ-operation, thereby presenting individually the embodiment of the Christ to his age. Jesus clothed himself with the fullness of the Christ-consciousness, and the Christ operated fully and freely in Jesus. Thereby Jesus presented as never before "the human and divine coincidence" (561:16).

The textbook defines 'Jesus' as "the highest human corporeal concept of the divine idea" (589:16). During the course of his life, this human, corporeal element of Jesus gradually disappeared, revealing his eternal oneness with the Christ and enabling him to claim for himself: I am the Christ, the son of God. Jesus never identified himself as a mortal but was ever conscious of his coincidence with the Christ-idea. With this consciousness, he demonstrated dominion over sin, disease, death and the grave, rendering every phase of human existence subject to his conscious oneness with God. By introducing the power of Christian healing, he ushered in true Christianity — Christ-ianity.

The sixth thousand-year period. The spiritual development of the sixth thousand-year period culminated with the revelation of Christian Science, which Mary Baker Eddy presented in her textbook, 'Science and Health with Key to the Scriptures'. Once again, this new step brought a fundamental change in the relationship between symbol and reality, opening a new dimension of oneness between reality and its symbolization. Whereas Christ Jesus presented this oneness individually, Science reveals the coincidence between symbol and reality that operates in spiritually scientific understanding. How? The reality of being is a *Science of divine ideas*, which uses the symbol of *Science and system* to represent reality. Thus Science is both idea and symbol. The Science of being (reality) is explained, understood and demonstrated through Science (symbol). Science, the reality, interprets itself through categories, which combine in a system of ideas to form the basis for the divine infinite calculus. This infinite calculus includes each specific idea needed for solving the countless individual problems, showing the enormous practicality of this tremendous step forward. The system of ideas is universal, not limited to the specific individualization as Jesus. It is timeless and spaceless, therefore ever present and universally available. With this step, not only reality but also its symbolization are understood to be incorporeal and independent of persons. Thus the sixth thousand-year period exalts the individual demonstration of Jesus the Christ through the understanding of the Science of Christ, forging a new model of consciousness.

The seventh thousand-year period. We now stand at the threshold of the seventh thousand-year period, which is just beginning to break on consciousness. It is therefore of utmost importance today, as in all times of fundamental change, to 'discern the signs of the times'. If we can go with rather than against the great spiritual advance which the age impels

on us, then we have the unique opportunity to master the future and to experience the inevitable transition as an ordered step of development, not as catastrophe.

Whereas the sixth thousand-year period represents reality through the symbol of a system of ideas, the seventh thousand-year period takes us a step higher. Basic to the meaning and concept of ideas in Christian Science is the fact that ideas are always God's ideas; they represent what God has in view. Therefore ideas always represent the whole, God's consciousness of itself. With the seventh thousand-year period, this whole-consciousness, more than its individualization as specific ideas, dominates and determines the symbol. The focus shifts from contemplating the system of ideas to seeing how Science reveals the whole, Being itself.

Science shows that God can be understood through three fundamental categories, through which the one Being interprets itself: 1. the category which presents the nature of God: the seven synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love); 2. the category of the fourfold mode of divine self-operation (Word, Christ, Christianity, Science); 3. the category of the four dimensions of Being (Science itself, divine Science, absolute Christian Science, Christian Science). These three categories comprise the 15 (7 + 4 + 4) basic root notions of reality, the understanding of which opens to us the whole Science of God. Because each of the 15 root notions refers to God, the whole, they are capitalized and form the system of the 'capitalized terms'. The whole, the infinite One, cannot be understood as such — as a whole. Yet through the few categories of capitalized terms, Science renders God understandable, putting the subject within reach of human comprehension. As we go further in considering the step to the seventh thousand-year period, we will see how important it is to have a right, divinely defined concept of the capitalized terms for God and therefore why it is necessary to make a lifelong, consecrated study of them.

A right understanding of the capitalized terms is possible only as they are conceived in their divine meaning through the definite set of ideas characterizing each term. The job of the sixth thousand-year period consciousness is to study the ideas of Being and their scientific classification according to the capitalized terms. Only on this basis can we take the step to the seventh thousand-year period consciousness and realize that ideas in their order and system are always ideas of God, ideas of the capitalized

terms. These terms represent the whole itself, scientifically differentiated, but always remaining the whole.

The more consciousness is schooled in the divine meaning of the capitalized terms through the ideas characterizing them, the more the many ideas of each term merge into one great tone. For example, the more we ponder the ideas of Mind in relation to Mind as such, considering, for example, how Mind operates in different contexts and through the fundamental orders of Science, the more the dominant tone of Mind emerges in consciousness. This one unified tone includes all the ideas of Mind in one coherency but surpasses the meaning of any specific idea. Mind no longer means a mere collection of isolated concepts but gathers the character of the whole as a definite, integral whole-consciousness. So, too, with all the capitalized terms. At this point, the aim is no longer to fill our consciousness with isolated ideas but rather to let the pure and all-encompassing tonality of the capitalized terms themselves speak in consciousness. The contemplation of specific ideas is replaced by the divinely differentiated, spiritual atmosphere of Science — the Science not of ideas but of the whole itself — introducing the consciousness of the seventh thousand-year period.

What is the relationship between reality and its symbolization in the seventh thousand-year period? Reality is God, expressed through the capitalized terms. The symbol used to represent reality is the tonality of the capitalized terms, which pervade consciousness. Thus, in the Science of God, the oneness of symbol and reality touches its deepest level, after which there is no distinction. Here, the capitalized terms for God symbolize reality. When the three categories of capitalized terms intersect, they form the comprehensive model of Being shown at the front of my book ‘The Four Levels of Spiritual Consciousness’. This model of Being presents a symbol which represents reality as it is, and at the same time is appreciable to human consciousness, namely, to a consciousness schooled in the categories of Science.

We can go further still and consider an *eighth thousand-year period consciousness*, marking another complete mutation in the development. With this stage, the categories of Being recede as the dominant symbol, blending instead into one great diapason of reality. The model of Being — the apex of Science — gives way to the consciousness of the I Am itself, which has no need of other symbols. God’s infinite self-consciousness —

the divinely subjective awareness of the infinite One — alone reigns, against which there is no other consciousness.

The thousand-year periods: the ordered development of spiritual consciousness

The development we have just traced from the first to the seventh and even to an eighth stage shows how the relationship between symbol and reality has undergone fundamental changes. With each advancing form of consciousness, reality and its symbolization are brought closer together, until finally there is no distinction at the deepest level of the I Am itself. The practical value of understanding this development is tremendous. Why? Once we realize which form of consciousness and which corresponding type of symbol are adapted to each thousand-year period, we gain a measuring-rod for assessing where we are in our own spiritual development. Further, through the order of spiritual evolution, we are able to see not only what the next step in the development must be but also what is required of us as a completely new form of consciousness.

At this point, various questions arise. For example, if today we stand at the verge of the seventh thousand-year period, do we need to know all the earlier stages? Are we not automatically at the sixth and going into the seventh thousand-year period? Like the days of creation, the order of the thousand-year periods follows a universal, spiritual law of unfoldment. Because the law is universal, it impels itself on the individual as forcibly as it does on the whole of mankind, requiring each one of us to go through the ordered steps which the law describes. No step of the divine genesis-process can be omitted. Because the law is spiritual, it has nothing to do with time or space but is wholly a matter of consciousness. No matter where we are in the time-space framework, we are within the context of this spiritual development and can be progressing through its order up to the point of the seventh- and eighth-period forms of consciousness. On one hand, this means that we are not bound in consciousness by an age which adheres to an outmoded form of symbol. However, it also means that we individually may not yet have experienced the steps of spiritual growth which the collective development represents. The order must be followed individually. As we do this, the spiritual knows no limits to the possibilities of progress.

The most outstanding example of transcending a current age and the limits of its form of consciousness was given by Jesus. As we have seen, Christ Jesus presented a form of symbol that was adapted to the thought of the fifth thousand-year period and consequently represented a great step forward from the fourth. However, John recorded Jesus as telling even his disciples: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). The thought of the age, even the most spiritually advanced, was not able to see further than the fifth thousand-year period form of consciousness. Yet Jesus himself was not limited by this but went on to entertain a consciousness formed by the sixth, seventh and even eighth stages. He himself operated from a consciousness which embraced the entire order of unfoldment. Foretelling the step to the sixth, namely, the Christ Science or Science of ideas, he said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father" (John 16:13,25). It is the purpose of the sixth thousand-year form of consciousness to know God plainly through the system and Science of ideas, through "the Spirit of truth". Jesus also spoke from a consciousness of the seventh thousand-year period, saying: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). The seventh thousand-year period consciousness of the capitalized terms includes "all things", for it is the consciousness of the whole. Mary Baker Eddy wrote: "This Comforter I understand to be Divine Science" (55:28). Finally, Jesus spoke from the eighth thousand-year standpoint of consciousness when he said: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). The I Am is the eternal isness of being, which knows no time, no space, no symbols — nothing but its own infinite self-consciousness. From this eternal I Am of being, Jesus said: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

However, just as the time-framework cannot limit spiritual development, it cannot guarantee it either. The human mind is typically reluctant to take steps forward and would rather cling to stages properly outgrown. Knowing this tendency of the human mind, Jesus said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). As long

as we are attached to the form of symbol adapted to an earlier period of development, in this case, to the form and symbol of Jesus, we cannot go forward. Though we live in the sixth thousand-year period, our inward standpoint remains locked in the fifth, fourth or even third form of consciousness and symbol, as is most of Christendom today.

Yet in spite of resistance, the divine idea always urges mankind forward. Does this mean that, with development, we leave behind all that has gone before? Such a reaction represents a fundamental misunderstanding of progress. Progress involves order, in which each step builds on the preceding, while at the same time preparing the way for what is yet to come. Therefore, accepting a progressive form of consciousness does not mean that we discard the previous structures. Instead, all that has led up to a certain stage of development is integrated within the newly emerging form of consciousness. The difference is that the earlier steps receive a new place value within the more comprehensive and advanced structure.

The development of the sciences offers a prime illustration of the integrating process that attends progress. Einstein's theory of relativity, for example, represents an immense advance on Newtonian laws, but an advance which includes the Newtonian laws within a larger structure, rather than rendering them entirely obsolete. Newtonian laws remain as valid as ever in many branches of physics and continue to be applied. However, since Einstein defined the limits of their applicability, they are no longer regarded as providing the most comprehensive model of physical science. In the areas of the micro-cosmic, or sub-atomic particle physics, as well as of the macro-cosmic, or astrophysics, Newtonian laws do not meet all the requirements.

So, too, with each step in the development of consciousness: the earlier phases are not discarded but rather are given their right place value within the larger framework. If the earlier steps were ignored or dispensed with altogether, the later stages would lack proper foundations and so could never be fully established in consciousness. Without the steps leading to them, the more advanced stages cannot be understood.

As we have seen, the correlation between symbol and reality through the thousand-year periods presents a natural law of spiritual evolution. Applying its framework more widely to issues fundamental to Science, we are able to discover new insights, for the law enables us to understand each subject in the light of its development. In the following pages, we will consider four basic areas. In each case, our aim is to investigate how

the form of consciousness characterizing each thousand-year period advances the understanding of the subject. The four areas under consideration are:

- the form of our understanding;
- the method of Bible-interpretation;
- the interpretation of the textbook;
- the method of practice.

As we approach these four subjects, the leading question will be: How does the subject evolve according to the different forms of consciousness presented by the thousand-year periods? To answer this question, it is not necessary for Christian Scientists to include the first three periods, since these stages use symbols that are far from approximating reality itself. Christian Science picks up the development of consciousness with the fourth period, the age of metaphysics, and leads thought to Science. The textbook never uses mythical creation stories, hero tales or the history of the tribes of Israel to teach Science, though with Science it explains the spiritual system of ideas which these stories symbolize. Yet why doesn't the textbook use these primitive symbols to teach Science?

The ideas presented by the first three thousand-year periods are eternal, but the symbols used to express these ideas are dated. Myths, sagas and tribal history are symbols adapted to a pre-metaphysical, pre-rational form of consciousness and therefore do not provide the conceptual tools necessary for dealing with the subjects in a scientific way. Had the first three periods tried to use the symbols of Science, their message would not have been understood. A right symbol at the wrong time is not right. So, too, limiting ourselves to symbols adapted to the mentality of four, five and six thousand years ago is not right today. With progress come higher demands for understanding reality and therefore also higher symbols for expressing reality.

To deny the necessity of this progress is to deny Science, for Science is progressive and impels the spiritual evolution of consciousness. "Progress is the law of God" (233:6). The textbook explains how Science impels progress in its exegesis of the days of creation in 'Genesis': "Through divine Science, Spirit, God, unites understanding to eternal harmony" (506:10). The wedding of understanding to God's harmony is the aim of scientific progress. But how is understanding united to harmony? — Through the "dawn of ideas", which forms "each successive stage of progress" (506:13). This dawn of ideas is what we find through

the evolving symbols of the thousand-year periods. To value this progress, we must build on those symbols directly leading up to today — on the advancing symbols of the fourth, fifth, sixth and seventh periods — rather than on the symbols of past ages. Why then should we begin with the fourth period and not with the fifth or sixth?

The fourth thousand-year period showed the first step of spiritually scientific reasoning. Unlike the previous periods, the fourth phase explained reality on the basis of God's idea, forever at work throughout human experience. Rather than relying on human or material phenomena, the prophets traced everything back to the operation of Principle's own idea and thus introduced a metaphysical view of reality. For the first time in biblical history, reality was represented through a universe of spiritual ideas. Without this crucial step, Jesus' demonstration of the oneness between symbol and idea, Jesus and Christ, cannot be understood. Ignoring the metaphysical message of the prophets, Christendom has interpreted Jesus' lifework materially rather than metaphysically, limiting it to one historical personality. Without the fourth period, the fifth cannot be understood.

Without the fifth, the sixth period, namely, the present age of Science, cannot be understood. Jesus proved that all understanding and all divine achievement stems from the oneness between the idea-man and God. "I and my Father are one" was the basis of Jesus' demonstration. Without subordinating everything to man's oneness with the Christ-consciousness, we try to understand the Science of ideas (the symbol of the sixth thousand-year period) with our thinking and on a humanly mental basis. But this is not divine, not Science — not the symbol of the sixth thousand-year period but the very counterfeit of it. To understand the sixth, we must build on the fifth, which needs the fourth to be rightly understood.

So, too, in Christian Science. The textbook first touches the seeker at the point of the fourth thousand-year period. How? It asks us to consider the universe metaphysically, not mythically or tribally: "To gain Christian Science and its harmony, life should be more metaphysically regarded" (65:11). It appeals to the faculties of the thinker, not to imagination or to the events of human experience: "The time for thinkers has come" (vii:13). Rather than perpetuating the symbols of human and material existence, Christian Science challenges us to conceive of the universe as a system and structure of spiritual ideas, which alone govern all existence. For these reasons, our analysis of each of the four subjects will skip over

the first three periods and start with the fourth thousand-year period's use of symbols.

The evolution of the form of understanding through the thousand-year periods

The fourth thousand-year period. What form of understanding is characteristic of this consciousness? In the fourth period, the prophetic age, the "spiritual seer" (593:4) goes beyond the outward appearances to the metaphysical realm of ideas in order to learn about reality. He does not read from the images of material sense. For the prophet, the metaphysical idea is the governing reality, whereas the physical form is the illusion, not reality itself. Thus the prophetic consciousness testifies to the "disappearance of material sense before the conscious facts of spiritual Truth" (593:4). It shows that ideas, not material things or human personalities, constitute being and existence.

To operate with this form of consciousness, we try under every circumstance to regard the ideational universe as the true and only universe. We realize that material things are but the distorted counterfeits of spiritual ideas, based on the habituated perceptions of material sense. This form of understanding pervaded the fourth thousand-year period. At the same time in ancient Greece, for example, Plato presented his famous analogy of the cave in 'The Republic', showing that the material world is a world of shadows and appearances, behind which lies the real world of ideas.

The difficult question is, how can we know ideas? If all that we see is an illusion, how can we know reality? The answer lies in tracing the relationship between an illusion and the reality it distorts. Since material things are distortions of spiritual realities, presenting only the shadow thrown by the real, our job is to go back to the reality, of which the shadow is a distortion. If there were not first the reality, there could be no distorted view of it. Illusions, therefore, always presuppose the primary existence of an idea. Metaphysics builds on this relationship, showing that, by the rule of inversion, every illusion points to an idea. By reversal, every false belief indicates a certain aspect of reality. To gain a right understanding of being, the fourth thousand-year consciousness takes up the metaphysical endeavor of exchanging the perceptions of material sense for the consciousness of divine ideas.

This form of understanding is usually the first step for the student of Christian Science. Coming from a world full of people and things, we start with the realization that ideas alone constitute reality and govern it. Therefore the way to understand reality is to follow the rule of inversion, namely, to exchange the objects of sense for spiritual ideas and thus to see ideas at work behind human or material situations. The early decades of the Christian Science movement were dominated by this form of understanding. Even today, we might ask ourselves to what extent this stage of development forms our approach to understanding reality. As we have seen, the mere fact that we live in the sixth thousand-year period is no guarantee that we have grown to this point spiritually. If in all honesty we find that we are working within the metaphysical framework of the fourth thousand-year period, this is healthy, for then we know where we are and can consciously begin to cultivate the next step. Because the fourth thousand-year period form of understanding is a method of yesterday, it cannot meet the advancing demands of the age. Yet why is exchanging things for ideas inadequate?

The great prophetic insight that all that matters — all that we are fundamentally concerned with — is a universe of ideas is certainly true and essential to the progressive understanding of Christian Science. However, the method of exchanging material things for spiritual ideas relies on the perception and speculation of the human mind. It reasons not from reality but from the distorted images of sense impressions. It starts from illusions, from the objects of material sense, in order to arrive at the understanding of ideas. This is the very opposite of the method which Christian Science teaches. Science starts always from God, divine Principle, which alone reveals the right idea. By contrast, human thought is limited and not a source of divine inspiration. It cannot determine which idea lies behind a material thing or situation. We cannot arrive at the truth of being by starting from error or misconceptions. Only divine Principle can reveal the specific idea governing a situation, and only the Mind of Christ can know this idea in its divine nature and power.

A second reason why the metaphysical method is inadequate is that it is fundamentally atomistic. It proceeds from random and isolated perceptions in order to discover the spiritual reality. Yet reality itself is an integral whole which cannot be divided into separate parts. Isolated perceptions cannot possibly lead to an understanding of the whole and its constituents. All we gain is a disjointed agglomeration of single truths

and isolated insights, which remain disconnected, except by whatever links our own thinking is able to superimpose. As a result, the method of exchanging things for ideas produces nothing more than an accumulation of separate truths. These truths, not seen in their relationships within the larger context of the whole, i.e., within the system and structure of Science, cannot be considered scientific truths, neither can they form the basis of a scientific understanding of reality. They cannot build an understanding of reality that reflects reality, namely, that is integrated into one coherent, structured whole.

Finally, the accumulation of isolated truths, rather than leading to growth in understanding, quickly becomes a mental burden. Because the human mind is limited in its ability to retain random information, the metaphysical approach soon reaches its optimum, after which continued efforts in the atomistic method bring diminishing results. Accumulating fragmentary knowledge never brings a mutation to higher forms of understanding. Instead, it puts us back into the realm of mentalism, since human thinking decides which material situation should be resolved into which idea. Because the human mind is not God, it has no Christ. Therefore it cannot substitute its thoughts and speculations for the translating power of divine consciousness, which alone reveals the true idea and provides the sole basis for a scientific understanding of reality.

The fifth thousand-year period. The fifth thousand-year period presents the first sense of oneness between symbol and idea: Jesus, the symbol, became one with Christ, the divine idea. Jesus' starting-point was his conscious oneness with God: "I and my Father are one". At all times he identified himself with the Christ-man, claiming he was the Christ, the son of God; therefore "I am the way, the truth, and the life" (John 14:6). The Christ-man is the compound idea of God and therefore includes all ideas. From this conscious unity with Christ, Jesus knew himself only as idea, as the image which Mind knows. With this consciousness, Jesus' form of understanding brought to every situation the fullness of ideas, letting the divine idea which constitutes man's being uncover error and identify all things rightly. In no instance did Jesus read from the material evidence or human picture.

This standpoint of conscious unity with man's ideational being separates the fifth thousand-year consciousness from the fourth. Although the fourth brings the great awakening of an ideational universe, it still relies on human thinking to discern the idea working behind a situation. Unlike human

thought, the idea-man is of God and therefore has a Christ, which alone reveals the specific idea needed to correct error and dissolve illusions. With this new model of consciousness, we no longer start from the phenomenon in order to find the idea which lies behind it. Instead, the fifth thousand-year form of understanding is lifted above the material concept entirely, realizing that error can never reveal truth but that all understanding proceeds from the unity of God and its idea.

Once again, we might ask ourselves whether we have actually grown beyond the fourth thousand-year period to the fifth. For example, does our model of understanding lead us to conceive of ourselves as people, as metaphysicians thinking about ideas, or as ideational man, the very being of ideas? The more we grow to a fifth thousand-year period form of consciousness, the more we are conscious only of ideas. Ideas are no longer objective to us but comprise our consciousness and existence. Man is nothing but idea in operation. The still small voice of spiritual sense within us constantly testifies to man's ideational existence, saying: I, the Christ-man, am the manifestation of the fullness of idea, which includes, for example, the limitless expression of power, intelligence, law, substance, progressive development and unfoldment, Soul-sense and identity, government, system, harmony, individuality and its multiplication, dominion, health, holiness and perfection. With Jesus, we can see that all the ideas included within the Christ-man form our understanding and being, and we identify with nothing else.

With the fifth thousand-year period, Jesus gave the world a higher form of understanding than the prophets. The prophets anticipated redemption through the Christ-idea, but only in the future, not as a present consciousness. By demonstrating individually the present power and fullness of the Christ-idea, Jesus showed as never before how such an understanding has a healing effect, lifting mortals out of a material and earthly concept of existence. Yet does the consciousness of the fifth thousand-year period give us the highest form of understanding? The general view is that it does. What could be higher than always showing forth in our individual experience the full and perfect expression of ideas? However, as heretical as it may seem to the religiously minded, this is not the highest. Jesus himself did not stay at this point, though, for his disciples, the world and future Christendom, his unique mission was to pioneer the fifth-period consciousness. This was as much as the age could bear. Yet Jesus himself went further, entertaining a form of consciousness

which embraced the entire development, even to the eighth or final stage. Knowing the power of the divine law of unfoldment, he trusted that future ages would reveal the higher and more advanced forms of understanding as soon as thought was prepared to receive them. John's 'Revelation' foretells the coming of higher forms of understanding, which would go beyond those exemplified by Jesus in his specific historical mission. In place of the person of Jesus, 'Revelation' presents "a little book open" (Rev. 10:2), symbolizing the impersonal form of understanding as Science, which marks the next step in the development.

The sixth thousand-year period. The sixth thousand-year period presents a higher and more abstract sense of the oneness between symbol and reality, for it brings the mutation from Jesus' individual unity with Christ to the universal Christ Science, which Jesus understood and demonstrated. In this period, reality is accentuated as the idea of Science, while the symbol used to explain reality is also Science. Science is both the idea — reality — and the symbolization of reality. Science is reality because it is Principle's own interpretation of itself as the system and Science of ideas. Science is how Being is conscious of itself as idea. Yet Science is also the means by which human thought can understand God as the one infinite Principle of being. How? Science reduces the infinite to the simplicity of a few fundamental categories, through which God can be understood. These categories comprise the system of ideas, showing how the infinite qualities and spiritual values which reveal God's nature can be systematically classified, so that through them God can be understood.

With the advent of the Christ Science, religious belief and devotional faith are replaced with scientific understanding. The focus shifts away from following those human personalities who seem to exemplify the divine nature individually and turns instead to the far greater job of cultivating the spiritually scientific structure of understanding. Because the Principle of Christian Science interprets itself through the Science of ideas and its fundamental categories, this Principle can be understood and demonstrated through an impersonal, scientific method. Understanding spiritual reality is no longer dependent on individual flair or on being a genius in spiritual things but is open and available to all. What constitutes this understanding?

In Science, the categories of Being are identical with the categories of understanding. The structure of Being forms the structure of consciousness. To cultivate this divinely scientific form of understanding, the first task for us is to get a good grasp of the categories of Being. Using

the textbook, we must make a thorough textual study of the seven synonyms for God, the four modes of divine operation and the four levels of Science through the specific set of ideas characterizing each term. As a spiritually exact sense of the symbols and their divine meaning develops in consciousness, we begin to master the “numeration-table of Christian Science” (326:18). We learn the spiritual system comprising the “divine infinite calculus” (520:14) of ideas. Rather than gathering random and atomistic truths of inspiration, our form of understanding operates according to the “spiritual mathematics” which governs the infinite computations of ideas, referred to as early as page 3 of the textbook. Step by step, consciousness is ordered and structured divinely. The categories of human conception are replaced by the categories of reality, establishing in understanding the spiritually scientific union between symbol and reality which characterizes the sixth thousand-year period.

John W. Doorly’s unique service to our age was to present this new form of understanding. He identified the exact system of Science, implicit in the textbook but never before recognized as such. To this end, he showed that the truly progressive method is to seek an understanding not of isolated ideas but of the orders, categories and structures within being. Science is not primarily a fact-finding but far more a fact-arranging, fact-ordering activity. Thus John Doorly’s breakthrough of recognizing the fundamentals of Science introduced a complete mutation in the method, aim and form of understanding. Rather than pondering ideas in isolation, our entire aim shifts towards cultivating an understanding of God through the order of the categories. For example, instead of mentally running through the list of ideas characterizing a synonym, we can investigate how different orders and structural contexts bring out different aspects of the synonyms for God. The days of creation, the Commandments, the Beatitudes, the Lord’s Prayer, though all examples of the Word-order, each accentuate this order in a different way to bring out different ideas of each synonym. When we come to the Christ-order, Christianity-order and Science-order, further aspects of the synonyms come to the fore.⁷ As we do this, our understanding becomes structured more and more according to the system and categories of Science — according to the structure of divine consciousness itself.

The seventh thousand-year period. The step to the seventh thousand-year period presents the deepest sense of oneness between reality and symbol. Here, reality is the wholeness of God, the consciousness of the

capitalized terms as such. However, the capitalized terms also provide the symbols through which reality can be understood. They give us the tools for representing the structure of this divinely holistic and integrated consciousness. Thus the capitalized terms are both reality and its symbolization. How does this change the form of understanding?

In the sixth thousand-year period, God interprets itself as a Science of ideas, revealing the ideational system of being. Yet within this form of understanding lie the seeds for the great mutation from the sixth to the seventh thousand-year period consciousness. Since the system of ideas is the system of God's ideas, ideas of the capitalized terms, we find ourselves growing beyond the contemplation of ideas to the consciousness of the capitalized terms as such. The tonality of the capitalized terms as one integral whole-consciousness emerges as the dominant structuring-principle of understanding. As a result, the Science of divine ideas is exalted to the Science of the capitalized terms themselves, the most essential relations of which are represented through the comprehensive model of Being (see p. 33).

How can we cultivate this form of understanding and so give birth to the seventh thousand-year period consciousness? The way is to be so spiritually attuned to the ideas of Being and their place value within the system and categories of Science that the tonality of the capitalized terms becomes clearer and clearer in consciousness. Our understanding is then formed not so much by Principle *and* its ideas but far more by the capitalized terms themselves — the seven synonyms for God, the four divine modes of operation and the four levels of Science. At this stage, we can relinquish the ideas as symbols, for the tonality of the capitalized terms includes all the ideas of God.

However, this great transition from the sixth to the seventh thousand-year period consciousness cannot be made in a purely mental or intellectual way. The development of spiritual tonality requires a long process of spiritual growth and maturing, which comes only as we are consistent in cultivating the fundamentals of Science. It is not a matter of simply changing our terminology — i.e., of thinking about the synonymous terms for God instead of ideas. Every step of progress occurs through genuine spiritual growth, not through the superficial exchange of human concepts. Only through spiritual birth can we take the step forward. This is not something that can be achieved in a moment, neither can it be forced or contrived humanly.

What then can we do? Our role in the process is to adhere to spiritual order and the law of accomplishment governing the evolution of the thousand-year periods. As we do this, each step carries the seeds for what is yet to come and urges us onward. The more we cultivate the Christ Science through the system and categories of ideas, the more we find the consciousness of the capitalized terms ruling in us as a natural consequence. In the quietude of spiritual consciousness, the seventh thousand-year period consciousness breaks on us. Almost imperceptibly, we awaken to its higher, more elegant and simplified, yet also more encompassing form of understanding.

From a consciousness formed by the categories of Being, we gradually gain a sense of the calculus of the capitalized terms. Through the blending and reflection of these fundamental root-notions, Science reveals the orders, systems, methods and structures inherent in Being. The calculus of capitalized terms enables us to discover those laws which govern the continual structuring and restructuring of consciousness, bringing forth pioneering mutations on every level. From this divinely differentiated consciousness, the dimensional aspect of Being appears, for we see that there is no level or standpoint not included within the whole that is God. All that we experience is Being itself — i.e., the synonyms for God and their fourfold operation — though seen and experienced from different standpoints.

Thus the mutation to the seventh thousand-year period caps the great development between symbol and reality, uniting the two in one divine consciousness. At this point, letter and spirit merge entirely, giving way to the language of Spirit. This spiritual language has nothing to do with words but is a language of spiritual consciousness, the consciousness of the great tones of reality. The more our consciousness is grounded in the spiritual meaning of these tones, the more closely we communicate with reality and are one with it in understanding. Then we think, move and have our being in the language of Spirit, as Jesus foretold: “They shall speak with new tongues” (Mark 16:17).

Bible interpretation in the light of the thousand-year periods

The Bible and the textbook of Christian Science provide the main authority and source of reference in the Science of being, hence the great

need to understand these texts according to a reliable method of interpretation. However, in seeking an appropriate method, we must first realize that interpretation never occurs in a vacuum but is governed entirely by the form of consciousness which we bring to a text. As the form of consciousness changes through the thousand-year periods, each successive stage produces a higher and more scientific interpretation, revealing more of the text's original and divine meaning. Thus, as with the form of understanding, the method of interpretation evolves, showing that both the Bible and the textbook can be interpreted from different standpoints to achieve very different findings.

Here again we encounter the interesting phenomenon that one identity — in this case, the invariable text of the Bible — can be seen in various ways according to the form of consciousness which examines it. The higher the form of understanding, the more profound our insight into the Bible. Accordingly, it is legitimate for there to be different interpretations of the Bible. However, these interpretations cannot be considered of equal value, since they are not of the same level. When presented with different interpretations, our primary concern should be, not to figure out which is more 'correct', but rather to define the level of understanding from which the text is being interpreted. Since understanding develops higher and more abstract forms with each thousand-year period, we can value the results of interpretation accordingly. How does the interpretation of the Bible change with a consciousness molded by the fourth, fifth, sixth and seventh thousand-year periods?

The fourth thousand-year period. The prophets' great vision was that divine ideas alone constitute reality — a vision which they tried to explain to Israel through the symbol of the revelation of ideas at work behind the human appearance of things. Their continual message was that the government of the universe has nothing to do with kings and priests, neither is it affected by the events of material existence, which have no real substance. Instead, all power and government reside in divine ideas, which are ever at work to bring out the divine purpose. Our job is to understand reality through the metaphysical realm of ideas, for only then can we gain a right apprehension of the visible world and earthly experience. On this basis, the prophets turned their attention away from the physical to the metaphysical, exchanging the objects of sense for divine ideas.

When this metaphysically-oriented form of understanding is used to

interpret the Bible, it shows that the Bible, like human events, should not be taken literally or materially, since biblical stories serve merely to symbolize spiritual values. The fourth thousand-year method of interpretation translates things, e.g., the characters and incidents of the Bible, into spiritual ideas, resolving concrete symbols into their metaphysical meaning.

This method is indicated in the Christian Science textbook, which shows how to replace literal and material interpretations with a metaphysical understanding of the Bible. In the section 'Key to the Scriptures', the textbook includes a chapter entitled 'Glossary', which gives many examples of how biblical terms can be interpreted spiritually. The introduction to this chapter states: "The substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer" (579:1). The purpose of the 'Glossary' is to bring out the spiritual meaning of these otherwise material symbols: "It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning" (579:4). It is interesting to note that the 'Glossary' was added to the textbook in the new section, 'Key to the Scriptures', during the period of its fourth main revision (the 6th edition, 1883). Indeed, aside from the radical reduction of the chapter on 'Demonology' in order to bring out the impersonality of evil, the 'Glossary' was the only major textual alteration during this period, indicating its importance for this stage of development.

Students of the Bible who use this method of interpretation gain a far better understanding of it than those who take the Bible only literally. They learn to translate biblical symbols into metaphysical terms and thus can uncover the Bible's spiritual meaning. Instead of reading ancient myths, sagas, legends, tribal histories, natural imagery, persons, names, numbers, parables, etc., they read a text which teaches spiritual values, bringing them a step closer to the Bible's original meaning.

Unfortunately, those who use this method of interpreting the spiritual meaning of the Bible all too often stop at this point, unaware that a long process of spiritual evolution is necessary before a divinely based understanding of the Bible can be achieved. Translating biblical symbols into metaphysical ideas is but the first step — a necessary phase, but still only the beginning of a spiritually scientific interpretation of the Bible. If we stop here, we have only a fragmentary knowledge of the Bible, based on isolated perceptions of spiritual values. Without an understanding of

the Bible as one cohesive whole, we run the risk of adulterating the biblical message by calling upon our own human and personal inspiration to tie together the many metaphysical insights.

The fifth thousand-year period. The dominant form of consciousness in the fifth thousand-year period is represented by the life of Jesus, who for the first time presented the oneness of symbol and idea. Jesus, the symbol, was one with Christ, the idea. For the interpretation of the Bible, this introduces a great mutation. Jesus' understanding of the Scriptures lay, not merely in exchanging the material for the spiritual concept of a passage, but in going a step further and identifying himself fully with the spiritual meaning. For Jesus, the spiritual meaning of the Bible defined his life, since his existence from birth to crucifixion, resurrection and ascension represented the fulfilment of the Scriptures. The prophets had recognized that all is a matter of ideas, not of material things, but they deferred the realization of the idea and its redeeming power to the future. They saw its potential but did not experience it as their life. They only prophesied the understanding of the spiritual yet to come. By contrast, Jesus claimed the idea in the now, saying, for example: "The hour is coming, and now is" (John 4:23, 5:25). Whereas the prophets foretold the coming of the Christ, Jesus identified himself as Christ Jesus. He claimed the fullness of spiritual reality as his own present being; he claimed to be the Christ.

This transition from the fourth to the fifth thousand-year period is illustrated by an incident recorded in 'Luke'. At the beginning of his mission, Jesus went into the synagogue and read from 'Isaiah': "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . . to preach deliverance to the captives, and recovering of sight to the blind" (see Isa. 61:1,2). These words had been written roughly 700 years before but had remained an unfulfilled promise. Yet on reading this passage, Jesus said: "This day is this scripture fulfilled in your ears" (Luke 4:18 – 21). Jesus identified himself with the revelation. Before, the idea had been regarded either as having already had its impact in the distant past or as offering a promise for the future. In both cases, the idea was seen as something which existed outside oneself, separate from one's own life. The understanding of Immanuel, or 'God with us', remained a foreign concept. By contrast, Jesus accepted the consciousness of Immanuel individually, saying: "I and my Father are one" (John 10:30). "He that seeth me seeth him that sent me" (John 12:45). "I am in the Father, and

the Father in me” (John 14:11). The idea was Jesus, for it constituted his life, making him Christ Jesus.

This standpoint of the fifth thousand-year consciousness carries great significance for our understanding of the Bible. In his talks on the Science of the Bible, John W. Dooley stressed its far-reaching implications. Since ideas are independent of time and space, every idea exists in the eternalness of being, which knows no past, present or future. All there is of the nature of idea is eternal, therefore fully present here and now. Once we translate material objects and symbols into spiritual ideas, we realize that we are dealing with factors of reality which are not bound by spatial or temporal limitations. Because he did not apply a narrow sense of time to the workings of spiritual reality, Jesus was able to claim the universe of ideas as his own being and to experience the fullness of its power under every circumstance. He identified himself with ideas, knowing that the eternal universe of ideas was present with him as his life.

So, too, for us. Since the Bible does not recount history but deals only with ideas, and since ideas are spiritual, eternal and ever-operative, we can identify with the entire ideational message of the Bible at each moment. The ideas it presents are ever-present, not far-off or separate from where we are. Like Jesus, we can be one with this message at all times, seeing how it bears witness to our individual spiritual development. For example, we can interpret Noah, Abraham, Isaac, Jacob, Joshua, Samuel, David, etc., not as historic personages, but as states of advancing spiritual consciousness — states which have an important place in our own development. The Bible story becomes the story of our life, that is, the moment we understand it as a record of ideas. John Dooley stressed that, with this consciousness, we can say: I am Noah; I am Abraham, Isaac, Jacob; I am Moses and Joshua; I am Samuel; I am David, etc. We claim for ourselves the ideational consciousness which the Bible teaches and let it form our life’s development.

Naturally, this makes sense only when our understanding of the Bible is based on the previous period, which showed that Noah, Abraham, etc., are not material personalities but symbols for spiritual ideas. This step from the fourth to the fifth method of interpretation offers a good example of how each higher form of understanding develops in a spiritually logical and ordered way. Each step grows naturally out of the preceding and cannot be properly understood without it. No step in the development

can be sidestepped without losing the basis on which further steps must build.

The sixth thousand-year period. Once again, we discover that the same Bible-text yields new and higher insights the moment we approach it with a higher form of consciousness. In the sixth thousand-year period, symbol and reality are one in understanding. Spiritual reality interprets itself as Science, and the symbol for understanding reality is also Science, which defines for us a right, scientific method.

With Science, we find the solution to the problem of fragmentary knowledge, bringing us a step beyond the metaphysical method of seeking single insights without regard for their larger spiritual structure and context. For the beginner, the apprehension of separate truths can be very comforting. In individual cases, it may help us, giving us inspiration and deliverance. Yet this step soon meets its limit, as practical and troubling questions arise. For example: How can we keep track of more and more isolated truths, many of which seem inconsistent with each other? How can we hold the infinite truths in consciousness? How do we know which truth is right for which situation? Fragmentary knowledge does not comprise understanding, and no thinker can be satisfied with it for long.

The sixth thousand-year period tackles this problem. Here, consciousness is formed by Science and its categories, which reveal the interrelationships of ideas within the structure of the whole. Science reasons from the whole, rather than from isolated insights. Thus Science teaches us to understand the many ideas in their order and system, which explain reality as one all-embracing and coherent structure. The whole is always greater than the sum of its parts, because the whole consists of the parts *plus* their relationships. More than anything, it is the relationships within the whole that form each part, making it fit within the whole. Parts *per se* do not exist, for what we consider a part is really the whole seen in an individual way through its system and structure.

This scientific form of consciousness gives us a much higher understanding of the Bible. Rather than going to the text for the purpose of collecting separate truths or reading random words of inspiration, we concentrate on understanding the structure of the text as a whole and on discovering how this structure illustrates the divine system of ideas. We look for patterns and relationships among the spiritual values presented — relationships that are significant insofar as they point to the fundamental interaction of the categories of Science. For example, we look for orders

and structures of ideas, for through these structures we learn about the categories of Being and how they are accentuated differently according to different standpoints. We also try to detect the rules which govern the structuring of the divine system of ideas. With this method, we can investigate the spiritual laws which the Bible presents both through its individual books and as a whole. In short, our attention is directed to understanding the Bible through Science in order to discover its divinely structured meaning.

Yet why should we think that the Bible is ordered and structured divinely? In the sixth thousand-year period, Science shows that God, the infinite One, can be understood through the three fundamental categories of Being. Since the sole purpose of the Bible coincides with the aim of Science, namely, to reveal the nature of Being, the structure of the Bible reflects these categories and builds up its subject according to the divine system. Science reveals the infinite through the simplicity of a system of ideas. Therefore, whatever reveals the nature of Being does so by reflecting its system. God, Spirit, cannot present itself in a random or fragmentary way, since ordered reality cannot be represented through disorder. John Doorly stressed this fact throughout his talks on the Bible.⁸

This realization of the system and Science of the Bible becomes possible only when the Bible is approached with a spiritually structured consciousness. Without a scientific consciousness, though the Bible presents the order and structure of Being, we remain blind to it. Only like knows like. Only a divinely structured consciousness can discern the divine order and structure inherent in the Bible's revelation of God. Consequently, whoever is schooled in the tonality of the categories can discover for himself how each book of the Bible has an ordered, systematic layout, presenting in one way or another the categories of Science.

Thus the sixth thousand-year period radically transforms the method of interpreting the Bible. No longer are we interested in translating biblical symbols into metaphysical ideas — content merely to grasp the spiritual meaning of the symbolism. Translating symbols into their metaphysical meaning belongs to the earlier stage of the fourth thousand-year period. Neither is it enough to see that the spiritual meaning of the Bible is us — our own life and being (the fifth thousand-year period). Is our life without order? Yet how can we understand this order within the larger governing framework without understanding the system and laws through which Being itself operates? This is the focus of the sixth thousand-year

period consciousness, which investigates the fundamental orders of reality revealed in the Bible and the spiritual laws which can be deduced from them. The Bible maintains its enormous significance today only because it teaches eternal, divine laws — laws which can be defined only as we interpret the Bible with a sixth thousand-year form of consciousness.

The seventh thousand-year period. The seventh thousand-year period opens up an entirely new dimension of the Bible's divine meaning. In the seventh thousand-year period, the capitalized terms comprise the integrated form of understanding, uniting reality and symbol in one consciousness. From this standpoint, we realize that the Bible's purpose is not limited to describing the process of becoming. Pointing the way to perfection and leading us step by step towards the goal are important interpretations of revelation, but they are significant relative to earlier stages of consciousness. From a seventh thousand-year period consciousness, the Bible's aim is exalted to revealing the being of perfection. Because the capitalized terms stand for the all-encompassing whole, the understanding which they impart reveals God and man, Principle and idea, as one infinite and eternal Being. The accent no longer rests on describing the way of understanding from man to God but shifts to the divine fact that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being" (465:17). Instead of focusing on the relationship between Principle *and* idea, the form of consciousness expands to describing the One, Being itself, which naturally includes its idea.

With this consciousness, all the orders and structures of ideas presented in the Bible are traced back to their origin in the capitalized terms themselves. In other words, the calculus of ideas is seen as an illustration of the calculus of the capitalized terms — a structure which is expressed in its most fundamental relations through the model of Being (see p. 33). Thus the Bible's great gift of an ideationally structured consciousness (from the point of the sixth thousand-year period) is exalted to a consciousness structured by the tonality of the capitalized terms themselves (the seventh thousand-year period). This consciousness is of God and therefore one with God. Because God is infinite, the consciousness of the capitalized terms operates in an infinite way, always new, always structuring and re-structuring itself to reveal new forms.

How do we express this seventh thousand-year dimension of Bible revelation? The language of the categories of Being is not a symbol-language but a language of consciousness and being. From a seventh

thousand-year period consciousness, understanding the infinite manifestations of Being is not dependent on terms or symbols, neither are symbols necessary for Being to translate itself to us individually as our own life experience. Instead, the consciousness of the capitalized terms which the Bible symbolizes makes us, so to speak, a continuation of the Bible, for we experience the ongoing revelation of Being through a divinely structured, divinely holistic consciousness. Whereas the Bible presents the climax of its revelation with the symbol of the city which “lieth foursquare”, in the seventh thousand-year period, the holy city ceases to be a symbol and becomes the omni-dimensional operation of divine consciousness as such. Consciousness rises to the point where there is only the divine nature in operation; in biblical terms, consciousness is the city of God. Jesus expressed the development of consciousness from the fifth to the seventh stages in the Apocryphal text: “Strive, therefore, to know yourselves (fifth) and ye shall know that ye are in the City of God (sixth), and ye are the City (seventh)”.⁹

At this point, consciousness becomes completely transparent to the divine, enabling us to experience being as an eternal God-genesis. As Jesus prophesied (see John 16:12,13), we go beyond the Bible to Science itself — to the Principle of being, which knows only its own infinite being and is conscious only of itself. With this step, consciousness touches the eighth thousand-year period, representing a further mutation. Consciousness no longer beholds reality as cycles of ascent or orders of development but as the omniaction of universally integrating structures of reality within the one infinite Being.

From personal interpretations to the Bible’s spiritually scientific content. This step-by-step development in the method of interpreting the Bible makes it possible for us to discover the Bible’s original, divine meaning. Usually, people interpret both the Bible and the textbook according to ‘what it says to me’ or ‘the inspiration I feel when I read it’. They gather from the texts a humanly subjective interpretation. The trouble is, humanly subjective interpretations, however comforting they may be, have nothing to do with what the text itself teaches. Why? Personal interpretations are built on sentiment, emotion and personal desires for help or comfort — human feelings which produce nothing more than random insights. They reflect the mentality of the person reading it, not the text’s divine origin, namely, the Mind that is God.

To gain an interpretation which goes beyond human subjectivity, we

need the method of Science: reasoning in the categories of reality and then interpreting the texts according to these categories. Only in this way can we break out of our own narrow, human concept of existence — which has no divine power — and discover what Being itself purposes to reveal through the text. Personal meanings are no substitute for the text's spiritual and divinely objective message. As the sixth and seventh thousand-year periods show, scientific text-interpretation explains the method by which Science interprets Science; a divinely structured consciousness reveals the divine structure of understanding presented in the text. Only Science can interpret the revelation of Science, whether expressed through the symbols of the Bible or the language of the textbook.

Conductor Leonard Bernstein in his book 'The Joy of Music' gave a striking analysis of interpretation-methods in music. He explained that people bring to music all kinds of "extra-musical" concepts and feelings — feelings which have nothing to do with the music itself but which people nonetheless try to interject into their interpretations of music. If this is their interest, fine. But these extra-musical interpretations should not be confused with an analysis of music on its own level — e.g., through its structure and for what the music itself is:

"Meaning" in music has preoccupied aestheticians, musicians, and philosophers for centuries. The treatises pile up, and usually succeed only in adding more words to an already obscure business. In all this mass of material we can discern four levels of meaning in music:

- 1) Narrative-literary meanings ('Till Eulenspiegel', 'The Sorcerer's Apprentice', etc.).
- 2) Atmospheric-pictorial meanings ('La Mer', 'Pictures at an Exhibition', etc.).
- 3) Affective-reactive meanings such as triumph, pain, wistfulness, regret, cheerfulness, melancholy, apprehension — most typical of nineteenth-century romanticism.
- 4) Purely musical meanings.

Of these, the last is the only one worthy of *musical* analysis. The first three may involve associations which are good to know (if the composer intended them); otherwise they are concerned only with arbitrary justification, or prettifying for the commercial reasons mentioned before. If we are to try to "explain" music, we must explain the *music*, not the whole array of appreciators' extra-musical notions

which have grown like parasites around it. (Simon and Schuster, New York, 1959, p. 16.)

The problem Leonard Bernstein describes in interpreting music is precisely the problem that has surrounded Bible-interpretation. People bury the Bible in their emotions and personal inspirations — feelings which distract them from pursuing the spiritual meaning, for which the Bible was written. They interpret the Bible according to its stories, its history, the kind of world it portrays, how it makes them feel, the mental associations it conjures up in them, etc. But seldom does attention turn to the Bible's spiritual content and structure — its purely revealed meaning. So, too, with the textbook. The interpretation of the textbook is left to personal feelings — 'extra-textbook' factors — which readers bring to their study of the textbook from their life experience and what they already believe.

As with the interpretation of music, extra-Bible or extra-textbook factors are not 'worthy' tools for analyzing revealed texts. Only the tool of Science gives us the divinely objective method for discovering the spiritual content of revelation. Science teaches the method of spiritual reasoning by which the texts were written. Therefore, if we want to understand the Bible or the textbook, we must understand what the texts themselves teach about God, and use the methods which they themselves employ. We must avoid getting lost in human associations, feelings and opinions. Extra factors tell us nothing about reality. For this reason, the line of development in text-interpretation which the thousand-year periods present separates the extra factors from the text's legitimate, spiritually scientific interpretation. Step by step, we grow into the method by which Science interprets Science. As we shall see, the wholly divine and scientific basis of interpretation becomes even clearer with the evolving method of interpreting the textbook through the fourth to seventh thousand-year periods of consciousness.

The interpretation of the textbook in the light of the thousand-year periods

'Science and Health' provides the second great teaching authority for the understanding of Christian Science. Like the Bible, the textbook is a book of revelation, divinely dictated to present the Science of God. As such, it must be interpreted on a divine basis and through scientific methods

in order to be understood in its original and divine meaning. The key issues of text-interpretation that were raised in regard to the Bible also apply to the textbook. For example, the findings gained from text-analysis change according to the form of understanding which we bring to it. Though the textbook itself remains the same, its interpretation varies, depending on which standpoint we take within the thousand-year periods. As with the Bible, this does not mean that one interpretation of the textbook is right and every other interpretation wrong. Rather it indicates that, when different forms of understanding come to interpret the textbook, they achieve different results.

Once we identify which form of understanding yields which kind of interpretation, we can determine the place value of the different findings within the development of consciousness. If we approach the textbook with a model of consciousness which is relatively primitive and undeveloped, our findings will be limited and will not be progressive. Such results will not contribute to the form of understanding which the advancing age requires. On the other hand, the more we approach the textbook with a higher and more advanced model of consciousness — a model adapted to the present and even future thousand-year periods — the more we will discover new dimensions and depths to the textbook's revelation of God through Science.

Thus the thousand-year periods give us an objective criterion with which to assess where we are in our own understanding and approach to the textbook. They provide the spiritual framework in which to ask ourselves the crucial question: "Adam, where art thou? Consciousness, where art thou?" (307:32). Are we progressive in our interpretation of the textbook, or do we stop with stages that are appropriate to much earlier periods of development? The mere fact that we live near the end of the sixth thousand-year period is neither guarantee nor proof that we study the textbook with a form of consciousness adapted to this period. Though the textbook contains the revelation of Truth adapted to the sixth thousand-year period, it may nonetheless be read, studied and practiced with a consciousness modeled on the fourth or fifth thousand-year form of understanding. Only too often we find cases of the textbook having been studied for a life-time with just one method of interpretation — usually a method that is far behind the present period of development.

The fourth thousand-year period. Usually, the first step we take in Christian Science is to adopt a form of understanding typical of the fourth

thousand-year period: we strive constantly to go beyond materialism and to accept the metaphysical realm of ideas. Virtually every page of the textbook includes statements which show that the material appearance of things, the testimony of the senses, evil, sickness and death, etc., do not constitute the reality of being. Instead, these phenomena are negative images, deflections or counterfeit concepts of the one reality, which consists of ideas and is purely spiritual.

Further, we begin to see that spiritual reality underlies the outward and visible, exposing the material concept to be an illusion or deception held in mortal consciousness. In countless instances, the textbook explains the relationship between the true and the false, good and evil, fact and counterfeit, ideas and illusions, showing that we must exchange the illusory appearance for the ideational and spiritual fact. The first step in Christian Science is to recognize these two standpoints — truth and error — as two sides of one coin, namely, reality, Truth itself. On this basis, we can resolve our dualistic sense of life by seeing in each situation the specific truth at work to expose the error or counterfeit belief. Our role in this activity is to reject error and to accept truth as much as we can, thereby establishing in our consciousness a universe of spiritual realities. Using the rule of inversion, we resolve the objects of sense into spiritual ideas, often regarded as positive thoughts. We reject false beliefs and adhere steadfastly to the true, the good and the divine. Thus we embark on a life-long battle, always trying to shape our thoughts according to a more metaphysical view of existence.

Yet over the years, this battle weighs on us, until finally it becomes an overwhelming burden. Why? The metaphysical method of fighting against error reasons from unreality, which must be exchanged for reality. We find ourselves constantly looking into the mirror of a dualistic and discordant universe, attempting to see behind the distorted appearance the true image, which alone leads to harmonious being. Even so, the false mirror of mortality predominates, hanging over us to the end of our days. Approaching the textbook with this model of consciousness never brings us to the day of rest.

There is another fundamental problem with the metaphysical method. The rule of inversion starts with isolated objects of sense and tries to replace these misperceptions with divine ideas. As a result, the method is always concerned with details, never with the whole. Transferred to the method of text-interpretation, the fourth thousand-year model of consciousness

focuses on single statements, yielding a thoroughly atomistic interpretation of the textbook. For every word, sentence or paragraph, it tries to give an interpretation of the spiritual significance. Taken in isolation, such interpretations have no relation to the whole and therefore can be the very opposite of what the textbook teaches as a whole structure. Meaning is determined by context, namely, by the relationships which make up the whole. Without this context, we cannot discover the divinely objective meaning of any single aspect.

This is not to say that there is no proper use of this method. For specific purposes subordinate to the study of the textbook as a whole, it can be very instructive to take this approach. For example, when we need to clarify a particular term, especially those fundamental to the system of Christian Science, it is sensible to take the Concordance and to look up all the instances where the term occurs. The method is also appropriate whenever we want to find all those passages from the Bible or the textbook that speak to a specific subject which we are researching. For such purposes, we select individual sentences and paragraphs and study them together for our own special purpose. Yet though this method may on occasion be useful for clarifying a subject, it can never unlock the textbook as a whole. Like the Bible, the textbook is “one web of consistency without seam or rent” (242:25) and therefore must be understood as one coherent structure. As we will see in the sixth thousand-year period, a right interpretation of the textbook always considers the ‘parts’, that is, the separate sentences or paragraphs, in relation to the whole. Parts per se have no meaning — no definite, scientific content.

The fifth thousand-year period. The interpretation of the textbook gained from the fourth thousand-year model of consciousness prepares the way for the fifth thousand-year period approach to the textbook. In this period, symbol and idea are united in Christ Jesus. Adapting this form of understanding to the method of interpretation, we see a corresponding unity between the life of the student and the ideas the textbook presents. The textbook’s spiritual message speaks to our being, so that we become one with its subject. We identify ourselves with divine ideas and conceive of our life in the higher context of the spiritual universe. In this oneness, divinity embraces humanity, enabling us to lay aside the mortal concept and be exalted in newness of life. What Jesus exemplified to perfection as Christ Jesus, we learn step by step as the human meeting the divine and being brought into harmony with it. Thus the textbook becomes the

story of our life, showing the steps of our own spiritual development. Rather than presenting the mere 'theory' of a worldview based on ideas — as if spiritual facts existed separate from or outside of us — the textbook begins to live for us as our own being. We experience what Jesus meant when he said: "The kingdom of God is within you" (Luke 17:21).

Because every idea of God has a Christ, every idea has a redeeming, saving, healing effect. Every idea operates to dissolve illusions. As we recognize that we are one with the spiritual universe of ideas, these ideas work for us to dispel mortal beliefs. We begin to touch the method of spiritual healing, which Jesus demonstrated. When we direct this emphasis on healing to our study of the textbook, we see how the understanding of the textbook makes each one of us his own healer.

Naturally, the healing aspect of the textbook brings enormous comfort and hope, for we see that our existence is no longer at the mercy of mortal beliefs. However, if healing physical problems becomes our dominant interest, all our attention becomes focused on finding an explanation of the rules and methods of metaphysical healing. From this one-sided perspective, our study of the textbook becomes preoccupied with such questions as: What can I get out of the study? How can I use ideas? How can the study of the textbook improve my human and material situation? With time, we develop an attachment to certain passages which may have helped us in the past and have since become our favorites. Our interpretation of the textbook is built on these few pet statements, which receive most of our attention and thus become emphasized disproportionately, i.e., not in relation to the textbook's message as an integrated and balanced whole. Once again, the method of building on isolated truths hinders our understanding of Science as a whole structure and therefore obstructs progress.

The sixth thousand-year period. In the sixth thousand-year period, the form of understanding does not depend on Jesus' reappearing or, for that matter, on the appearing of any personal savior. Here, the impersonal Science of being takes the place of Jesus by explaining the redeeming idea which Jesus exemplified as Christ Science. This impersonal Science does not use the form of a person to express itself but explains the idea of God through the structure of the textbook. The textbook presents scientific tools and methods for understanding God, so that anyone who adheres to the method of Science can partake of the oneness which Jesus exemplified. What are the tools of Science?

Science reveals God through its three fundamental categories, which reflect each other to form the system of Science. This fundamental system can be restructured infinitely, bringing forth individual structures adapted to specific needs. In this way, Science presents the nature of God, not through many separate truths, but through the few basic categories which comprise the whole and the system of relationships through which these categories operate. In Science, isolated parts do not exist, since each part is defined by its relationship to the whole. So-called parts are not self-existent entities but rather are the whole seen from a certain standpoint. As the categories reflect each other within the system, they accentuate the whole differently, bringing out different aspects. Consequently, the only way to understand any specific aspect is to see it in relation to the overall structure.

Applying the method of Science to interpreting the textbook, we realize that the textbook cannot be treated as a 600-page collection of isolated truths, else it would not be a textbook of Science but simply another book of religious inspiration. Because the textbook's great purpose is to present the Science of being — the form of understanding adapted to the sixth thousand-year period — it must be regarded as stating the idea of God through its scientific system. How does it do this? Most importantly, the textbook identifies the fundamental categories of Being; on this foundation, it explains the system and structure of ideas. "Divine metaphysics is now reduced to a system" (146:31). Systems are built, not on isolated facts, but on the relationships between facts, for only these interrelations reveal the order and structure of the whole. So, too, a scientific interpretation of the textbook builds, not on separate terms, single sentences or paragraphs out of context, but on the whole structure. Every part of the textbook derives its scientific meaning and place value from its relation to this overall form. Because the textbook is one coherent structure, it can be understood only through the relationships which integrate the many sentences, paragraphs and chapters into one consistent unity. In short, the method of interpreting the textbook adapted to the sixth thousand-year period is a structural method, based on the fundamental principle that meaning is relational, governed by context.

With this structural approach to the textbook, our focus shifts dramatically. Rather than looking for single statements, we try to discover the interlocking hierarchy of relationships which make up the text, uniting the diversity of statements and examples within one governing structure.

To discover this structure, we can constantly approach the text with relationship-oriented questions: How is a sentence related to the preceding sentence, as well as to the following? How do the sentences in a paragraph all contribute to one subject? What is the common theme running through many paragraphs, and how is this one theme developed from different angles? What is the spiritual order leading from the beginning to the end of a chapter? What is the larger order leading from the first to the last chapter of the textbook, each chapter building on the preceding and laying the groundwork for the following? The answers to such questions help us gain a more divinely structured understanding not only of each chapter but also of the textbook as a whole. It is the structure, far more than single statements, which must be understood, for only through the simplicity of the total structure can the textbook be seen as one coherency. Without this relational, structural interpretation, no true understanding of the textbook is possible. Why?

As long as the textbook is regarded as a collection of individual, isolated statements of truth, it can never be understood as the exposition of a unified Science. With an atomistic approach, logical thinkers soon encounter contradictions in the text. Because the statements in the textbook speak from different standpoints, many of them appear to present not only different but even opposite and contradictory conclusions. Linear or atomistic analyses of the text are incapable of sorting out these differences according to a self-consistent and unified system. How then can we arrive at a right interpretation of such discrepancies?

To begin with, we should agree that no person can interpret the textbook in its divine meaning. If we interpret the textbook according to our own inspiration, we should acknowledge that the findings reflect our personal belief-structure and have nothing to do with what the textbook itself teaches. Personal interpretations are based on human concepts and are not divine. Yet the need for interpretation does not disappear with this fact, since the question remains: How do all the statements of the textbook hang together to present the divine system of Christian Science? Memorizing isolated statements shows merely that *we* provide the organizing framework out of our own human concepts and beliefs. *We* and not the Principle of Christian Science interpret the textbook by deciding what all the isolated statements mean and how they should be applied. This is what most people do. Not having taken the step to the

sixth thousand-year period, they rely on their own inspiration to study and hence interpret the textbook.

The structural method of Science provides the only impersonal, reliable and practical alternative. In Science, our understanding is formed by consistent schooling in the fundamental categories of Being, which provide the grid we need to interpret the textbook on the basis of its divine Principle. Approaching the text with this divinely structured consciousness, we find the same fundamental categories of Being pervading the textbook, giving it an overall structure that is divine in origin, not humanly contrived or superimposed. Because this scientific method of interpretation works from the structure of the whole, the textbook's own intrinsic structure provides the framework we need for interpreting each sentence, paragraph and chapter in its original and divine meaning.

This structural method enables us to discover the proper significance of each part within the balance of the larger unifying structure, to which each aspect is subordinate. Since the textbook is not one-dimensional but encompasses all levels of consciousness and experience, the full range of spiritual facts can be ordered within one dimensionally structured whole. Those statements which in isolation seemed to contradict each other find their unique place value, each contributing to the textbook's message in a distinctly individual way within a unified and self-consistent whole. This structural approach reveals the exactness of the textbook as a scientific text. Not only its subjects but also its chapters occur in a spiritually governed order, which could not be otherwise without violating the system and Science of being. A further explanation of the method, as well as of the findings of a spiritually structured interpretation of the textbook, is presented in my books 'The Structure of the Christian Science Textbook — Our Way of Life' and 'Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook'.

Since the textbook is specifically adapted to the sixth thousand-year period, we begin to understand the textbook only when we have grown to this form of consciousness and have applied its method of structural interpretation. The metaphysical approach, though not without its fruits in comfort and inspiration, cannot possibly achieve a right interpretation of the textbook of Science — namely, an interpretation that reflects what the textbook itself teaches. A method of yesterday cannot understand that which is higher and beyond it. Instead, it will always treat the new in the

old way, thereby missing the pioneering achievement which the new form of understanding brings.

The seventh thousand-year period. With the seventh thousand-year period comes a further development in the form of consciousness, introducing a crucial step forward in the method of interpreting the textbook. Instead of focusing on the relationship among ideas within the system of Science, we begin to cultivate a tonality of the capitalized terms as such, which encompasses all ideas. The ideas characterizing each term — ideas which we have studied systematically in order to build an understanding of the fundamental root-notions of Science — are now brought back to their origin in Principle and integrated within the consciousness of the whole. It is this whole-tone which is dominant in the seventh thousand-year period consciousness, rather than the infinite ways through which this tone can be expressed through ideas. Because the capitalized terms refer to God, the whole, the infinite ideas are always included, though the focus no longer rests on them. The capitalized terms take form in consciousness as super-symbols of reality, representing Being, the whole as such.

This seventh thousand-year period consciousness, formed and structured by the tonality of the super-symbols, reads the textbook differently from a consciousness formed by the sixth thousand-year period. How? From the seventh thousand-year standpoint, we realize that the textbook is not merely the expression of the many ideas of the capitalized terms. Since ideas are infinite, and the textbook is only 600 pages, the textbook cannot possibly state the Science of God through ideas alone. Instead, the textbook achieves its purpose as the textbook of Science, only because it is structured according to the tones of the fundamental categories of Being. As these tones blend with each other, they build up the simple but comprehensive framework through which the textbook's infinite subject can be explained.

The chapter 'Prayer', for example, along with many other chapters, builds on the tones of the synonyms for God in the Word-order, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love (see 465:10). The tone of Mind may be expressed over several pages, followed by the tones of Spirit, Soul, Principle, Life, Truth and Love. How 'Prayer' accentuates the Word-order through specific themes is governed by the subject of the chapter and its place value within the overall structure of the textbook. The textbook as a whole is structured according to the fourfold operation of Being — Word, Christ, Christianity, Science. From the absolute

standpoint, the textbook explains Science through these four aspects of God's self-operation. Yet to show what each of these absolute standpoints means for us as an ordered way of understanding and life, the textbook elaborates them again through the fourfold operation, this time from a relative standpoint, that is, to show how Word, Christ, Christianity and Science transform human consciousness. The result is a matrix — a 4x4 layout. As the first chapter, 'Prayer' has the place value of the Word reflecting itself, i.e., Word as Word. When we know how the divine Word of God translates itself to the absolute and relative standpoints, we see what Word as Word means, not as mere terms or jargon, but as a definite spiritual value. So, too, the second chapter, 'Atonement and Eucharist' has the place value of Word as Christ, carrying the subject one step further in an ordered way. According to this overall structure of the textbook, the same fundamental tones of the synonyms for God are accentuated differently from chapter to chapter. Once we catch the tones illustrated in the text and place them in their structure, we unlock the textbook's method of reasoning from the categories of reality.

This seventh thousand-year method of interpreting the textbook utterly transforms our approach to the textbook. Rather than reading the text to find individual ideas of the capitalized terms stated in specific sentences or paragraphs, we listen for the theme or tonality of the capitalized terms themselves pervading the text and molding each subject. This tone may be expressed through the discussion of a specific idea, or it may be expressed in how the subject is reasoned — a thread of development that is not always evident in words per se. This new approach to the textbook is not so much to 'read' the written text but rather to 'hear' or 'feel' it through a cultivated, spiritually scientific consciousness. It is a question of reading the subjects of the textbook according to the fundamental categories of Being, not of reading specific terms or sentences or even specific ideas. Working from a consciousness of the capitalized terms, we pass from the specific textual illustration of the subject to the fundamental categories which underlie the textbook and give it its structure. These great tones of reality dictated the text in the first place and governed the evolution of its structure. As we cultivate these tones, we read the textbook from the standpoint of its divine origin. The tones of the super-symbols of reality resound within us, enabling us to discover the textbook's spiritual and divine logic.

In applying this method, we should not be misled by the capitalized

terms as they appear in the text. The text may say that ‘Mind is the only reality and that there is no other mind but God’. But the spiritual tone within the structure of the text may not be Mind at all but Spirit, since Spirit states that God is the only reality and that there is no other: “Thou shalt have no other gods before me” (Ex. 20:3). To conclude that such a passage has the dominant tone of Mind, that is, the capitalized term which appears on the page, would be to read the text on the level of words, not subjects and tones. The text could even be reminding us of a point previously stated, and thus have the tone of neither Mind nor Spirit. Reading the text on the level of words and terms, rather than on the level of subjects and their meaning within a larger structure, is bound to mislead us. Single terms have no meaning separate from their context. What the textbook means when it uses a capitalized term depends on the context — a context established through the deep structure of the tones of the categories of Being. To ignore this context and to devise an interpretation of the textbook according to which capitalized terms appear in a paragraph would complicate and confuse rather than simplify the textbook’s message. Capitalized terms appear in the textbook 4587 times. Who can make sense of an ‘order’ that includes 4587 terms? How could such a sequence prove practical, since it is beyond human conception to retain such a sequence?

The aim of Science is to reduce the infinite to simplicity so that human thought can come to understand God. As we have said, Being itself needs no Science, no categories, in order to be conscious of itself. But we deceive ourselves if we think that this is our standpoint also. Who can demonstrate the consciousness of Being itself? As long as we yet ‘tabernacle with mortals’, we need Science. We need the simplicity of Science, for without this we lack its understanding.

This is precisely why we must go on to the seventh thousand-year period’s method of interpreting the textbook. The seventh thousand-year period comes closest to the climax and culmination of Science, for it represents Being through greatest simplicity. To build a consciousness of the tones of the capitalized terms and to let this consciousness interpret the textbook has nothing to do with reading capitalized terms on a page. Rather it has to do with cultivating a divinely structured consciousness and then with letting this consciousness reveal the simplicity of the textbook’s spiritual structure. Building on the sixth thousand-year period’s findings of the Science of ideas in the textbook, we let this understanding be exalted to the consciousness of the whole-tones of the capitalized terms.

Then our understanding of the textbook's message expands immeasurably the more we trace the subjects back to their divine origin in the fundamental categories of Being.

This method of text-interpretation is exceedingly creative, for it interprets the text according to its most essential elements, namely, the tonality of the capitalized terms for God. These simple but comprehensive elements of Being can be epitomized and then elaborated in many ways without deviating from the basic structure of the text. Through this creative activity, we are led to an understanding of the laws and orders which are inherent in Being and illustrated in the textbook. For example, as in 'Prayer', we may discover that the themes in a chapter unfold in a lawful order, namely, the Word-order as given in the definition of God (465:10). With a more finely attuned sense of spiritual tonality, we can make further discoveries. For example, we often find that the tone of a capitalized term, expressed as a specific theme in a text, is developed through many subordinate themes (subtones), which also follow definite orders and illustrate fundamental laws. As a further step, we can combine the main and subordinate themes in the form of a matrix, so that many pages of explanatory text can be reduced to a few fundamentals and their relationships.

This method of reducing many statements to a few fundamental categories simplifies a subject and is the essence of scientific investigation. Unlike simplistic renderings of a text which distort the meaning by ignoring important aspects, the scientific method of simplification always leads to great clarity, for it identifies the spiritual foundation from which the textbook reasons out its subject. This reduction or systematic abstraction to the prime elements of Being carries enormous practical value. Whereas it is very difficult to keep in view the development of a subject over 20, much less 80 or even 600 pages, it is easy to understand a few elements presented through a lawful and ordered set of relationships. With simplicity, we gain access to the fullness of the text's spiritual content, since the fundamentals and their interrelations include in condensed form all that the text teaches spiritually.

The more the textbook is reduced to the simplicity of its structure, the closer we come to the point of greatest simplification, namely, to the One and Only — God. Through the stages of advancing understanding and their ever higher method of interpreting the textbook, the otherwise vague and indefinite term 'God' becomes for us the tone of the One. Whereas, before, the One was the vast unknown, through Science it is made

accessible to us according to categories of divine self-differentiation.

The process of reducing the text step by step to the simplicity of its structure is only one side of scientific text-interpretation. Science is not merely a fact-ordering activity, since the new understanding of order brings the perception of new relationships and hence new insights. Scientific investigation therefore does not stop with simply reducing known facts to categories and relating these categories according to their system and structure. From the new understanding of the subject, science brings “trustworthy methods for the discovery of new truths within its own domain” (Oxford), enabling us to uncover new laws, orders and structures. Science therefore not only consolidates knowledge already gained but also brings new knowledge to light. For this reason, the textbook repeatedly refers to the fact that Science reveals, whereas it never says that God reveals. We understand God through its Science; therefore Science reveals God through scientific methods of understanding.

The new insights which Science brings to light are very different from what we usually refer to as ‘inspiration’. Inspiration implies flashes of intuition, supplying us with immediate answers to specific and isolated questions. By contrast, the new knowledge gained through Science and its method is always system-intrinsic. It reveals new aspects of the whole through an interlocking hierarchy of relationships, showing how these relationships restructure themselves without limit. Thus the new knowledge is always integrated within the whole system. Rather than adding some new fact to a storehouse of unrelated truths, Science reveals an unfoldment from the whole, bringing to light new aspects and vistas of the one Being through its structure.

Methods of practice in the light of the thousand-year periods

In the early days of the Christian Science movement, the great attraction was healing — mostly healing sickness by mental and spiritual means. This healing activity attracted those who needed help and brought them to the teachings of Christian Science. Healings occurred either with the aid of a Christian Science practitioner or simply by reading the textbook, as the chapter ‘Fruitage’ shows. This healing work gave evidence that the Principle revealed in the textbook is not a humanly contrived abstraction but a divine Principle in which theory and practice are one. We cannot entertain an understanding of God — namely, a consciousness structured

according to what Being itself is — without this understanding simultaneously having its effect on the human and corporeal plane of existence. A theory which does not include practice is not a true theory.

As understanding developed, the method of practice changed accordingly, especially in bringing forth higher aims and purposes of practice. It may therefore be helpful to review some of the points pertinent to the development of understanding, since these apply to the development of practice as well. For example, we must realize that the textbook presents not just one method of practice but many different levels of practice adapted to different stages of development, each of which has a purpose which reflects the level of understanding. Because the demand for spiritual progress pervades its pages, the textbook constantly urges us to go forward in seeking higher methods and aims of practice.

Yet the textbook also acknowledges that we must work honestly from where we are, since spiritual progress cannot be feigned. We can demonstrate only what we have grown to spiritually, through ordered steps of development. Without this genuine spiritual growth, though we may employ the language of a higher stage of understanding, our practice remains dwarfed at an earlier phase. Thus our practice progresses only as we progress in understanding. This correlation between the development of understanding and its impact on the methods of practice is explained more thoroughly in my book 'The Development of the Christian Science Idea and Practice'.

How then do we experience progress in the method of practice? As with every fundamental pattern of unfoldment, a specific form of practice cannot evolve by constant efforts to improve it. Instead, real development occurs only when there is a total change in the form and aim of practice. Only through complete mutation to new methods can our practice go forward on a higher basis and so progress. With these transformations in method to more advanced forms come corresponding changes in the aim and purpose of practice. We cannot expect a new form of practice to achieve for us the aims of the old in a way that is merely better, faster or more successful. With the new, everything is transformed. Why? Progress is not a matter of improving the old but of finding something entirely different, something previously unknown and inconceivable. Thus, rather than striving for better results according to the old model, we find results of a completely different nature. Today's methods are geared towards working out higher aims, not towards making the old better.

This demand for progress by mutation to higher forms of practice marks one of the great differences between Science and religion. Science is not for God but for us, giving us a way to understand God through a step-by-step development. Because religion does not build on understanding, it sees no need for development; all is a matter of faith. Accordingly, the practice of religion is typically non-progressive. Not so with Science. Science demands progress, and this divine imperative to bring forth higher forms and methods of understanding has its impact on practice, demanding that our practice always be progressive. We cannot halt with a particular form of practice, even though it may have been comfortable, satisfying or humanly successful. Science governs the changes, not we. Therefore, if Science dictates a further step of progress, we cannot ignore this demand, that is, not without experiencing the inevitable failure of the old method, once it has reached and passed its optimum.

The textbook stresses this need for progress in regard to all forms of practice. "Every day makes its demands upon us for higher proofs . . . This is an element of progress, and progress is the law of God" (233:1,5). Practice, if it is of Science, is integrally bound up with the demands of spiritual development and cannot be separated from it. Of this, the textbook explains that "spiritual evolution *alone* is worthy of the exercise of divine power" (135:9, italics added) — a very clear statement of the issue. The practice of Science is the practical working out of the steps of spiritual evolution. Without constant striving in the line of spiritual progress, there is no scientific practice. If we are not progressive, the practice of Science soon becomes dead for us. Therefore, there is no question more crucial for practice than the question of how practice evolves through the thousand-year periods. What are the steps of this development, leading from the fourth to seventh thousand-year periods, at each point pioneering higher methods and aims of practice?

The fourth thousand-year period. We may recall that understanding in the fourth thousand-year period is dominated by the method of resolving things into thoughts and exchanging the objects of sense for spiritual ideas. This metaphysical approach brings with it a metaphysical form of healing. The starting-point is some type of disharmony (e.g., sickness). To rectify it, the metaphysical practitioner looks for the specific idea of harmony which the manifestation of disharmony counterfeits. At once, we can see the weakness in this method. Rather than starting from Truth and an understanding of reality, we go out from disharmony, from sickness, error

and illusion. We try to discern the truth by reasoning from something false, confused and negative. Error cannot show us what is true, neither is error the means for discovering the individual truth. Therefore, whenever we try to arrive at truth by going out from the picture of error and illusion, we involve ourselves in mere speculation.

Recent years have witnessed the rise of many lines of thought formed by this model of mental healing, including, for example, neo-shamanism, numerous schools of positive thinking and even psychosomatic medicine. The proliferation of these methods is staggering. Yet they all have a common characteristic, namely, they work according to a so-called 'organ-language'. We are familiar with this language from the vernacular of everyday life. For example, if someone suffers from a broken heart, he is prone to heart disease. If a relationship is broken up, the injured party can experience physical fracture. If someone is suffering from a back injury, the assumption is that his character lacks backbone. If he is irritable and irascible, he may be troubled with gallstones. If he constantly worries over the same problems — if he thinks he cannot stomach a situation — he is prone to indigestion. If he is frustrated in his efforts to get on in life, feeling constantly thwarted and trying to run away from things, he may lose the use of his legs. These examples, as simplistic as they may sound, can be multiplied with countless cases indicating a supposed connection between a negative mental attitude and a corresponding physical problem. The metaphysical practitioner builds on this organ-language and uses it as a method of analysis, reasoning from the organic illness to discover which wrong mentality lies behind it. Once he has identified the discordant mental state, he proceeds to handle these false beliefs by exchanging them for their opposites, i.e., for positive thoughts.

The exchange of negative for positive values is achieved through mental argumentation. This method consists in denying all the negative suggestions associated with the belief concerned and affirming the specific truths which correct those suggestions. From the history of Christian Science healing, we know that at first Mary Baker Eddy could teach her students little more than this type of metaphysical healing, namely, the method of argumentation. At that time, thought was unable to grasp anything higher.

Today, the textbook still makes allowance for this method, though with each succeeding edition more and more references to argumentation were deleted. In the final edition, most of the references to the method of argumentation are found in the chapter 'Christian Science Practice', which

gives examples of how argumentation can be applied in a specific case. For instance, we are told to: dispute the testimony of the material senses; dismiss the claim of sin and sickness with conviction; meet the incipient stages of disease with powerful mental opposition; rise in rebellion against disease and banish the belief; never plead guilty to disease, and mentally contradict every complaint from the body.

As a method, argumentation is not actually wrong; it has its place. However, we must realize that it belongs to a form of understanding that is less fully developed, therefore less clear and more limited in its applicability. As long as we are not yet perfectly attuned to divine Science, we need “the arguments of truth for reminders” (411:9). However, the textbook teaches a much higher method of practice: “If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous” (411:10).

Why is the method of arguing against error and for truth not scientific? There are two main reasons. First, the method starts from a false basis and then tries to reason from a diseased or discordant condition to the truth. Second, the method does not attribute the healing power to the divine Mind, working through the Christ-power, but to the mental argument, coming from the human mind. Since human thought is not God, it has no Christ and therefore cannot be a truly divine redeemer. Christ works through its own idea, not through our wishes, beliefs, perceptions or speculative conjectures. All too quickly, the mental method degenerates to thought-power and the exercise of human will, which is no different from magic and benevolent mesmerism. Healing by such methods relies on the exchange of beliefs, substituting a better belief, namely, the belief in health, for a so-called worse belief, the belief in sickness. Yet none of this has anything to do with Science, since argumentation operates entirely within the realm of beliefs.

There is another, somewhat more refined, method of metaphysical healing. Rather than resolving things into thoughts through argumentation, this kind of metaphysical practice focuses on resolving things into ideas. According to this method, we replace each negative concept by claiming and accepting the idea of which the belief is an exact opposite. For instance, in place of ignorance, we affirm wisdom, intelligence and knowledge; in place of frustration, satisfaction; in place of depression, happiness; in place of false government, true government; in place of lack, abundance; in place of disease, health; in place of fear, love.

This method is not entirely incorrect, since it is true that every idea corrects its exact counterfeit belief: intelligence is the specific idea which corrects ignorance. The difficulty is, how do we know which belief must be handled in a specific case? How do we know that the problem is ignorance and not something else? Simply reading from human opinion and its classification of a situation is no scientific method. The human mind is not all-knowing and far from infallible. It is therefore quite possible that the problem has to do with something quite separate from the human mind's analysis of a case — something of which we are totally unaware. For there to be healing, we must handle the real problem facing us, not merely what we speculate from our human knowledge of a situation. As we shall see with further steps of development, success in uncovering error requires a higher method of practice. The metaphysical approach alone is inadequate.

The fifth thousand-year period. The fifth period brings a profound change of standpoint. Jesus claimed for himself that he was Christ; therefore, as Christ Jesus, he united in one individual consciousness both idea and symbol. Through this unity, he became "the highest human corporeal concept of the divine idea" (589:16). This coincidence of the human and the divine operated through Jesus to rebuke and destroy error and to bring to light man's immortality (see 589:17).

With this great change of standpoint comes a corresponding change in the method of practice. Whereas the metaphysical practice of the fourth thousand-year period uses ideas to dissolve illusions by resolving things into thoughts and affirming the power of ideas to correct counterfeit beliefs, the standpoint of the fifth thousand-year period operates from the Christ-consciousness, which is one with the universe of ideas. We go out from the standpoint of 'Immanuel' or 'God with us', which alone reveals to us those specific ideas which are needed for dissolving the illusions of the human, mortal mind. Once the false cause in mortal mind is corrected, we no longer experience its false effects as sickness or disharmony. Thus we gain healing, not through always working to see ideas at work behind material situations, but through accepting our unity with Christ — i.e., the Christ-man or Christ-consciousness.

The implications of this new standpoint for the method of practice are tremendous — so much so that it is often hard for students of Christian Science to rise to this fifth stage. For example, in the fourth thousand-year period, the method of practice is based on the thought of the

practitioner, who works to apply ideas. He defines the problem and works for a solution which he has conceived. By contrast, in the fifth thousand-year period, we accept man's conscious unity with Christ and therefore let God operate in its own way to bring forth its own idea. We let God demonstrate what God purposes to achieve and do not interject our desires and human opinions. The attitude has a constant tone of 'Let not my will but Thine be done', since there is no will but the divine. As a result, the method of healing is based on the power of the divine Mind over matter, ushering in Christian metaphysics. Our own right, positive thinking is replaced by the Mind of Christ as the revealing and healing factor. Divine Mind is the medicine for the illusions of mortal mind, and Truth, not true thoughts, the operative and effective agent. The healing power resides, not in our activity of thinking about ideas, but in the fact that God's ideas have within themselves the full power of the Christ, which governs both the human mind and body.

This was Jesus' method of healing. He did not heal by his thinking. Instead, he worked from a consciousness of his oneness with the Father, the divine Principle of being, and let the ideas of Principle operate. God's ideas are equipped with the authority of God, the whole; they do not need the power of human thinking behind them in order to achieve their effect. By their very nature as ideas of God, ideas dissolve illusions and beliefs; they master the false, material concept of existence and govern the body harmoniously.

In the fifth thousand-year period of Judaeo-Christian history, the preponderance of weight in spiritual achievement was given to physical healing. Everything centered around this activity, since healing was seen as a great sign of spirituality. Jesus inaugurated this period with his complete mastery over sin, disease and death. However, individual, physical healing was not his highest aim, since he stressed in his teachings that healing is merely a 'sign following'. He himself operated from a consciousness which included the sixth and seventh thousand-year forms of understanding and practice.

Many students of Christian Science may wonder why healing physical problems by spiritual means is not the pinnacle, the greatest and highest goal we can achieve. Various points must be understood to answer this question. For one thing, healing disease is directed only to the body — "to its normal action, functions, and organization" (My. 218:1). It helps the physical condition return "to that standard which mortal mind has

decided upon as essential for health” (373:32). Thus the aim of practice in the fifth thousand-year period of development is geared heavily towards demonstrating the normality of mortal mind. Mary Baker Eddy calls this phase of practice “the Science of physical harmony” (Un. 6:10). Only with further unfoldment do we begin to pursue the higher aim of demonstrating the normality of the divine Mind through the Science of spiritual harmony.

Another reason why the demonstration of physical harmony is not the highest possible achievement is that physical health is no longer the compelling life-question that it was a century ago. Many people are physically healthy and ‘normal’ throughout their lives, without understanding anything about God or Christian Science. They live comfortably in the normality of mortal mind. However, this is no sign of spirituality or progress. Such individuals are not more advanced than those who, although deeply searching for Truth, may have had to wrestle with physical difficulties all through their lives.

A further problem with focusing exclusively on the Science of physical harmony is that it inclines us in the wrong direction of trying to materialize the spiritual — seeking the spiritual only when we need physical effects. If our study of the Bible and the textbook is governed primarily by a concern for finding the means of physical healing, we run the risk of hindering our progress Spiritward. Even this could be tolerated, granting individuals the time needed to outgrow this stage, except that the demands of the age to go forward are imperative. We cannot choose not to progress, since Science, not we, impels and enforces progress. Progress urges itself upon us, and we do well to accept it through Science, rather than experience it through suffering. The motivating desire to restore bodily health by spiritual means is an aim that is aligned far more to mortal and corporeal rather than immortal and incorporeal concerns. Materializing the spiritual or using the spiritual for personal gain cannot be the goal in practice.

There are even other limitations to the fifth thousand-year concept of practice. Since the Science of physical harmony concentrates on the therapeutic or curative art, the prophylactic or preventive practice remains undeveloped. Yet preventive healing is by far the greater and more important aspect, demanding a much higher method of practice. Why should we wait for disharmony to develop to the point of erupting in physical discord or suffering? Instead, why not school ourselves in the Science of spiritual harmony, which corrects latent error before it has a

chance to manifest itself in concrete forms? If we limit the practice of Christian Science to healing physical disease, we limit our understanding as well, since understanding and practice are inextricably wedded. Our concept of Christian Science narrows and becomes superficial. Because progress is imperative, we cannot halt on one level. To resist progress is not to stand still but actually to regress — to lose what we have gained.

Finally, the fifth thousand-year method of practice is limited by the fact that it concentrates on solving specific individual problems. Yet, as we have seen, it is precisely the collective and universal problems which today need to be solved. These problems are very different in nature from individual concerns; they are more than just the sum of all the individual problems in the world. The problems are total problems, problems that have to do with global systems and structures tottering on false foundations. In the face of these collective and universal challenges, we are constrained to ask ourselves what is to be gained by solving our own individual problems, if we cannot meet the greater problem of the whole — a problem which presents us with the possibility of total destruction. To tackle the universal problems, we need a completely different form of practice. This calls for a complete change of paradigm, transforming the method, form, aim and purpose of practice by mutation to a higher and more encompassing structure of understanding.

The sixth thousand-year period. In the sixth thousand-year period, reality is revealed as the Science of being, which can be understood and demonstrated through the symbol of Science. This new form of understanding gives us a completely different aim of demonstration. Rather than focusing primarily on healing the body, we work to see the demonstration of the Science of being, for example, to define the categories through their system and structure, to discover new relationships within the system and to see how the system operates on every level of experience. Christian healing follows this progressive demonstration of Science, not as the primary objective, but as a natural and inevitable outcome.

In no science is the aim of activity defined by its error-correction aspect; rather the sciences progress only insofar as they seek to demonstrate the consistent system of a scientific principle and to prove its accuracy. The primary aim of mathematics, for example, is not to correct actual or possible mistakes but instead to demonstrate the fundamentals of mathematics and the variations of structures based on them. From this basis, mathematicians work to make new discoveries, expanding the scope

and understanding of their science. So, too, in Christian Science. The higher demonstration involves the discovery of new laws, orders, rules, structures and methods. It is directed towards gaining higher insights and a more scientific representation of the subject. That this higher understanding transforms our human perception of things and puts everything onto a higher basis — a basis which eliminates the destructive elements of human belief and restores that which is spiritually constructive and supportive of progress — goes without saying, since it is the inevitable consequence of the true demonstration of Science.

The difference between the aims of the fifth and sixth thousand-year periods is captured in the following statement: Jesus' "purpose in healing was not alone to restore health, but to demonstrate his divine Principle" (51:21). The method of practice in the sixth thousand-year period operates not for the purpose of rectifying mistakes but for the far greater and more vital purpose of developing the idea of Christian Science. We direct our efforts towards the prophylactic practice of cultivating the spiritual structure of understanding, which brings healing effects as 'signs following'. Usually, these healings unfold solutions which no one imagined or could have foreseen. By working to solve those positive questions concerning the unfolding scientific character of Christian Science, instead of letting ourselves become absorbed in trying to solve the endless stream of human crises and problems, we find entirely new solutions through a complete restructuring of consciousness.

The fifth thousand-year method of practice brought to the fore the power of divine Mind over matter, i.e., Mind-healing. In the sixth thousand-year period, the aim of practice shifts to bringing out an ever higher and broader unfoldment of Mind-science, i.e., the Science through which the one divine Mind operates. Mind-healing is exalted to the all-encompassing Science of Mind, which naturally includes healing but involves vastly more than this one particular aspect. With the demonstration of Mind-science, we take up such questions as: What is the Science of Christian Science? What are the essential elements of its system? What are its categories, laws, orders and rules? What structures reveal these fundamental elements, and which methods are appropriate to understanding its revelation of God? The answers to these questions lead us to an ever higher concept of Science, bringing a more profound and powerful demonstration. Why? Science can then be offered to the world as a redeemer, delivering it from the false concept of science which

pervades all aspects of life. Science, revealing the Principle of all science, explains the fundamental principles for solving the present world problems on a spiritual and divine basis, bringing not temporary expedencies but real and lasting solutions.

This sixth thousand-year form of practice marked the great spiritual contribution of John Doorly. His practice was not limited to his impressive and outstanding healing work, examples of which are recounted in his book 'Christian Science Practice'. Of greater and far more lasting impact was his demonstration of Christian Science as Science, as an ordered discipline for understanding God, calling into service the full meaning of science in the classical, philosophical and practical senses. To this end, he was able to show what is meant by the statement that divine metaphysics is now reduced to a system. He identified the categories of Being on which this system rests and the fundamental orders through which Being operates. This was his great demonstration, his enduring legacy, namely, to present Christian Science as the universal system and Science of being. On this foundation, many future generations can build without exhausting its subject. By contrast, the individual healings which he accomplished have comparatively little impact today.

Since the system of Christian Science consists of the three main categories of Being, which in turn are explained through the capitalized terms, the scientific practice of the system always goes out from the consciousness of the capitalized terms. These capitalized terms are understood through their ideas. However, the form of practice adapted to the sixth thousand-year period does not begin by focusing on how specific ideas operate through the divine infinite calculus. Ideas are infinite. Without starting from the fundamental system which comprises the whole, how would we know which ideas should come into focus? As we have seen earlier, the human mind cannot determine from its own perceptions which idea is adapted to solving a specific case. Instead, the method of practice is to turn to the fundamental categories, for on this system of categories rests the entire calculus of ideas. From a consciousness of the capitalized terms, we let the divine Mind dictate and reveal what God purposes to achieve through its own idea. In other words, we rely on immortal Mind-reading. The textbook defines immortal Mind-reading as "a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things" (83:26). The practice governed by Mind-science rests on Mind's revelation of its own

idea, leading us to those individual, collective and universal ideas which are adapted and empowered by God to fulfil its plan of salvation.

The seventh thousand-year period. As the great tone of the seventh thousand-year period crystallizes and takes form in consciousness, we simultaneously find a new method of practice urging itself on us. This new practice proceeds from a divinely holistic consciousness, a consciousness governed by the tones of the capitalized terms as the prime factors of Being. Naturally, this form of practice grows out of the sixth thousand-year period, in which we cultivate an understanding of the capitalized terms through their ideas as an operative, spiritually scientific system. As we do this, a sense of the tonality of the capitalized terms begins to develop, until our understanding of God is formed entirely by the consciousness of the capitalized terms and their calculus. The many ideas merge to bring out the definite identity of the whole, expressed through the super-symbols of the capitalized terms. With a capitalized term, all the individual ideas characterizing it are included in one great tonality.

From this seventh thousand-year standpoint of consciousness, practice operates according to the redundancy principle. Instead of always working with a calculus of specific ideas, as in the sixth thousand-year period, practice proceeds from the wholeness of the capitalized terms themselves, which include all the ideas needed for any specific situation. From this whole-consciousness, Jesus healed the multitude. Rather than trying to handle each case individually with a specific idea, he expanded his standpoint to embrace the solution to all the individual problems within the consciousness of the whole and its divine differentiation. Today, nothing less than this form of practice can bring redemption, since the problems of the present age are characterized by a scope and complexity which defy solution from any lesser standpoint. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The divinely structured consciousness of the whole draws to itself all ideas. Therefore, only by letting our consciousness be lifted above the infinite individual ideas to rest in the tonality of the capitalized terms can we rely on the redundancy principle and thus be equipped from the whole to face today's total crisis.

As with each previous period, not only the method but also the aim of practice is transformed by the new consciousness. Jesus' method of healing the multitude reflected his higher aim of demonstrating universal Science, the consciousness of Being itself as a divinely differentiated but

also integrated whole. Whereas the fifth and sixth thousand-year periods enable us to gain mastery over individual problems through oneness with Christ and its Science, the seventh thousand-year consciousness is no longer interested in solving only individual problems. Everything within us is geared towards the consciousness of the whole and its all-embracing self-conception. From this divinely holistic consciousness come solutions that address the real problems facing us at a level which is deeper, more far-reaching and more conclusive than we humanly could have imagined. We realize that what blesses the whole cannot fail to bless us individually. Therefore we must remain true to the whole-consciousness, to the consciousness of the capitalized terms themselves, and let the divine aim for the whole be our aim and purpose, that which motivates, governs and directs our practice.

As we work more and more from a consciousness imbued with the seventh thousand-year form of understanding, we realize that there is never anything going on in us or the world but Mind, Spirit, Soul, Principle, Life, Truth, Love, operating as Word, Christ, Christianity and Science. This consciousness embraces the universe, touching every dimension of Being through the four levels of spiritual consciousness — Science itself, divine Science, absolute Christian Science and Christian Science. We practice the universal Science of God.

Crisis is man's opportunity

Throughout the ages, the form of consciousness, including its basic worldview and way of being, has repeatedly undergone fundamental changes. Unfortunately, these great mutations seldom occur smoothly; in most cases, they have been accompanied by upheaval and crisis. At the beginning of our brief analysis of the present global situation, we said that the crisis could be brought under control and disaster averted only through a complete change of consciousness. However, we also observed, along with Weizsäcker, that there is as yet no clear sign of our being prepared to make this change, hence the 'fear' and 'shock' which is so prevalent today. What we fail to accomplish through advancing insight, i.e., through Science, the divine idea enforces through suffering.

In the first chapter of her book 'Unity of Good', entitled 'Caution in the Truth', Mary Baker Eddy indicates that long periods could elapse

before a new idea is accepted individually, collectively and universally. Human thought must grow to the more advanced understanding, and this takes time. To illustrate this fact, she uses her own experience. Her mission was to discover divine Science, the form of understanding adapted to the seventh thousand-year period. The basis of this Science is that God knows only its own nature, which alone constitutes reality. Therefore God knows nothing unlike itself, for example, God knows no sin, disease or death, neither does God know persons. With this consciousness of divine Science, the present world crisis could be solved. Unfortunately, in her day, even as today, this teaching met with stiff criticism and determined resistance. Nonetheless, in the article Mary Baker Eddy encourages the reader to persevere, since such opposition disappears only with further development and spiritual growth.

She supports this point by citing the development of thought that had occurred in her lifetime. The chapter 'Caution in the Truth' was written in 1886 (copyright 1887). In it she recalls the time, half a century before, when at the age of 12 (1833) she was received into the Congregational Church. On that occasion she provoked opposition because she could not accept the doctrine of predestination. Even at that early age, she could not bring herself to believe in a Last Judgment or the eternal damnation of an individual. Her standpoint affirmed the impartial grace of God and hence universal salvation. This inner rebellion against the unmerciful theology taught not only by the church but also by her father precipitated a physical crisis, which the doctor diagnosed as a fever. She finally succeeded in gaining formal release from this particular doctrine. However, another fifty years elapsed before the concepts of God's impartial grace and universal redemption began to gain general acceptance, and even then, only among the more open and forward thinking religious movements.

The point of this example is to show that a similar development awaits the divine Science which Mary Baker Eddy presented. In the 'Preface' to 'Science and Health', she wrote: "A book introduces new thoughts, but it cannot make them speedily understood . . . Future ages must declare what the pioneer has accomplished" (vii:22,25). In her day (1886), in other words, at the time she wrote the above mentioned article, the idea that God knows no evil met with vehement opposition. As a new understanding of God, it aroused many doubts and questions, sparking intense debate and shocking the religiously minded. She comments that even the thinkers of her time were unable to discuss this new subject intelligently, showing

that the world was “far from ready to assimilate such a grand and all-absorbing verity” (Un. 6:16). When introducing progressive ideas to the public thought, we need great patience and caution. A right idea at the wrong time is not right — not properly adapted to the age and therefore not likely to be understood. Wisdom requires that the ground be thoroughly prepared before the seed of a new idea be planted in human thought.

What practical conclusions did Mary Baker Eddy draw from this situation? Instead of teaching her students divine Science, she translated the higher teaching to the level of Christian healing (the fifth thousand-year period). Divine Science teaches that God is “of purer eyes than to behold evil” (Hab. 1:13). God is All-in-all. Because God is the All and Only, God can have no consciousness of anything unlike itself. Therefore there can be no sin, no disease and no death, since God and its divine self-consciousness alone constitute being and existence. Translated to the level of Christian Science, this gives us the sense that God is our helper and redeemer; God pities us. We begin to feel in a finite, human way that God comes to us and has mercy on us. This understanding of God destroys our concept of discord and imperfection, thereby wiping out the picture of sin, disease and death. In this way, Mary Baker Eddy translated her teaching to the point where she could reach the beginner and gradually teach him the “Science of physical harmony” (Un. 6:10).

Yet even this standpoint, which is barely a step beyond the earlier thousand-year period, proved to be “radical enough to promote as forcible collisions of thought as the age has strength to bear” (Un. 6:11). For further progress to occur, she states that “the platoons of Christian Science” would need to be “thoroughly drilled in the plainer manual of their spiritual armament” (Un. 6:25). Being drilled in the manual of spiritual armament means schooling ourselves in the divine infinite calculus of ideas, thereby cultivating a consciousness which is formed and structured divinely. This is where John Doorly made his great contribution. He taught how the categories of Being can be understood and applied through the system of ideas (sixth thousand-year period). This represented a crucial step forward — in fact, a step which Mary Baker Eddy had foreseen fifty years earlier. In the same article, she writes: “ ‘Wait patiently on the Lord’; and in less than another fifty years His name will be magnified in the apprehension of this new subject” (i.e., the concept of God’s blindness to error and ignorance of sin). Fifty years after 1886 brings us to the

mid-1930's. Actually, as early as 1914 John Doorly had begun to catch the first inklings of the fact that Christian Science is a Science and of what this might imply. Over the decades, this fundamental insight continued to unfold, until his findings became more clearly defined around the period of 1936 – 37. During these pivotal years, his understanding of the Science of spiritual ideas, the Science of spiritual harmony, took definite form. From then on, the Science of Christian Science could develop on sure foundations. The steps of this development are explained in my more recent publications.

The fact that Mary Baker Eddy expected ongoing spiritual evolution to ever higher and broader forms of understanding is further indicated in a signed statement, authoritatively dated the summer of 1909. There she says: "I calculate that about one half century more will bring to the fore the man that God has equipped to lift aloft His standard of Christian Science" (Coll., p. 97).¹⁰ This prediction finds its fulfilment through the continued development of the idea of the Science of Christian Science — a development which began with John Doorly. With the key of Science and its fundamental categories, the structures of the Bible and the textbook were opened, bringing to light a divinely holistic understanding of these two revealed texts. From this structural understanding came an apprehension of spiritual laws. Although the textbook states that there are laws of God, no one was able to state what these laws are, much less define them through their elements and relationships. Only through the method of spiritually structured text-interpretation was it possible for this great breakthrough to occur, enabling us to define the spiritual laws of Being, to state the categories through which they operate, and to show how they translate themselves to every level of existence as spiritual laws.

Since the time when Mary Baker Eddy wrote these predictions, nearly a century has passed. Since then, there has been tremendous development in the Science of Christian Science. As we have seen, the understanding of the textbook that is possible today is incomparably higher, more scientifically exact and vastly more meaningful than was possible a hundred years ago. Yet even this development represents only the beginning. "Centuries will intervene before the statement of the inexhaustible topics of Science and Health is sufficiently understood to be fully demonstrated" (Ret. 84:1). The line of spiritual progress which Mary Baker Eddy foresaw has begun and continues.

It is with this spiritual development that the hope of the future lies. The

total crisis of the world today calls for holistic solutions, solutions which cut through the surface manifestations to the core of the problem in mortal consciousness as such. Yet these solutions are possible only from the standpoint of a holistic, divinely structured consciousness — a consciousness formed by the capitalized terms for God, the whole, Being itself. To describe the form of consciousness necessary for solving the present worldwide, man-made crisis and to show the steps through which this consciousness develops has been the purpose of this booklet. We started out by showing the urgent need for a change of consciousness. Since the problems confronting us are worldwide, only that form of consciousness which is truly holistic can provide a solution. Yet no consciousness meets this criterion except that which is molded and structured divinely, that is, according to the seventh thousand-year standpoint of the capitalized terms themselves. Without realizing it, the world is crying out for this holistic consciousness, even though it knows nothing of the fundamental categories on which such a consciousness rests.

Only like can understand like. Therefore only the seventh thousand-year period consciousness, with its divinely holistic form of understanding, can meet the crisis which now engulfs the world. The responsibility of cultivating this consciousness and working for the solution rests with those who are awake to this development and are willing to accept the mutation of consciousness which impels itself on mankind today.

This great challenge is not met by straining out gnats and swallowing camels. The task of the future is not to solve the unending stream of individual problems that arise in our life but far more to go with the advancing idea by making the great, fundamental categories of Being our own. Because the greater always includes the lesser, the more we expand our understanding to solving those essential questions that are collective and universal in scope, the more we find that the smaller issues that trouble us are resolved as well within the context of the larger demonstration of Science.

Notes

1. For further clarification on this important point, see: Max Kappeler, *Metaphysics and Science in Christian Science* (36 pages), Kappeler Institute Publishing, Wilmington, Delaware, 1985.
2. From: Weizsäcker, Arraf und Globig, *Bilder einer Welt von morgen — Modelle bis 2009*, Stuttgart, 1985.
3. See Jean Gebser, *Ursprung und Gegenwart*, Deutsche Verlagsanstalt, Stuttgart, 1949.
4. Thomas S. Kuhn, *The Structure of Scientific Revolutions*, University of Chicago Press, Chicago, 1962.
5. See: Max Kappeler, *The Seven Synonyms for God*, pp. 81 – 86, Kappeler Institute Publishing, Wilmington, Delaware, 1984.
6. John Doorly touched on this subject in his *Talks on the Science of the Bible*, Vol. II, pp. 363 – 368, Foundational Book Company Limited, London, 1948, 1957.
7. See: Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, No. 3; also by Max Kappeler, *The Seven Synonyms for God*, pp. 66 – 71, 75 – 80 and 140 – 176.
8. See: John W. Doorly, *Talks on the Science of the Bible*, Vols. I – IX; also by John W. Doorly, *Talks at the Oxford Summer Schools*, 1948, Vols. I – II, 1949, Vols. I – II. See also: Max Kappeler, 'The Bible in the Light of Christian Science' 1982 – 1986: Vol. I *Genesis*, Vol. II *Exodus*, Vol. III *Joshua, Judges*, Vol. IV *I & II Samuel*, Vol. V *I & II Kings* (forthcoming); also, Max Kappeler, *The Minor Prophets in the Light of Christian Science*, 1962, and *The Epistles in the Light of Christian Science*, 1962, Kappeler Institute Publishing, Wilmington, Delaware.
9. Saying II from the 'Sayings of Jesus'. The original, written on papyrus, on the back of a land-survey, in the latter part of the 3rd century A.D., was excavated at Oxyrhynchus, and is now in the British Museum (ref. Papyrus 1531 verso).
10. *Course in Divinity and General Collectanea of Items by and about Mary Baker Eddy*, (Oakes edition, London, 1958).