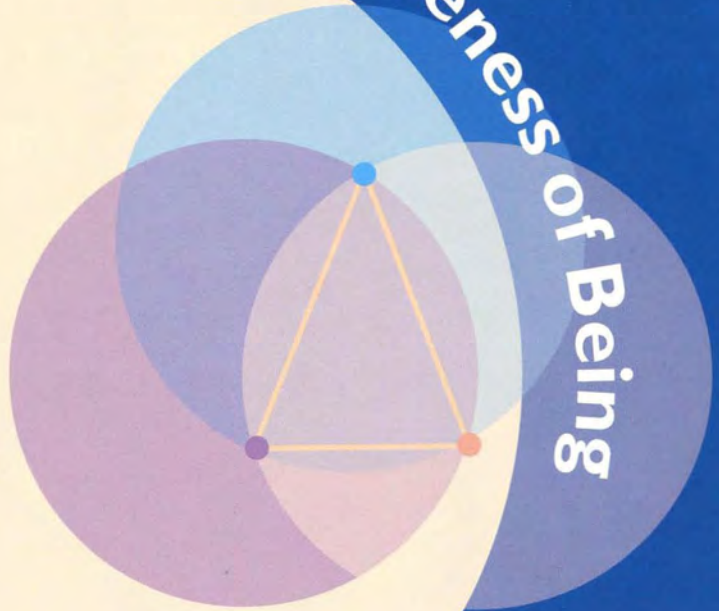


The Science of the Oneness of Being



in the Christian Science Textbook

Max Kappeler

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Translated by Kathleen Lee from the German edition
*Die Wissenschaft der Einheit
des Seins im Lehrbuch der
Christlichen Wissenschaft*

© Max Kappeler 1983
ISBN 0-942958-03-9
Library of Congress: 82-81131

Printed in Great Britain by
The Craven Herald Ltd., High Street, Skipton

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- The Matrix of the Oneness of Being (Table 2)
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- The Laws of the Oneness of Being (Table 4)

Abbreviations for the titles of works by Mary Baker Eddy:

S. & H. Science and Health with Key to the Scriptures

Mis. Miscellaneous Writings

Un. Unity of Good

No. No and Yes

'01. Message to The Mother Church, 1901

My. The First Church of Christ, Scientist, and Miscellany

Man. Manual of The Mother Church

Also:

Coll. Course in Divinity and General Collectanea of Items
by and about Mary Baker Eddy (available through:
Rare Book Company, P.O. Box 957, Freehold, N.J.
07728, USA)

All other references in parentheses refer to the textbook, 'Science and Health with Key to the Scriptures', by Mary Baker Eddy.

Preface

The Science of the oneness of being is a subject that has occupied my thought for many years. I first presented the main outlines of it at an international conference in Princeton (USA) in 1966. In 1967 at a summer school in Switzerland, I developed the subject more fully by showing the specific aspect of the oneness of being presented in each chapter of the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy (hereafter referred to for the sake of simplicity as 'the textbook'). Later I took up the subject again — in 1972 in Berlin (Germany) and in 1977 at summer schools in USA, Germany and Switzerland — this time formulating the laws on which the oneness of being rests. Since then the subject has been quietly maturing, so that now I can present it in book-form.

My most earnest concern is that the subject be thoroughly researched and devotedly studied. Why? There are several reasons:

Christian Science differs from all other religious and metaphysical systems by its unique premise. Mary Baker Eddy refers to this when she writes: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others." (Un. 9:27) When we strive to understand what constitutes the allness of God, the one Being, as well as how this infinite One manifests itself, we are not touching on an interesting side-issue; rather we are dealing with the great fact that there is only one Being — a fact which lies at the very core of Christian Science teaching.

In searching for the right approach to this one infinite Being, many students of Christian Science encounter other lines of thought, especially those lines leaning towards mysticism. When they observe that such teachings often bear striking similarity to certain statements in the textbook, they wonder what constitutes the distinguishing feature of Christian Science, if other teachings make similar statements about the one Being. To answer this question, Mary Baker Eddy says: "Ideas akin to mine have been held by a few spiritual thinkers in all ages", yet immediately adds, "So they have, but in a far different form." (Un. 9:21) The crucial and

distinguishing difference lies in the "far different form" of the statements, for the unique form that the textbook presents is Science. Accordingly the purpose of the present book is not to point out beautiful, isolated truths about the oneness of being but rather to show the reader the *Science* of the oneness contained in the textbook. How?

The Science of being is not founded on human opinions but on laws of the one Being; Science therefore presents not single statements of inspiration but a scientific system of divine laws. Its aim is not then primarily to inspire but rather to lead thought to an *understanding* of its laws. From such an understanding, we gain the unshakable certainty that man is embedded in the oneness of being. As students of the textbook and its Science, we must learn to accept these scientific aids to understanding and be prepared to work with them.

Although supremely scientific in its methods and requirements, this approach does not require a great deal of academic knowledge on the reader's part. The following pages are directed rather towards those readers who are willing to be instructed through spiritual understanding, for such willingness is the first requirement for grasping the theme presented. The study of the Science of oneness does, however, presuppose a sound knowledge of the seven synonyms for God. For those who have not yet made a thorough study of these synonyms, these pages can convey a great measure of insight and information, enabling them to form a general view of the subject. Nonetheless it will be difficult for them to perceive and appreciate the spiritual magnitude, depth and beauty which unfolds as we approach the oneness of being through Science.

This book is therefore addressed to all who read it with the same spirit in which it has been written: with a willingness to relinquish our own human and personal views on the subject and to let the divine Mind speak in us. Then, through spiritual sense, we gradually understand more and more of this infinitely vast theme.

Part I: Fundamental Questions

1. Oneness: The fundamental problem of being

Historical background. Because the subject of the oneness of being is closely connected with the question of *dualism*, an investigation into the oneness of being must also deal with the question of duality. Accordingly, in the course of this work, we shall have to keep both aspects of the subject in mind: the oneness of being and the beliefs of duality.

The question of oneness has occupied men's minds from earliest times; since the beginnings of philosophy it has been considered again and again, remaining one of the key-questions which humanity strives to answer. The subject is of equally great importance in Christian Science, even more important than, for instance, the question of healing. Why? Only when this fundamental problem has been solved in all its fundamental aspects can other problems, such as the Christianly scientific healing of sin and disease, be correctly handled. Only when we understand the oneness of being can we see how to meet the beliefs of duality, for the problems of our existence arise solely from ignorance about the fundamental question: What constitutes the oneness of being?

The *Bible* repeatedly raises the subject of oneness with the question: Is there only one God, or are there many gods?

The *Greeks* also occupied themselves with the problem of oneness, inquiring into the cause of all being and trying to trace the multiplicity of phenomena back to one primary principle. But what is this one which underlies all things? Is it materiality, or is it an immaterial principle? In other words, is matter the real, or do ideas constitute reality? What lies at the root of all being? Whereas materialism regards matter as the basic substance of all things, idealism assumes that an idealistic principle is the root-source of being. This fundamental debate between materialism and idealism has lasted for centuries. For a time the material way of thinking gains ascendancy, only to be later displaced by idealism, and the debate goes on.

The following analysis is intended to show how *Christian Science* finally resolves the question of oneness and duality. To this end, one must take care to proceed scientifically and avoid the danger of over-simplifying the concepts of both oneness and duality, for such carelessness would produce completely misleading results.

The over-simplified concept of duality. To proceed scientifically, we must first ask: What does it mean to over-simplify a subject, and why is there a danger in every process of simplifying? Over-simplifying means making a complex set of facts so simple that essential points, vital to understanding, are not taken into account. When something is over-simplified, it becomes distorted.

For example, if we read the Christian Science textbook superficially, we can easily arrive at an over-simplified concept of duality. True, the textbook emphasizes the contrast between the real and the unreal. Again and again a sharp dividing line is drawn between Spirit and matter, good and evil, life and death, Truth and error, and so on, for one of the first requirements in Christian Science is to be able to distinguish between what is true and what is false, between ideas and illusions. As a result, the student of Christian Science soon learns to regard the spiritual and the material realms as opposites which can never be mingled or united. Nonetheless, if students stop at this point, they see only these pairs of opposites and so fall into the trap of an over-simplified concept of duality — over-simplified because this differentiation is but the first step towards answering the question. Further investigation is necessary to discover how the textbook systematically resolves the apparent duality, until only the oneness of being reigns in consciousness.

Clearly, although the textbook's emphasis on distinguishing between opposites is correct, it should not be taken superficially. Unless we understand what this requirement means, we run the risk of becoming thorough-going dualists, continually dividing existence into right and wrong, good and bad, true and erroneous. This actually is a chief criticism leveled against Christian Scientists: on the one hand, Christian Scientists maintain that there is only one Being; on the other hand, they reject and resist body, matter and all inharmony as not created by God. In this way, they divide creation into two: that which is spiritual and true and that which is material and erroneous. Every Christian Scientist should be watchful not to fall into this trap of dualism. How can we avoid it?

Although the textbook does require the recognition of opposites, it never presents Spirit and matter, Truth and error, and so on, as two equally valid realities existing side by side. Instead it constantly shows that Spirit alone is the one real value and that matter is but a false concept of this one value; that Truth alone represents the true value and that error is but

a misconception, a counterfeit, of this one value. Thus the textbook regards all things, including so-called opposites, from the standpoint of the one-valued logic of Science, which recognizes only one value: Spirit. However, the textbook also explains, through dual-conceptual logic, that people may have two different, even opposite, concepts of this one value, making it necessary for us to distinguish between the true concept and the false.¹

The over-simplified concept of the oneness of being. Through this one-valued logic of Science, we can see that, parallel with the constant demand to distinguish between the real and the unreal, the textbook teaches the oneness of being. Again and again it states that there is only one God, only one Being, and that besides this One there can be nothing else. Yet as with the question of duality, anyone not studying the textbook carefully runs the risk of getting an over-simplified concept of oneness. How?

The bare statement, "There is only one Being", is so general that it contains no information. Per se, unqualified and unexplained through Science, it is superficial and makes no practical or scientific sense; it tells us nothing about the specific nature of the one Being or how this one Being operates. If we do not investigate the categories that make this statement meaningful scientifically, we gain a completely false concept of oneness; the statement has been simplified to the point of being empty of scientific content. In order for it to be meaningful scientifically, we must understand not only the conditions on which this statement rests for its meaning but also the line of spiritual reasoning that Mary Baker Eddy uses to establish such a statement. Otherwise we fill the concept of 'oneness' with nothing but our own human beliefs and concepts.

Oneness is multidimensional. If we analyze the concept of oneness more closely, we realize that the one does not exclude the many. Through the concept of multidimensionality, we gain the key to understanding the many aspects of oneness, enabling us to look at the oneness of being in a multi-dimensional way. Further, the more we understand oneness dimensionally, the more we are able to analyze duality in all its various dimensions. We realize that there is not just one kind of duality but many aspects, each of

¹ On the subject of one-valued and dual-conceptual logic in Christian Science, see: Max Kappeler, *Logical Reasoning in Christian Science*, pp. 14 ff., as well as Max Kappeler, *Introduction to the Science of Christian Science*, pp. 77 ff.

which must be taken into consideration in order to obtain a correct answer to the question of duality.

Only when the one Being is understood in its many dimensions can we realize what the statement means that being is infinite. Here infinite does not mean infinite in time or space but infinite in dimensionality, infinite in differentiation. An empty, simplistic concept of oneness can never reveal the multidifferentiability or infinity of the one Being. Hence an understanding of the oneness of being must also include an understanding of the infinite differentiation of being. In this way, a scientific sense of the infinite One does not exclude the many. How can we gain such a divinely differentiated sense of oneness?

One way we can come to understand this differentiated view of being is to follow the development of monotheism over the last few thousand years, for it seems that everyone must work out in his individual life the same fundamental problems that have been worked out in human history. Accordingly we can investigate how the understanding that there is only one God, one Being, has gradually developed and prevailed over the millenia.

2. The development of monotheism

Definition. The term ‘monotheism’ is derived from two Greek words: ‘monos’, meaning ‘alone’, ‘only’, ‘single’, and ‘theos’, meaning, ‘God’; with the ending ‘ism’, the word denotes the doctrine that there is only one God.

The doctrine of only one God is common to all the major religions. Therefore, when the Judeo-Christian religion or Christian Science is called monotheistic, nothing exceptional or even characteristic is said about either. Islam, for example, is also monotheistic, for like Christianity it acknowledges only one God. However, since each religion understands something different about the one God, the common creed that there is only one God has led to widely differing doctrines. In all cases, the difference between religious concepts becomes clear when one tries to explain what constitutes the absolute nature and essence of God — whether, for example, God is good or evil or both, spiritual or material or both, and so on. Only when we ask such questions do we see how greatly the concepts differ. For instance, whereas Christian Science declares that God is Spirit and that its creation is therefore only spiritual, many religions start from the premise that, although God is Spirit, God’s creation is nevertheless material.

To clarify the meaning of monotheism in the Judeo-Christian tradition, we can examine the development of this concept through the Bible. This analysis follows the four sides of the holy city — Word, Christ, Christianity, Science (see S.&H. 575:18) — since, according to Christian Science, this fourfold divine system provides the orienting framework for the whole Bible.

Word. The first three thousand-year periods of biblical history teach a certain sense of the Word of God. During this time, Israel was constantly called upon to have only one God. The great commandment given to Moses was: “Thou shalt have no other gods before me . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God” (Ex. 20:3, 5). However, it does not yet state that there are no other gods. On the contrary, the Israelites were at that time convinced that other nations, such as the Assyrians and

Babylonians, could have other gods. Moses' commandment merely demanded that Israel should turn away from the numerous other gods and worship only one God, Jehovah.

The Israelites did have a somewhat spiritualized — or at least non-material — concept of God: to them, God was an invisible God. Nonetheless God was not yet regarded as the one, omnipresent God. Jehovah, although invisible, still lived in special localities, for instance on Mt. Horeb, in tabernacles or in the Holy of Holies, hidden from the people. Nor did their sense of God in any way show that there is only one Supreme Being. On the contrary, Jehovah made a covenant only with Israel. He was the great Covenant-God, who confronted His partner Israel face to face, entered into an alliance with Israel and said: 'If you worship me alone and keep faith with me, I will be true to you and always be your God. But if you turn away from me, I also will forsake you.' As a result, the Lord God, Jehovah, did not stand for the oneness of being but rather showed the relationship between two contracting parties coming together as partners in a covenant, representing an extremely dualistic concept. Not surprisingly, the Israelites experienced this Covenant-God as far removed, as expressed by the Old Testament seer, Balaam: "I shall see him, but not now: I shall behold him, but not nigh" (Num. 24:17).

Christ. During the first period, indicating the Word of God, Israel and Jehovah, man and God, were always on opposite sides. However, with the judges and the kingship period, and especially during the prophetic age, a distinctly different aspect of God came into focus: the concept of the redeeming God, who *comes to man* (Christ). In 'Judges', for example, we constantly read: "And the Spirit of the Lord came upon him". The gap between God and man was to some extent closed, for God was seen more and more as the Giver of all good. They realized that the one God brings forth all good out of Himself and bestows it on man, thereby bringing the Christ-idea more and more into focus. As the Psalmist wrote: "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2).

Later the prophets emphasized the idea of oneness by commanding Israel: "Return unto the Lord thy God". Further, in the time of Deutero-Isaiah (chapters 40 to 55 of the Book of Isaiah), the earlier Mosaic concept of God underwent a crucial transformation. The prophets no longer said that Israel should worship, of all the many gods, only one God,

namely, Jehovah. Instead Deutero-Isaiah said quite explicitly: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6), or: "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5). Such statements clearly show that there is only one God, only one Being, and that everything which flows from this one infinite Being is included in the One.

Yet a sense of duality still lingered. On one hand, there is the one God, the Giver of all good; on the other, there is Israel, which must return to this all-merciful God in order to receive all good. We too labor under this sense of duality when we assume that all good comes to us only when we turn to and obey God; we believe that we are fundamentally separated from God but can return to Him.

Christianity. The New Testament brings a major step towards the true concept of oneness, shifting the accent from the one God to God the Father. How is this a further step towards scientific oneness? Because a father is only a father if he has a son. So the true Son is already included in God, the Father. Accordingly Jesus' great mission was to demonstrate this close relationship between Father and Son.

This father-son relationship symbolizes an intimate sense of oneness. The son is the father's heir, able to claim everything which belongs to the father. As in the parable of the prodigal son, the father always says: "Son, thou art ever with me, and all that I have is thine." (Luke 15:31) To put it differently, the whole nature of God is man's true and only nature. God is no longer man's partner, outside Him and face to face; now we see that "the kingdom of God is within you" (Luke 17:21). As Jesus said: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) No longer must a stiff-necked Israel repent, return to the Lord and worship Him, but Spirit and Truth — the Father's nature in man — prays in us. Right prayer therefore always starts from the high standpoint that only that in man which is God-like can pray aright; only the perfection in us can touch the perfection of the one Being. Thus the gap between man and God closes more and more.

Science. Nevertheless, only John was able to recognize the scientific nature of Jesus' mission and so reveal the true, scientific sense of oneness. Of the four evangelists, only John recorded Jesus' saying: "I and my Father are one." (John 10:30)

Mary Baker Eddy presented this crucial point as the climax of her discovery. Not until the year 1907 did she include in her textbook the great statement, which for a long time went unnoticed: "Principle and its idea is one"; furthermore she immediately states what this "one" is by adding: "and this one is God" (465:17). Everywhere else in the textbook, she equates the synonyms for God with God: Mind is God, Spirit is God, Soul is God, Principle is God, Life is God, Truth is God and Love is God. But here, in this statement written shortly before she left us, she explicitly reveals her great, deep realization: Principle and idea is one; and this one — namely, Principle *and* idea — she then calls "God". There are no longer two entities: God, Principle, and then something else, namely, idea. Instead the 'two' — Principle *and* idea — "is one" and the same: God. Thus the false notion that there could be anything besides God, besides the nature of the one Being, is completely excluded. This realization ushers in the standpoint of Science, in which Principle always includes its infinite idea within itself. Principle, the one Being, forever expresses itself as infinitely individualized being, yet always remains the One.

With this Mary Baker Eddy touched a model of consciousness which far surpasses the whole of classical thinking. Classical thought builds on a model of dualistic being, such as Aristotle proposed, which postulates two diametrically opposed values. Yet, parallel to this doctrine of dualism there has always been the effort to find freedom from duality and to strive for oneness. But how? The one Being has mostly been seen as an amorphous, undifferentiated whole. Accordingly man must lose himself in this amorphous One if he wishes to experience oneness. Eastern mysticism, for example, has held as its goal the absorption of individual existence into the Godhead. Only through the scientific concept of oneness revealed in the textbook can the age-old problem of oneness be satisfactorily solved, for the textbook replaces the simplistic, therefore false, human concept of oneness with a divinely differentiated, scientific understanding of oneness. Through Science, the One can be grasped as the infinitely individualized One.

3. The development of the idea of oneness in Christian Science

The realization that there is only one Being came to Mary Baker Eddy in the year 1866. She writes: "In 1866 . . . I awoke from the dream of Spirit in the flesh" — from the dream of duality — "so far as to take the side of Spirit, and strive to cease my warfare." (Mis. 179:31) She dedicated the rest of her life to the task of presenting Spirit as the only, leading human thought step by step out of the dream of duality into the recognition of only one Being.

To this end, the textbook always stresses two fundamental points:

1. There is only *one* Being. This One is not amorphous or undifferentiated but infinitely individualized, divinely differentiated. It includes infinity within itself — the infinity of divine self-expression — and so is the *infinite* One.
2. This infinitely differentiated One must be grasped as a *Science of ideas*. Through Science, the infinite One can be understood in its infinite reflections or computations as an infinite calculus of ideas, consisting of the infinite relationships among divine ideas. Thus we can only understand the One through Science.

As we study the textbook, we find both themes repeatedly accentuated:

1. The declaration that there is only one Being, and 2. the scientific way which enables the seeking thought to grasp the oneness of being by relinquishing "the dream of Spirit in the flesh". However, a century ago this scientific presentation of the subject was not understood. Only through the spiritual development that has occurred since the discovery of Christian Science in 1866 can we today begin to understand the Science of the oneness of being given in the textbook. Accordingly it is of enormous help to us to know the various steps that have made this scientific understanding possible. To this end, the following brief historical survey shows those steps of development that have furthered a scientific understanding of the oneness of being.¹

The pre-Kimball period. Until the eminent teacher of Christian Science,

¹ For further details, see: Max Kappeler, *The Development of the Christian Science Idea and Practice*.

Edward A. Kimball, entered the scene, students of Christian Science were chiefly preoccupied with the great declaration in the textbook — revolutionary at the time — that God is only good and that therefore God's creation must also be perfect and good. However, although this trust in divine goodness had become the basis of practice, thought had not yet begun to advance beyond dualistic thinking. Students were still trying to reach God and get into harmony with God through *right thinking* in order to demonstrate God's perfect creation. 'Right thinking' was the central issue at that time. The duality of this concept is obvious. On one hand, there is the one Being, on the other, human thinking, that which is outside God and must first be brought into harmony with the one Being; on one hand, there is the divine Mind, on the other, human thought, which must try to think like God, like Mind. We, too, labor under this dualistic concept when we fail to realize that the one Being, Mind, is known only by Mind, never by human thinking. Whoever works through human thinking does not take the standpoint of Science but rather starts from a metaphysical basis, relying on human intelligence and the power of human reason. The textbook says of this kind of metaphysics: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah" (116:13). Whenever we try to get into harmony with God through 'right thinking', we leave the most important point untouched: we do not realize that the Messiah — the redeeming power which leads to harmonious being — is always the power of divine Mind and is never found in the mere human capacity to 'think rightly'.

The Kimball period. It was this crucial point which Edward Kimball realized at the turn of the century. Right thinking was not the focus of Kimball's teaching. Instead he saw that God is Principle and that Principle can be understood only through the ideas of Principle, never through human thinking. Kimball had the vision to recognize that the primary focus in Christian Science is not on right or wrong thinking but on *ideas*; in other words he realized that the solution to all problems lay not in human thinking but in Mind and Mind's ideas. This realization represented an immense step forward — one that every student must take. We must relinquish human thinking as the basis and means of practice and instead turn all our attention to the omni-operation of divine Mind and its ideas.

In Kimball's time, however, no one knew the real meaning or defini-

tion of ideas. As a result many difficulties, misunderstandings and misinterpretations arose among Christian Scientists. This was inevitable, for how could anyone grasp the one Being through ideas without knowing exactly what ideas are? Only too quickly the very first rule of Christian Science was disregarded, namely, that we must never reason from matter or belief, or draw conclusions from any basis other than the divine about what constitutes ideas. How did this misconception arise? In those days students based their reasoning on single statements from Mary Baker Eddy. Taken out of context, these statements were invariably misunderstood. In this case the statement that "material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal" (Mis. 60:30) led many students to think that they could, by reversal, reason from matter to ideas. Yet this false reasoning led to obvious and gross dualism. Why?

Such dualistic reasoning bases itself on two factors, both of which it accepts as real: 1. the belief or material evidence from which one starts, and 2. the idea which one looks for behind the belief or appearance. One starts reasoning from something which is apparently outside the one Being but nonetheless exists alongside ideas.

This mistake easily creeps in if we do not examine carefully what Mary Baker Eddy means by 'reversal'. She explicitly states one necessary condition, determining whether the reversal of the lie is scientifically correct or not. She explains: "If mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal" (Mis. 60:29). Evidently Mary Baker Eddy's sense of reversal presupposes that the student already knows what ideas are. The student should therefore not reverse the false in order to discover ideas, but rather should proceed in the opposite direction: we can only reverse things rightly when we are first "instructed in spiritual things". Only when we understand what constitutes God's ideas can we clearly distinguish between material beliefs and spiritual ideas. This correct reversal, based on an understanding of ideas, uncovers the falseness of material beliefs and deprives them of all reality. In this way, scientific reversal is not dualistic, for it proceeds — not from the counterfeit or false belief — but rather from an understanding of what constitutes reality, from an understanding of ideas.

This shows the importance of not misunderstanding Kimball's teaching. To value his teaching rightly, in other words, to know what it means that Principle can be grasped only through its ideas, we must first discover what ideas are and how they can be known. Thus Kimball's great insight represents a spiritual step forward only if we follow the rule given in the textbook: "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter." (467:29) We can never gain a true concept of the ideas of Mind by starting with material concepts and simply reversing them. On the contrary, we must always reason from the ideas of Mind through divine Mind-reading; only then are we in a position to analyze material belief correctly, uncover the error and reverse the material evidence, which has the effect of healing.

The Bicknell Young period. The year 1915 marked a great turning-point in the teaching of Christian Science. In that year, while teaching a class, John W. Doorly came upon the statement, "Principle and its idea is one" (465:17). At about the same time his teacher, Bicknell Young, also began to realize the importance of this statement. This insight brought a radical change for both men, as well as for the developing understanding of Christian Science. From then on, Bicknell Young focused his whole teaching on the fact that "Principle and its idea is one", opening up a completely new vista. The impact of this statement, a statement which Mary Baker Eddy put into the textbook as late as 1907, was enormous, bringing an awakening among students that seemed like scales falling from their eyes. Why? As late as 1886 she had declared: "He elucidates His own idea, wherein Principle and idea, God and man, are not one, but are inseparable as cause and effect." (Mis. 361:28) The whole Christian Science movement at that time still reasoned from the conception that Principle and idea, God and man, are two. But by introducing into the textbook in 1907 the new sentence, "Principle and its idea *is* one" (author's italics), Mary Baker Eddy stated unequivocally the fact that Being is one. Yet at first this change went unnoticed. Although students studied the textbook with complete devotion, the general thought was not ready to see the implications of this fundamental statement.

It was in this historical context that Bicknell Young made his contribution. He recognized that there is only one Being, only one Mind,

which is All-in-all. The idea is always one with its Principle; man is always one with God, never separated from God. Because all is Principle and its idea, evil and matter are nothing. They are not factors existing outside the one Being which must be reversed, since there are not two universes — one spiritual and the other material. Instead the material universe is only what we see when we do not see the spiritual universe rightly. With this reasoning he corrected the wrong question: "What are evil and matter?" Because evil *is* nothing and therefore has no existence, the question "What is evil?" is a wrong question. The right question should be: "What *is*? What is that which exists?" Thus Bicknell Young taught that we must not try to find an explanation for two mutually opposed realities, because no such duality exists; rather we must put our whole effort into understanding the one reality. When we understand the infinite One, we experience it as spiritual, and the question of matter does not arise. By contrast, when we misunderstand this same One, it appears to be material. Thus Bicknell Young was not content to look upon material existence as nothing but went a step further, showing that the material universe is the spiritual universe wrongly seen — not seen as such.

As another implication of oneness, Bicknell Young constantly stressed that if there is only one Being, then divine cause and effect, the declaration of truth and its proof, the understanding of the nothingness of error and the demonstration of this nothingness, are one. Furthermore, in the one Being, there are not many I's, but only the one great I Am, the divine Ego: hence all have but one Mind, the Mind of Christ.

From then onwards, the study of Christian Science was keyed to a completely different aim. The focus was no longer on the relationship between ideas and mortal beliefs, for no realm exists besides the one Being, Principle and its idea. Spirit is the only, and the so-called realm of material beliefs simply does not exist. The question is only whether we understand or misunderstand this one Being.

In this way Bicknell Young constantly emphasized the high standpoint of the oneness of all being. Following his arguments, one can easily see how impressive and liberating this attitude was to the students at that time. Yet we must also see that the standpoint of oneness brings a real step forward only when we understand oneness in all its aspects and dimensions. Were we to go no further than the sense of oneness as Bicknell

Young taught it, stopping with an undifferentiated, simplistic concept of oneness, we would sooner or later find ourselves led astray. Why? Wherein lies the danger? The student who reasons from the one Being but does not understand its translatability and applicability to all levels of consciousness and experience soon becomes an absolutist. He upholds a sense of truth which is valid in the realm of the absolute, the divine, but does not see the inherent spiritual laws by which this same truth translates itself not only to the human but also to the material, appearing in whatever form the need requires. By failing to see this translatability of the spiritual, an absolutist allows for no redemption.

Such absolutism is not Christian Science. Christian Science does not teach the renunciation of the world in order to merge with an undifferentiated One but rather gives the definitive scientific answer to the great question: How can we, believing that we live in a realm of duality and material beliefs, bring ourselves into harmony with the oneness of being? Further, how can this oneness be for us not only a fact in the absolute but also a present and living salvation on the level of our human experience? Through Science, we are compelled to ask: What divinely scientific laws establish the oneness of being by systematically resolving all supposed duality, enabling us to experience "divinity embracing humanity in Life and its demonstration" (S.&H. 561:17)?

By contrast, if we fail to recognize the importance of understanding the oneness of being in its Science and instead are content with an indefinite and vague sense of oneness, we reject the unique message of both the Bible and the textbook. In the historical development of understanding, this in fact is what happened. Bicknell Young's great contribution was misunderstood as mysticism, and the inner consistency of the Bible and the textbook as a sufficient teaching-system was called into question. Why? Both the Bible and the textbook not only postulate the great fact that there is but one Being but also show, above all, how an understanding of the oneness of being can lead us step by step out of the erroneous dream of duality. To do this, they must naturally and continually deal with duality, with all that is opposed to Spirit. If we do not follow the ordered way out of duality presented in these two books but instead rely exclusively on the absolute fact of the oneness of being — without understanding it scientifically — we are blind to the scientific way of understanding given in the Bible and textbook. To

such an absolutist and simplistic mentality, these revelatory books appear to be dualistic.

It is extremely important to realize the danger in this kind of absolutism. The oneness of being, which Bicknell Young introduced so forcefully, although a good starting-point, must not be the end. Rather we must use the method of Science, that method of differentiation which makes oneness not only understandable but also demonstrable. This scientific method does not teach us to ignore the claims of duality but rather shows us first how to analyze duality as a false belief and then to dissolve it through scientific understanding.

John W. Doorly saw this clearly and so regarded it as one of his main tasks to make the method of Science known. He explained how and why we must understand the one Being in its scientific nature, if we want to be brought into harmony with it. Like Bicknell Young, he took the fact that there is only one Being as his starting-point. However, as early as 1914 he also saw the great importance of investigating the intrinsic nature of this One through Science; through Science, we must understand the orders, classifications and categories which elucidate the "system of divine metaphysics" contained in the textbook. He realized that there could be no progress in understanding Christian Science as long as we regard the one Being as an amorphous, undifferentiated and unstructured whole — as something which cannot be grasped scientifically. John Doorly thereby made a vital contribution to the deeper understanding of Christian Science: he found not only the right starting-point — that there is only one Being — but also the correct method for approaching this infinite One, namely, Science.

Reviewing the various steps in the developing understanding of Christian Science from the point of view of the oneness of being, we see both that oneness needs Science and that Science must build squarely on oneness. One without the other always leads to misunderstanding. For example, the statement of oneness without a scientific understanding of the inherent structure of oneness represents nothing more than an empty human belief. On the other hand, every scientific method for approaching oneness which does not reason from the infinite One does not begin — as the textbook demands — with Mind, and therefore is false.

Without Science, the idea of oneness leads inevitably to a kind of

emotionalism. On the other hand, it is equally dangerous to stress only the scientific aspect and to forget the oneness of being, for then our reasoning is based not on the One but on human thinking. The One comes to be studied through human intellect as one would study any other subject, making the investigation merely objective, as if it were something outside our life. Such study never touches or transforms us, for we always see ourselves outside the one Being. Science becomes for us nothing more than a system of human thinking, an intellectual exercise or game of playing with terms and symbols — until we gradually lose interest in it. By not basing ourselves on the One, on Life itself, we see no connection between Being and our own life. The only way to avoid both these pitfalls is to see that the idea of oneness is always wedded to Science and that both components must be equally cultivated. In other words, our study must always be based on the Science of the oneness of being.

4. Spiritual monism

The divinely scientific declaration of the oneness of Principle and idea given in the textbook goes far beyond monotheism. The doctrine of one God is expanded to the realization of the oneness of God *and* man, creator *and* creation, Principle *and* idea. God or Principle is no longer seen as something opposed to or separate from man or idea, but is understood as the divine Principle which always includes its idea within itself. This is the core of the spiritual monism of Christian Science.

Definition. The word 'monism' is derived from a Greek word meaning 'single, one', and is defined as the doctrine that all being can be attributed to one common principle. The focus is no longer on God or the creator alone, but on the All-in-all, that is, on God including its entire creation.

Different types of monism. The Bicknell Young school introduced the word 'monism' (a term not used by Mary Baker Eddy) into the terminology of Christian Science and stressed that Christian Science is monistic. The concept of monism, however, requires caution: What does the monistic assumption that everything which exists is attributable to one common principle really tell us? As such, it says nothing about the nature and character of the common principle. For instance, the physics taught by the Stoics in the third century B.C. was also monistic. It recognized only matter as the fundamental principle of being and thus advocated a thoroughly materialistic form of monism. Dialectic materialism is equally monistic, being based entirely on so-called matter. Idealism, as another example, is an opposite type of monism, basing all things on a realm of ideas. Energetics and dynamism are also types of monism, stating that the basis and essence of all being is not matter but energy and the action of forces, respectively. Finally there is the monism of abstract relationships, developed mainly from the branch of physics which recognized that the world, as Sir James Jeans put it, is "more like a great thought than like a great machine". Followers of this form of monism hold that being consists of neither matter nor energy but a network of abstract relationships.

All these various monistic theories agree with each other in that they see being as consisting of one fundamental substance. But, as these examples show, the nature of this fundamental substance varies greatly

according to the different schools of monism. It is therefore inexact and even misleading to label Christian Science merely as monistic. To avoid misunderstanding, we must clearly state in what sense Christian Science is monistic: the monism of Christian Science is spiritual monism, for it draws all conclusions from the premise that the common Principle of being is Spirit and that therefore the fundamental substance of all being is spiritual.

The monism of Spirit. To understand correctly the spiritual monism presented in the textbook, we should keep certain fundamental points in mind. In Christian Science, the substance of all being is spiritual, and the Principle which includes all things is Spirit. Thus Spirit is the only. What is this only? It is always God and man as *one*, creator and creation as *one*, Principle and idea as *one*. In spiritual monism the dualistic misconception that God and man, or Principle and idea, are two entities, different in essence, is unknown. Instead we are concerned with only one thing: Spirit.

This leads to further far-reaching conclusions. If all is Spirit and spiritual, and if the reality which constitutes the whole of being is Spirit, then Spirit must be infinite.

What does 'infinite' mean? To grasp the full import of this statement, thought must be completely liberated from the conventional material conceptions of space and time; we must learn what 'infinite' means in the realm of Spirit. Infinite does not mean infinitely big or infinitely extended, endless in space, but something very different: that which is spiritually infinite has nothing to do with space, for it is free from all such human limitations. The infinity of Spirit, because it is the only, cannot be measured by the narrow human standards of space. Spirit is spaceless, the only.

Similarly, 'infinite' is not a time-concept, expressing an unimaginably long duration. Here too the human conception of time must be abandoned; the infinity of Spirit does not mean a very, very long time but rather means the opposite: no time, timelessness. Spirit, because it is the only, can never cease to be Spirit. Therefore it makes no sense to ask how long Spirit will last: *Spirit is*.

The word 'infinite' therefore does not express unimaginably extended dimensions of space and time but rather denotes infinitely new isness. The infinity of Spirit can best be described as an infinity of spiritual relationships, an infinite variety of being-ness.

5. The One and the many

A fundamental philosophical question. As we reason from the basis of only one reality, only one Being, the question immediately arises: Why do we perceive so many different kinds of phenomena? What causes the many? Does the fact that there are many phenomena contradict the thesis that there is only one Being, one fundamental substance?

Twenty-five centuries ago the Greeks were already wrestling with this problem. They tried to establish a monistic thought-model, for although they saw the abundance of different phenomena, they nevertheless believed that being was of one fundamental substance. Hence they sought answers to two main groups of questions:

1. Can the many phenomena be reduced to one common, fundamental substance? In other words: What is the one that underlies all multiplicity?
2. Once we find this fundamental substance, can we then discover the relationships, processes and laws which give rise to the infinite multiplicity of phenomena? In other words: How do the many come into being?

In Christian Science we find the same questions. The student of Christian Science is faced with an abundance of totally different phenomena. As a result he strives to learn those laws which explain why and how the One constantly manifests itself in an infinite number of phenomena. Only when these laws are known can the infinitely varied phenomena be traced back to the fundamental One, giving a common principle for solving all the problems of life.

Two fundamentally different problem-solving methods. In researching the fundamental substance of all being, natural science more or less works from the basis of material monism, whereas Christian Science always works from the basis of spiritual monism. If we compare these two methods, we see which is capable of providing valid answers to the many questions about the one Being and the multiplicity of phenomena.

The Greeks chose a method which is still used by classical physicists today: the method of analysis or division. From observing the many material forms, they concluded that the fundamental substance of things

must be material. To study this substance, they began to take matter apart, thinking that matter could be divided to the point of discovering the smallest, indivisible particle of matter, which must be the basic element of all phenomena, the atom (Greek 'atomos' = 'indivisible'). For centuries the atom was believed to be the fundamental substance of all things. Then came nuclear physics, which succeeded in applying the method of dividing to the atom itself, showing that even in the atom there are smaller particles, the so-called elementary or subatomic particles. At first these subatomic particles were regarded as indivisible. But before long, research proved that they too could be split. To the present day no one has succeeded in discovering the most fundamental elements of matter first sought by the Greeks.

Modern physicists are therefore brought to a very interesting and unexpected conclusion. They no longer believe in the possibility of finding a material substance or particle which cannot be further divided and therefore could be regarded as the primary element of all things. For example, the physicist Dr. Allen D. Allen declares that the world is not put together from units of matter but is a construct of principles. The chair on which we sit — Allen says — is made of fundamental laws of physics and not of material objects such as atoms. Other physicists, such as Werner Heisenberg, say that atomic particles are not physical objects but structures — energy produced by symmetry. Other scientists favor functionalism and are convinced that the whole world is not a world of atoms or smallest particles but a network of abstract relationships. The physicist-philosophers, Werner Heisenberg and Carl Friedrich von Weizsäcker go so far as to say that, on the basis of modern research, what has been called 'matter' can be better characterized as 'ideas'.

Whatever physicists may mean by terms such as laws, principles, relationships, structures and ideas, at least such terms indicate something non-material; this is the interesting point. For thousands of years matter has been investigated with the firm conviction that reality is constructed from material components and so is material. However, as a result of the increasing refinement of their methods of research, the very scientists who always regarded matter as the fundamental substance of all things are now compelled to make an astonishing discovery: that which they have taken to be the only reality — matter — apparently does not exist. The more closely they investigate matter, the more matter as a thing

disappears. Such investigation indicates that matter cannot be the fundamental substance of the universe.

Today subatomic physics rests more on metaphysics than on physics, directing the natural sciences away from the physical to the metaphysical. This new outlook enables us to find an explanation for how the many spring from the one. Material perception can give no satisfactory answer to this problem. However, as soon as we realize that immaterial principles, structures, laws and ideas — factors which are not subject to the limitations of space and time — constitute the fundamental substance of being, we can more easily understand how the one, as a network of infinite relationships, can produce ever new phenomena and yet remain the one.

Christian Science also uses a method that is completely different from that of classical physics for solving the question of the one and the many. Yet unlike modern physics, its starting-point is spiritual monism, that is, the realization that all is Spirit and therefore spiritual. Spirit, in its nature, is not divisible. Therefore Christian Science does not try to find an answer through the method of dividing but rather starts from the whole, from Spirit. Its primary focus is not on single phenomena but rather on the infinite One, teaching that the infinite details can be explained only by first understanding the nature and essence of the One. This is expressed clearly in the following statement: “From the infinite One in Christian Science comes one Principle and its infinite idea . . .” (S.&H. 112:16). The fundamental substance of being therefore is not found in isolated parts, in minute building blocks, but only in the One Principle manifesting itself as its infinite idea. Here infinite does not mean endless in time and space but infinite in the spiritual sense, namely, infinite in diversification. The One is an infinite One and manifests itself as the infinite expression of itself, as infinite idea. Therefore, because the infinite forms of expression are only variations of the one infinite Principle itself, the One is always seen as the many. The infinite individuality of God, the One, expresses itself as infinite individualities.

Mary Baker Eddy continues the statement quoted above by adding: “. . . and with this infinitude come spiritual rules, laws, and their demonstration” (112:17). This shows clearly how we should proceed: the starting-point must always be the whole — the infinite Principle. Since this whole structures itself infinitely and ever anew, we are able to find those rules and laws which explain how the many (the infinite variations

of the One) appear. Through the divine infinite calculus, we discover the spiritual computations which give rise to the many, the infinite diversifications of the One.

The infinite Principle is an infinitely structured One. Therefore the crucial issue that we must face in Christian Science is that the infinite Principle is not an amorphous, undifferentiated One but an infinitely structured One, restructuring and transforming itself according to divine rules and laws. This divine process appears as the many.

The whole textbook revolves around this point. Fundamentally it always reveals the one Principle. Yet since this One is not amorphous or undefined, the textbook presents the One as that which is at the same time many, revealing infinite Principle and infinite idea as one. Only a model of thought based on space-time concepts regards the One and the many as two separate entities. Because being in Science is free from space and time, the One and the many must be understood as coexistent, as one. Creator and creation are not two. God is not only creator but also creator and creation in one: creation must be understood as coexistent with the creator. We must never forget that in the Science of being noumenon and phenomena are one (see S.&H. 114:10). Accordingly the textbook shows how the infinite Principle of being constantly translates itself as infinite idea, the infinite variation of the One. On one hand, Principle presents itself as the infinite One, the Principle of all being. On the other hand, this Principle of being has an inherent capacity for infinite variation and never repeats itself in its expression. If it repeated itself just once, it would not be infinite.

6. The part and the whole

Is the whole made up of parts? In Science the many can be interpreted as the One. In this connection there is an extremely important question to be considered, touching the very core of Christian Science, namely: What are the many outward manifestations which make up the One? Is each manifestation a part of the whole? Is the One the same thing as the whole, and are the many phenomena those parts which make up the whole?

Since the materialistic conception assumes that matter is the fundamental substance of being, it answers the latter question in the affirmative, arguing that everything in the universe is a part of the one. For this reason, scientists have always tried to find the fundamental substance of being by analyzing and dividing material objects. Yet as we have seen, the natural sciences are beginning to discover that they must approach the question quite differently: their object-centered conception does not correspond with reality. Nonetheless they hesitate to draw proper conclusions from this and relinquish their materialistic view of things. We have all been educated in the materialistic mode of thinking, leading us to assume — consciously or unconsciously — that the whole can be split up and that the many phenomena are parts of the whole. Because it is not easy to discard such ingrained ways of thinking, we must consciously and consistently school ourselves in a different, new model of consciousness in order to answer this great question rightly.

Spirit is indivisible. Christian Science provides just such a model of consciousness. Its standpoint is not matter but the great fundamental fact that the One is Spirit and spiritual. This new standpoint inevitably gives rise to completely new conclusions. Spirit can never be divided into separate parts. Only physical, material objects can be divided and taken apart; the spiritual is indivisible, for Spirit is limitless. Thus, if we reason from the fact that the One is Spirit and that Spirit manifests itself spiritually in infinite multiplicity, we realise that the many cannot be merely parts of the One. The old saying that the whole cannot be greater than the sum of its parts is today contradicted by structuralism, according to which the whole is much greater than the sum of its parts (the so-called synergy

principle). The whole is an immaterial network of relationships, and these relationships make the whole greater than the sum of its parts. Starting from the fact that the whole is Spirit, we must give up the misconception that the many phenomena are parts of Spirit, or that the whole, Spirit, is a combination of all the separate parts put together to make a whole. Yet what is the many, if not an aggregate of the parts? Mary Baker Eddy gives the answer to this in the statement already quoted: "From the infinite One in Christian Science comes one Principle and its infinite idea" (112:16). The many which comes from the infinite One is the infinite idea. It is the *infinite* idea, not merely a part of the whole. Since divine Principle is infinite, its expression, the divine idea, is also infinite. Thus the One is always the whole, and the many are always the multiplicity of the whole in infinite variations, yet still remaining the whole.

Principle and idea are inseparably one. Since the infinite One is Spirit, indivisible, it can never be separated from its infinite expression, idea. We cannot therefore split Being, Spirit, into Principle on one side and idea on the other. There is no place where Spirit could exist without its idea, for Principle and idea exist only as one. Since idea is spiritual, it is, like Spirit, indivisible and cannot be something separate, merely a part of the whole (Principle). Similarly we should not think of Principle as if it were the sum of many parts (ideas). Principle is not an aggregate of separate parts, for Principle is only Principle, Spirit, if it is indivisible, that is, integrally one with its infinite idea.

Furthermore the infinite One and its many, Principle and idea, *is* an inseparable one; it is not Principle *plus* its ideas. Mary Baker Eddy makes this clear in her statement "Principle and its idea is one" by using the verb in the singular. Principle and idea, she says, *is* one. They are not therefore two separate entities which must be combined to make a whole. Principle and idea "is" a whole — the whole — which always remains the whole, because the whole cannot be split into separate parts.

This insight is exceedingly important. It shows that we have a right conception of Principle, the infinite One, only if we see it as one with its infinite expression, with its idea. Further, the oneness of Principle and idea shows that we have a right conception of ideas only if we see ideas not as parts but rather as aspects or variations of the whole. Whenever we ponder an idea, we touch not just a small section of the one Being but always the whole of Being, illustrated in a specific aspect through idea.

Thus we never deal with parts of the whole but always with the infinite One, for every idea is as mighty and as infinite as the whole itself. Only when we see this point can we overcome the old, classical mode of thinking which would separate and divide the one Being into parts. To summarize:

1. Since ideas are spiritual, they can never be parts of Principle; because Spirit, the only reality, is indivisible, spiritual ideas never form mere parts of reality but always reflect the whole.
2. Furthermore Principle does not represent the aggregate of all ideas, for Principle cannot be split into parts.
3. Consequently we gain a true concept of the one Being when we stop thinking of God plus a universe, creator plus creation, and instead cultivate a consciousness of the seven synonymous terms for God. Through these seven synonymous terms, God is defined as Mind, Spirit, Soul, Principle, Life, Truth and Love (see S.&H. 465:10), synonyms for God which must be understood through their ideas. Only in this way can consciousness touch the one Being, the wholeness of reality, in all its infinitely individual aspects.

7. The oneness of being

As we consider the question of being with this new model of consciousness, we start from the great insight, evident from the preceding statements, that there is only one Being. In Christian Science this insight is the central point of departure for all further reasoning. Let us therefore briefly recapitulate what this fact implies by seeing: (a) the basis of the oneness of being; (b) how this basis leads to the fact that there is only one I Am; (c) how the one I Am demands the Science of oneness, (d) since oneness without Science is based on human beliefs.

(a) THE BASIS OF THE ONENESS OF BEING

1. There is only one Being, indivisible and infinite.
Included in this statement is the fact that the one Being, because it is infinite, is simultaneously the One and the many.
2. The one Being has infinite ideas.
The one Being has infinite aspects. Therefore the one Being, though always the One, has infinite variations, diversifications and individualizations. It is an infinitely differentiated One.
3. Every idea is an idea of the whole.
An idea is never a part of the whole, for the whole is indivisible. Rather ideas are aspects of the whole; they are infinitely possible variations through which the whole expresses itself always anew as the whole.
4. Every idea, by reflecting the whole, reflects all other ideas.
An idea is an idea by reflecting all other ideas, giving thereby to each idea its pure spiritual nature. Thus an idea is never separated from the whole nor from all other ideas. This fact of infinite reflection rests on the synonymy principle in being, showing that every idea, by reflecting the whole, reflects all other ideas.
To take an *illustration*, we can consider the idea *creator*: implicit in this idea is *cause*, for a creator must be the cause of its creation. A creative cause must also have *power* to put something into *action*, doing this by virtue of divine *law*. Great *intelligence* must lie behind

this process, an intelligence which *guides* and *governs* everything rightly. In this way, the idea of 'creator' necessarily involves other ideas and qualities, such as cause, power, action, law, intelligence, the ability to guide and govern. To grasp the idea of 'creator' rightly, we must see how this idea reflects and blends, not only with all other ideas of Mind, but also with the ideas of all the other synonyms for God, for an idea exists wholly in relation to all other ideas. 'Creator' does not therefore represent a single, isolated quality but rather presents the whole, the one Being, through its quality of being a creator.

5. Without the infinite idea, the whole would be a nonentity, a nothing. Science declares that the one Being is infinite individuality. Through reflection this infinite individuality expresses itself as infinite individualities. Without its infinite expression, Being would be robbed of its very nature; it would be a creator without a creation — which is an impossibility, a nothing.

Throughout the ages there have been seers who were aware of the oneness of being and foreshadowed that great fact described by Mary Baker Eddy in the statement "Principle and its idea is one" (465:17). Such seers found expression in both the Old and New Testaments.

The Old Testament, for example, describes the reconciliation of the estranged brothers Jacob and Esau. Here the Bible illustrates the true concept of oneness from the standpoint of idea, showing what idea (the many) is when we go out from the oneness of being. How? At first Jacob feared the meeting with his brother Esau, who was hostile towards him. The night before the meeting, Jacob wrestled in prayer with the angel at Peniel. When he finally saw Esau, his mortal enemy, Jacob could say to him: "I have seen thy face, as though I had seen the face of God" (Gen. 33:10). From the human viewpoint, Esau was only a part of humanity, only a part of the universe. Nonetheless Jacob realized that, since there are no separate parts in the one Being, we never behold parts separate from God but always experience aspects of the whole. Accordingly Jacob saw Esau — what we would mistakenly call a part — as though he had seen "the face of God"; he saw in him an expression of the whole, knowing that Esau was not a part separate from God but a variant of the whole, a specific aspect of God. This insight into the oneness of being gave Jacob a new identity, a new relationship with God, and his name was changed from Jacob to Israel (Prince of God).

The metaphysical interpretation of this event shows that Jacob saw his brother Esau in the correct light — not as an enemy but as a divine identity. The scientific meaning of this narrative, however, is much more fundamental, involving the question of what constitutes the oneness of being through the true concept of idea (the many). From the scientific standpoint, Jacob's experience shows that Being is one, that its nature is Spirit and that therefore Being is indivisible. Accordingly everything that happens to us must be seen not as a part detached from the whole but as a variation of the whole.

In *the New Testament*, Jesus demonstrated the oneness of being from the standpoint of Principle, showing how we can know Principle (God or the whole) through a true concept of oneness. When Philip, desiring to know what the Father or the whole is, said to him: "Lord, shew us the Father" (John 14:8), Jesus answered: "he that hath seen me hath seen the Father" (John 14:9). By seeing the idea, we at the same time see the whole Principle. Whoever wishes to know something of the whole has only to look at the idea of the whole. Accordingly Jesus told the disciples not to look upon him as a part of humanity but rather to realize that, because an idea is always the idea of the whole, they could see the Father (God or the whole) by seeing the idea of God. As we understand this, we realize that whenever we see an idea, we are really seeing an aspect of the whole itself. Through this understanding, Jesus never looked upon himself as a 'part' of the Father; he never saw himself as separate from God but always from the consciousness that 'I and my Father are one and the same'. Thus he said to the disciples: "If ye had known me, ye should have known my Father also" (John 14:7). This scientific understanding of oneness, makes thinking in isolated parts completely obsolete.

Christian Science gives the scientific explanation of this great fact of oneness — portrayed in the Bible symbolically by the story of Jacob and Esau or by Jesus' answer to Philip — through scientific law. This law, emphasized by John W. Doorly in particular, states: The quality of an idea is always the quality of the infinite One. In other words, whenever an idea comes to us, what comes to us is never a small part of the whole of Principle, never merely a tiny glimmer or faint ray of light, but always the whole sun, the infinite One itself. This fact carries great practical importance for us. Specifically, if we elaborate the law by substituting the seven synonyms for God for the whole of God, we see that:

- Every idea that comes to us has not just a little power, but always the power of the whole, the power of the infinite One itself (Mind).
- Every idea that comes to us has not just a bit of substance, but the substance of the whole, the substance of the infinite One itself (Spirit).
- Every idea that comes to us has not just the identity of a part, but the identity of the whole, the infinite One itself (Soul).
- Every idea that comes to us has not just the demonstrating power of a part, but the demonstrating power of the whole, the infinite One itself (Principle).
- Every idea that comes to us has not just the individuality of a part, but the infinite individuality of the whole, of the infinite One itself (Life).
- Every idea that comes to us has not just a little dominion, expressing just the limited dominion of a part, but possesses the dominion of the whole, the infinite One itself (Truth).
- Every idea that comes to us demonstrates not just the perfection of a part, but the complete perfection of the whole, of the infinite One itself (Love).

Whenever we touch an idea, we simultaneously touch the quality of the whole Principle, the infinite One itself.

This scientific basis of oneness leads to a further important point:

(b) THERE IS ONLY ONE I AM

As with the oneness of being, the fact that there is only one I Am was already expressed in the Bible. Accordingly we can see how the one I Am appears in the Old Testament, the New Testament and in Christian Science.

In *the Old Testament* Moses asked the Lord what he should tell the children of Israel when they ask about the name of the Lord. God answered: "I Am that I Am" (Ex. 3:14). Since this name for God does not appear anywhere else in the Bible, the writer who put it here must have known something of the magnitude and comprehensiveness of the one Supreme Being. What does "I Am that I Am" mean? An exact translation of this definition cannot be given with certainty, because Hebrew does not use tenses as European languages know them. Thus "I Am that I Am" can also mean: 'I will be what I will be'; 'I am that which I will reveal myself to be'; or 'I am the being, the eternally becoming'. For the spiritual interpretation, however, the precise wording of the translation does not matter,

since all versions say the same thing: God shows Himself to Moses as the one infinite Being, besides which there is none else; there is only the one all-inclusive Being. God says, "I Am that I Am", that is, 'I am in my identity that which I always am, namely the one Being'; 'I am that which will reveal itself ever anew'. Past, present and future are not relevant factors, for in the I Am all concept of time is eliminated. Our one overriding concern is with the one I Am, with Being, which — timelessly and always anew — remains what it is. Being and becoming, the divine essence and will, are identical.

The New Testament then shows how Jesus consistently claimed this I Am for himself, adopting the consciousness of the eternal I Am: "Before Abraham was, I am" (John 8:58). Jesus knew that, because being cannot be split up into a past and present, man is always one with the I Am or Father. Furthermore Jesus knew that this one Being cannot be divided into a Father and a son, a creator and a creation, but that God, the I Am, is indivisible Being, making this I Am also his individual I am. Consequently Jesus always spoke of himself as the "I am". For instance, he did not say: 'God is light, and I see this light', but rather: "*I am* the light of the world" (John 8:12). Instead of saying 'I shall rise again', Jesus said: "*I am* the resurrection, and the life" (John 11:25). Rather than saying 'I go the way', Jesus declared: "*I am* the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

Mary Baker Eddy conveyed this consciousness of the oneness of being with Being — expressed by Jesus in the words: "I and my Father are one" (John 10:30) — in the 'Watches' which she gave over the years to members of her household. In one case she says: "Take time each day to say: What is the most powerful thing in the world?" and then answers: "It is God saying 'I am' in His own creation." In other words, the 'I am' is not only Principle but also creation, idea; Principle and idea *is* one and this One is God, the 'I Am': God is the I Am "in His own creation". The 'Watch' continues: "Any event is every event and 'I am' the law to it." But how is any event every event? What is the same for every event? In Science, the law — the law of the I Am — is always the same and that which is most fundamental; 'I am' is the law common to every event. This law shows that every event is always one event, always the manifestation of the One. Thus the many events are not many parts of being but always reflections of the One, the one I Am. *Mary Baker Eddy*

explains this fact through four different points:

“I am because Thou art (Mind is) — I am.

I am what Thou art (Mind is) — I am.

I am where Thou art (Mind is) — I am.

I am one with Thee (Mind), oh! Thou infinite I AM.”

(Coll. p. 51)

What she says is this: I am because Mind is; I am what Mind is; I am where Mind is — therefore I am always one with Mind, the eternal I Am. I am the I Am. All questions about why I am, what I am or where I am, as well as about all events, can always be answered through the one I Am.

This ‘Watch’ shows clearly that there is only *one* Being, only *one* I Am. However, this one I Am is infinite, not endless in time or space, but infinite in variation, infinite in self-manifestation, infinite in individuality. ‘Individuality’ means ‘the quality of being inseparable’, derived from the Latin root, ‘individuus’, meaning inseparable, indivisible. On one hand, the One is indivisible; on the other, it is an infinitely indivisible One, having infinite individualities, infinite self-expressions. These infinite individualities or variations of the One must be seen in their inner coherency; in other words, we must understand the structure of the infinite One.

(c) THE SCIENCE OF ONENESS

To understand the inner coherence or structure of anything, we always need the tool of science, for scientific analysis enables us to discover those categories, laws and rules by which an otherwise incomprehensible whole is made comprehensible. Accordingly, through the Science of oneness, we seek to discover those categories, laws and rules — those scientific differentiations of the One — which makes the infinite One understandable to human consciousness.

In ‘No and Yes’, Mary Baker Eddy gives a most illuminating statement of what she means by Science, indicating two aspects of Science, the divine aspect and its human interpretation. “Divinely defined, Science is the atmosphere of God . . . ”(9:25). “Atmosphere of God” implies what today we would call God’s consciousness of itself. Thus “divinely defined” — that is, on the level of divine Science — Science represents the fact that God knows only itself, that Being is conscious only of itself.

But this divine concept of Science must also operate as the redeemer for mankind. Accordingly Mary Baker Eddy shows how the divine concept translates itself from the level of divine Science to human consciousness: “. . . humanly construed, and according to Webster, it is ‘knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.’” (No.9:25) This is how the concept of Science appears on the levels of absolute Christian Science and Christian Science, showing us how Science works as the ordering principle, both to reduce a comprehensive theme to its underlying system and to reveal the laws by which the whole can be understood. With this definition, Mary Baker Eddy translates the divine concept of Science, the “atmosphere of God”, to the level of human comprehension: Science represents those categories, orders and laws which lead to an understanding of the One. Thus she adds: “I employ this awe-filled word in both a divine and human sense” (No. 10:1).

To pursue this multidimensional meaning of Science is the purpose of this book. Specifically we shall investigate how the theme of the oneness of being is dealt with in the sixteen chapters of the textbook. In each chapter, oneness is considered first from the standpoint of the “atmosphere of God”, from the level of divine Science. However, the question constantly arises: How does this oneness translate and interpret itself to the human? How does it operate in the human? Thus the oneness of being presented in the textbook must also be examined from the levels of absolute Christian Science and Christian Science.

Mary Baker Eddy’s definition of Science in ‘No and Yes’ challenges a basic misconception about Science lingering among Bicknell Young students. They declare categorically: Science is oneness, and oneness is Science. However, this reasoning arises from a simplistic concept of Science, a concept so general that it virtually says nothing about either the One or Science. As the “atmosphere of God”, Science does indeed stand for the oneness of being. But translated to the level of human experience, Science also stands for the *method* of presenting the One not as an amorphous whole but as an infinitely differentiated oneness, forever restructuring itself. Accordingly Science reveals clearly differentiated categories of the infinite One, explaining the oneness of being through an understanding of these categories and their lawful operation.

(d) ONENESS WITHOUT SCIENCE IS BASED ON BELIEFS

This dimensional aspect of Science is of vital importance. Those who want to concern themselves only with the “atmosphere of God” are not Scientists. Only when we realize that Science, to be understood, must also be “humanly construed” do we recognize its importance on every level of consciousness and pursue the ordered knowledge that Science requires.

By contrast, there are countless religions and metaphysical schools of thought endeavoring to reach oneness without Science. In most cases, they use the method of meditation to become one with Being. However, meditating about something which cannot be understood becomes ultimately nothing more than a self-surrender to the collective unconscious, absorption into a realm of human consciousness which is largely unknown. Because this realm is not known to us, it holds a great fascination for those who touch it, leading them to call it the supra-human and, mistakenly, the divine. However, we are not concerned with discovering the mysteries and enigmas of human consciousness but rather with the means of uniting with divine consciousness. Only Science, translating itself to human consciousness by revealing the categories of divine Being, provides such a method. Through Science, we are able to fathom the “atmosphere of God” and partake of its divine nature. Thus Science provides the reliable method for transforming human consciousness, until it is one with divinely structured consciousness.

If the infinite One is not understood through Science, the seeking thought easily goes astray, as Mary Baker Eddy warned: “But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory.” (S.&H. 552:19) Apparently thought can be loosened from a material basis without Science, causing mortals to turn from a material view of the universe towards the divine. Although this is one step towards oneness with the reality of being, many seekers for truth believe that this alone is enough. Accordingly they try to loosen themselves from all material conceptions and the testimony of the physical senses, anticipating the influx of the divine. To have no human views — to relinquish every sense of an individual human consciousness — is their aim. They do not realize that simply to have no human views merely creates a vacuum, which, if not

filled with a higher understanding, soon becomes flooded with more human beliefs.

By contrast, Christian Science teaches that to turn away from the material basis does not of itself provide a solution. The void created by giving up the false must be filled with an understanding of Spirit; the material, human way of looking at things must be replaced by spiritual, divinely scientific understanding.

Without this, thought "not yet instructed by Science" soon becomes wild. Why? Notions which flow into an empty human consciousness are not necessarily divine, for consciousness not instructed by Science has no knowledge of divine facts. Far from bringing enlightenment, such emptiness opens the door to individual, collective and universal beliefs, surfacing from the depths of the human unconscious. Thus such a void easily becomes filled not with the divine but once again with latent mortal beliefs, beliefs which previously lay hidden in the unconscious, unknown to the individual. Such thought, filled with archetypal beliefs, is contradictory in its very nature, for beliefs have no unifying principle. Whoever yields to this belief-consciousness does not think like Truth, even though he may, however mistakenly, think *about* Truth, for he has not been instructed in Truth by Science.

8. The distorted concept of oneness

Mary Baker Eddy's standpoint. How did Mary Baker Eddy practice the concept of oneness in her daily life in the face of mortal misconceptions? In the textbook, she presents the fundamental Principle of oneness. Accordingly the textbook deals chiefly with the absolute sense of oneness and not with the human, distorted concept of oneness. By contrast, 'Prose Works' often illustrates how the Principle given in the textbook applies in specific cases. Through short articles, addresses, messages, letters, etc., Mary Baker Eddy showed how we must make practical use of the theory stated in the textbook. Thus 'Prose Works' explains how Mary Baker Eddy uncovered the false concept of oneness, indicating her own attitude towards working out the oneness of being in life-practice.

For example, Mary Baker Eddy rated unity among students highly; however, she also clearly stated the one right source of this unity: unity with God, not unity with people. Oneness in Christian Science means the oneness of God and man, the unity of Truth; human oneness or unity must be deduced from this divine basis of oneness. Accordingly Mary Baker Eddy wrote: "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action." (Mis. 264:10) Translated to the human, the One presents itself to us as the oneness of thought and action. Elsewhere she wrote: "Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." (Mis. 117:13) Right thinking and acting, which must go hand in hand, can come to us only from the Principle of oneness. Mary Baker Eddy ascribed great power to such unity in the human, unity which can be derived only from the one Being. She often saw such unity expressed when members of a church or association joined in sending her gifts. In her recognition of such a gift she said, for instance: "I am cheered and blessed when beholding . . . unity among brethren" (My. 274:22). In another letter, she called unity "the bond of perfectness", "reserved wisdom and strength", and said that this unity "unfolds the thought . . . into the greater and better" (My. 164:22, 27).

Mary Baker Eddy did not, however, close her eyes to the fact that unity is true unity only in proportion as it is derived from the one Prin-

ciple and proceeds from an understanding of Principle. She made this quite clear when she wrote to the National Christian Scientist Association in 1890: "For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father . . ." (Mis. 138:9). Fundamentally everyone must place himself under the guidance of divine Mind alone, for the importance of this far outweighs the question of whether students are working together or not. Oneness with Principle must be valued more highly than unity among brethren, not the other way around. Mary Baker Eddy then continued: "I once thought that in unity was human strength . . ." — indeed, in her letter of thanks, she called unity "reserved wisdom and strength". Now, however, she qualified this and declared: ". . . but [I] have grown to know that human strength is weakness, — that unity is divine might, giving to human power, peace." (Mis. 138:17) She saw that the most important thing for human strength is not human unity; divinely seen, such human unity and strength are really weakness and cannot bring real peace. True, we must have peace, but the basis of peace — the only right and real price of peace — is an understanding of Principle. Only the peace which is derived from the one Principle — only the unity which comes from placing ourselves under the guidance of Principle — is spiritual strength. Hence Mary Baker Eddy wrote in her Message to The Mother Church in 1901 the great statement: "The Christian Scientist is alone with his own being and with the reality of things." (20:8)

To Christian Scientists therefore unity means being alone with being and with the reality of things. This oneness with divine Principle unfolds our true individuality, the only right starting-point for scientific unity in the human. Only this human unity, unity established through man's oneness with Principle, can bestow real peace and strength. By contrast, Mary Baker Eddy described the attitude of struggling and straining to be always at one with people as weakness. Clearly she was not concerned with unity among numbers of people but rather with spiritual unity. She said: "Strength is in man, not in muscles; unity and power are not in atom or in dust. A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires. Unity is spiritual cooperation, heart to heart, the bond of blessedness" (My. 162:6). True unity is found in oneness with divine Principle. Only

“a small group of wise thinkers” is ever prepared to seek this oneness, this aloneness with being and the reality of things. Nonetheless these few are far stronger than the crowds who want only unity with people, in other words, who do not first seek oneness with Principle.

Disunity in the human can often be a blessing. This prompts the question: What happens to the “wilderness of dullards”? This problem confronts every step of spiritual development. There are always those who are not at the point of the “small group of wise thinkers” — and these are usually the majority. This discrepancy fosters inevitable disunity in the human. Mary Baker Eddy was keenly aware of this. She saw that, in Christian Science as in other fields, few are equally advanced in understanding, and fewer still can accept progress. She said of these: “Other minds are made dormant by it [by animal magnetism], and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth.” (My. 211:29)

Lacking clear vision, the human mind inevitably resists spiritual advance; it “admits of no intellectual culture” and no “spiritual growth”. Consequently real progress must always come from dissenters, from the small group of wise thinkers who see farther than the conventions of the human mind’s own beliefs. History shows that spiritual growth is always pioneered by ‘outsiders’ such as Jesus, the religious reformers of earlier ages, Mary Baker Eddy or John W. Doorly. And it is always these ‘outsiders’, those who have seen something spiritually great, something new and far beyond the general insight into a subject, who are then persecuted by the crowd as heretics and renegades. As history shows repeatedly, the future and direction of progress depend not on the great mass of conformers but on the few wise thinkers. As soon as a spiritual movement gears itself to the masses, to non-thinkers, it stagnates. Progress lies with the few, strong individuals who press forward, alone if necessary, for to go forward, pioneers are inevitably forced to separate themselves from all who cling to dogma and belief. That this progress should precipitate division among humans is no surprise.

In the sciences this process of progress can be described as a paradigm shift, as Thomas S. Kuhn has shown in his book, ‘The Structure of Scientific Revolutions’.¹ In the sciences, fundamentally new discoveries

¹ The University of Chicago Press, Chicago, 1970.

always come from a small number of pioneers. These few are then forced to separate themselves from the general academic opinion — entrenched in the status quo — and so are rarely recognized or followed. Ultimately, however, their different, radically new vision influences their field, until gradually the entire body of knowledge changes to incorporate the new findings; a paradigm shift occurs. Yet this shift can happen only if the initial pioneers are willing to step out from the crowd and follow their vision, no matter where it leads.

Mary Baker Eddy likewise saw that it is asking far too much of the human mind to expect it to agree with the highest and most advanced understanding. But what attitude should we have when the understanding of the few is not shared by the many? Mary Baker Eddy gives wise advice: “Drifting into intellectual wrestlings, we should agree to disagree; and this harmony would anchor the Church in more spiritual latitudes, and so fulfil her destiny.” (No. 45:21)

As in every field, investigation of the spiritual leads to intellectual wrestlings. Yet in this process, we should agree to disagree; we should not try to be united on every issue but rather must be tolerant of opposite points of view as they arise. In the above quotation, Mary Baker Eddy refers to this clear and open attitude as “harmony”. In so doing she contradicts the human mind, which always thinks that if two people cannot agree, this is a sign of division and inharmony. This attitude must change, for otherwise it would prevent progress. We should not attempt at all costs to reduce differing opinions to one view, nor feel that different standpoints are inharmonious; and we should never make such differences a source of enmity. Harmony is not found in people agreeing with each other, since this is not possible in collective human experience as far as spiritual progress is concerned. More often we find harmony in an atmosphere where we can admit openly that we are not at one.

This frank attitude “would anchor the Church in more spiritual latitudes, and so fulfil her destiny”. Thus the Church (in this context meaning the community of those who engage in intellectual wrestlings) is not thereby weakened but strengthened. Instead of making enemies, wasting energies and abilities in proving each other wrong or persecuting one another, everyone can go on working in peace, cultivating his oneness with Principle undisturbed. In this open mental atmosphere, the small group of wise thinkers is not hindered in spiritual progress, and the

destiny of Science is not endangered. As we learn to agree to disagree, this open and honest attitude fosters an atmosphere of mutual respect, making great mental revolutions possible. Such an attitude is vital for the future progress of Science, for only when revolutions occur can understanding as a whole move forward. Thus the first essential point for progress in the human requires that we seek not unity with people but man's oneness with Principle. Then and only then do we have a right and sound foundation for human unity.

John W. Doorly's standpoint. John W. Doorly discussed this important question at a private meeting with his co-workers on the 13th of December, 1947. The records clearly show that he, too, saw the danger and lack of wisdom in always trying to maintain peace and unity on a human basis. He said, for example: "We may not always see eye to eye, but that doesn't matter. Merely human unity doesn't matter so much: divine unity does." He saw that we must always begin by being one with divine Principle, and that the question of whether we are united in the human or not is of little importance. He continued: "You're bound to have people who want to do things differently from you — that's bound to happen; but don't let's get back into an organization sense of things and try and get people to do things just the way we want them to do them. We shall fail if we do. If you don't like the other fellow's way of doing things, you are free to be perfectly honest and say that you don't like it. But leave him alone to make his own demonstration." This is the point to bear in mind, for we cannot expect all to view the great subject of Christian Science in the same light. It is wholly natural and healthy for each one's view to be different from that of the others, but everyone should be free to go his own way. "We must all do things in our individual way, and we must let other people do things in the way they want to, and in the way that God tells them." What is the individual way? The way of the individual is found through agreement with Principle; it is not determined by what others expect of us. "Unless we adopt that attitude, we are still religionists and we are not Scientists and not impersonal." If we believe that all must do the same thing and work in exactly the same way, then we are religionists, not scientists. The religionist wants everything either to remain as it is or to conform to a pattern. The scientist, on the other hand, sees that progress is necessary to prevent stagnation. Accordingly the scientist seeks the new, even though he knows that the new cannot be accepted immediately by

everyone, whether in Science, art or any other field. Each one of us must go his own way and so be "alone with his own being and with the reality of things". Doorly added: "It is the duty of the individual to follow the way that he sees, and it is the duty of others to respect him and leave him alone".¹

Whereas this right sense of unity allows differences among mortals, the distorted concept of oneness would have us believe that human disunity is always a sign that we have lost our oneness with Principle. Such a concept could not be more false. Agreement with one another is neither a sign of the rightness of our actions nor a sign of true harmony, and it should never be our chief aim. The correct view of oneness begins with the realization that oneness with Principle is the only oneness which matters and that unity among human beings is merely a 'sign following'. When such unity is lacking, we can agree to disagree, and this open and tolerant attitude establishes its own higher harmony along the way.

¹ Reprinted by permission of Peggy M. Brook, trustee of the writings of John W. Doorly.

9. The one Being in the light of the divine system of reference

The scientific oneness of being rests on the inner consistency of the divine system of reference of Christian Science. This system is based on three categories of the infinite One, namely:

- I. The nature of God, defined through seven synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love).¹
- II. The operation of God, expressing itself through four modes of operation (Word, Christ, Christianity, Science).
- III. The dimensionality of the one Being, giving a dimensional understanding of all levels of consciousness and life-experience by explaining the one Being through four aspects of Science (Science itself, divine Science, absolute Christian Science, Christian Science).²

I. *The one Being in the light of the seven synonymous terms for God.*
What do the seven synonyms for God tell us about the one Being?

- There is only *one* Mind, God, and Mind cannot be divided into many minds.
- There is only *one* Spirit, God, and Spirit cannot be divided into many different spirits.
- There is only *one* Soul, God, and Soul cannot be divided into many separate souls.
- There is only *one* Principle, God, and Principle cannot be divided into many conflicting principles.
- There is only *one* Life, God, and Life cannot be divided into many mortal lives.
- There is only *one* Truth, God, and Truth cannot be divided into many finite and contradictory views of truth.
- There is only *one* Love, God, and Love cannot be divided into many conflicting and opposing loves.

¹ See: Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, Nos. 4-10 (The seven synonymous terms for God); also Max Kappeler, *The Seven Synonyms for God*.

² See: Max Kappeler, *The Four Levels of Spiritual Consciousness (Science, divine Science, absolute Christian Science, Christian Science)*.

This oneness of the synonyms for God can be further illustrated and specified by taking various examples, giving us a clearer and clearer concept of how oneness is expressed within each synonym for God.

In *Mind*, for example, we see that *cause* and *effect* is one. What does this imply? We usually accept that Mind is the one divine cause, but only with considerable difficulty can we free ourselves from the belief that a multitude of bad effects also exists, bringing us suffering. This false concept must be corrected through an understanding of the oneness of Mind. In Mind cause and effect can never be separated. Because Mind is the first and only cause, every effect is always as good as its origin.

Spirit declares that *God* and *God's nature* is one — that God and the whole of reality are one. This corrects the misconception that there is one God but that the nature of being or reality is something apart from God. Because God is Spirit, all things are in reality spiritual. God is one with God's nature.

In *Soul object* and *subject* is always one. Divine objects — the identities of being — are never separated from the divine subject. Soul always says: I am both subject and object as one. The conscious I, that alone which can recognize the divine object, is always Soul itself, the divine Ego. Soul is the divine subject, always beholding itself as the divine object. This excludes the common misconception that we ourselves must be the subject thinking about the facts of being (the divine objects). To perceive the identities of being — that which is divinely objective — rightly, we must always proceed from the divine subject, from Soul, the synonym for God itself. As we do this in consciousness, we see only that which the divinely subjective sees of itself; we see that which is one with the divine subject, the true identities of being.

In *Principle theory* and *practice*, scientific statement and proof, is always one, correcting the misconception that Science gives us a great theory which cannot be proved. Through the intrinsic oneness of Principle, theory and practice are inseparably one, showing that there can be no real scientific theory without conclusive scientific proof.

In *Life* divine *individuality* and divine *individualities* is one. Life is the great individuality, the indivisibility of being, which includes all divine individualities. There is not therefore an infinite individuality called God and, in addition, many individualities existing separately from God. Instead each one of us can accept infinite individuality, since we are inseparable.

ably one with the one divine individuality, which is infinite. Accordingly, whatever the situation may be, we can always express the divine individuality required for that situation. For example, we may express the individuality of a father as well as of a friend, of a teacher as well as of a student. This infinite individuality is vital for our lives, freeing us from the small, narrow concept of being permanently fixed in one particular sort of individuality.

In *Truth* the *consciousness of God* and the *consciousness of the real man* is one. The real man does not have its own consciousness separate from God, a human consciousness, which must then try to grasp the divine. Instead there is only one consciousness, God's consciousness, and this divine consciousness is the only consciousness of the real man. If we leave out the names 'God' and 'man', we see this even more clearly. We realize that there is not a divine consciousness plus a human consciousness but only one consciousness: the consciousness of Truth.

In *Love* we come to the culmination of oneness, for Love shows that *the whole*, including its so-called 'parts', is one. The all-inclusiveness of Love does not represent a whole made up of many parts but rather the one whole which, though manifold in aspects, is inseparably one.

How does this intrinsic oneness of the synonyms for God not only reveal to us the true being of man but also correct the false sense of a mortal separated from God? Through the sevenfold nature of God, we can see that:

- Mind is the all-knowing Mind. This means that, as mortals, we can never know Mind. If we could, there would be two: the all-knowing Mind and in addition ourselves, who would also be capable of knowing Mind. Yet, since there is only one Mind, only one knowing, we are never of ourselves the knowers; instead man is the known of God.
- Spirit is the only reflection. This immediately corrects the belief that we of ourselves must reflect God. Why? There are not two, God and in addition ourselves, reflecting God. In the oneness of Spirit, we are never separate reflectors of God; instead man is the reflected of God.
- Soul is the only true identity. Only Soul can identify truly. This refutes the misconception that we of ourselves must identify ourselves with God. Why? There are not two, Soul and in addition ourselves. In the oneness of Soul, we are not identifiers; instead man is the identified of Soul.

- Principle always demonstrates itself. This means that we of ourselves do not have to demonstrate the Principle of being. Why? As before, if we as mortals had to demonstrate Principle, there would be duality in being. Because Principle is always the self-demonstrating Principle of all being, in the oneness of Principle, we are not demonstrators of Principle; instead man is the demonstrated of Principle.
- Life individualizes itself continually. Life is always being, infinitely individualizing itself. We must not therefore make the mistake of trying out of ourselves to individualize ourselves. After all, what do we usually mean by human individuality? We usually think that our unique individuality lies in being different from everyone else. Yet this is not real, divine individuality. As we have already seen, true individuality means inseparability from God. As we are inseparably linked with God, all we have to do is let Life express itself in infinitely varied ways and forms. Life alone individualizes, not we ourselves. Therefore, in the oneness of Life, we are not individualizers; instead man is the infinitely individualized of Life.
- Truth alone is conscious of itself. Consequently mortals cannot of themselves make themselves conscious of Truth. From the standpoint of oneness, there is no other consciousness besides Truth which could also be conscious of Truth. Therefore, in the oneness of Truth, we are not realizers of Truth; instead man is the realized of Truth.
- Love is the great law of self-fulfilment, the law that manifests everything at the point of perfection. As a result we should never want or try to fulfil something of ourselves. To think that we could bring our own fulfilment would be to place ourselves outside of Love, which alone fulfils all. In the oneness of Love, we cannot be fulfillers, for man is already the fulfilled of Love.

This right sense of man held in the oneness of God is exceedingly important to understand, for in Christian Science we are often told that we must know God, reflect God, identify ourselves with the divine, and so on. The question is: What do these phrases mean to us when we hear, read or use them ourselves? The words themselves do not guarantee that the right meaning is understood, for they can be interpreted in various ways. For instance, if we are told that man must reflect the divine, we need to know what is meant both by 'man' and by 'must'. If we are

thinking of material, mortal man, then it is wrong to maintain that a mortal must or could reflect God. However, if we see man as God's idea, then it is a fact that idea reflects its Principle. Thus we may say: I know true being, I reflect true being, I identify with true being, I demonstrate true being, I individualize true being, I am conscious of true being, I fulfil true being, only if we mean by 'I' not our own ego or personal self but the true divine Ego, the divine 'I'.

The small word 'must' should also be rightly understood. What does it mean, for instance, when we say that man 'must' reflect God? Usually we understand it as an order, a commandment, saying: Thou shalt reflect God. Yet such a concept would be based on duality, assuming that man is capable of something that fundamentally only God is capable of doing and being. 'Must' should therefore not be taken as a command to man, for it means something quite different. In this context, 'must' expresses an absolute conclusion. Just as 2×2 must be 4, so too the real man cannot help reflecting God: man must reflect God. Understood in this way, 'must' implies the fact that man as idea can do nothing of himself; man has no choice but to reflect Principle, because he is the idea, the reflection of Principle.

II. *The one Being in the light of the fourfold divine operation.* The Bible symbolizes the fourfold divine operation by the holy city, coming down from God, out of heaven, and having four equal sides. Mary Baker Eddy interprets the four aspects of this divine operation as Word, Christ, Christianity and Science. These four sides combine to make *one* city. Through this symbol of one city, the four modes of operation are shown as *one* consistent modus operandi of the one Being.

Word, Christ, Christianity and Science should not therefore be regarded as four independent, separate modes of operation, for they represent the inseparable unity of the divine dynamics of being. Once we spiritually touch the Word of God, it begins to function as the redeeming Christ and produces a divine outcome, Christianity. However, this divine activity works not through a time-sequence of three different processes but concurrently as one operation. Thus the fourth aspect, Science, shows that the divine modes of operation are always integrated in the one Being as *one* operation. Together they constitute the fourfold divine modus operandi, working through a dynamic closed system as a cyber-

netic cycle. In this self-feeding, self-maintaining system there is no beginning and no end. Science contains within itself all operations for the infinite structuring and restructuring of divine being.

Because there is but one Word, one Christ, one Christianity and one Science, no other operation is ever going on in the infinite One but this one operation — the operation of divine good. What does this imply?

The one Word. There is only *one* Logos, *one* Word of God, which made all that was made. This Word is God's statement of itself, the great I Am, revealing the inherent nature of God through the seven synonyms for God. How does this intrinsic oneness of the Word correct duality?

Our thinking lapses into duality whenever we base our life-attitude not on God's self-declaration but on human concepts and interpretations of the facts of being. There is no truth in declarations which stem from human thought and the testimony of the senses. It is therefore gross dualism to rely on anything other than what God, the divine Mind, knows and declares of itself and its own creation. Only God speaks truly. Accordingly there is no sense in aligning ourselves with what mortals say and think. If God does not speak, nothing has been said. Furthermore that which God declares of itself can be understood only through the seven synonymous terms for God. For this reason, there is no better way to overcome duality than for every student of Christian Science to diligently seek a thorough knowledge of the synonymous terms for God. Then we base all things on what God is and declares of itself and abandon the dualistic basis of human thoughts, concepts and beliefs.

The one Christ. This one Word has a Christ, that is, a dynamic power of self-manifestation. Without the Christ, the Word would have no means of expressing itself and so would be a nonentity. Furthermore the Word not only has a Christ but also has only *one* Christ, therefore only *one* expression, only *one* salvation. There are not many Christs, not many powers of salvation. Accordingly Christian Science teaches us in every situation to turn to the Christ-idea as our sole helper and healer, and let the Christ conceive, manifest and execute the true idea to the point of complete fulfilment. How does this one Christ correct duality?

The claim of dualism would be for us to try to solve problems on the basis of will-power, the power of thought or other material and personal

means. Because there is one Christ, there is no inherent Christ-power or salvation in human thinking, meditation or human hopes and wishes. Quite the contrary, such means are rightly classified as animal magnetism, the anti-Christ, that which would tempt us to believe that anything positive could be achieved by such means. In Christian Science, there is no salvation except by letting the Christ-idea operate in its own way, independent of all human thinking.

The one Christianity. Christianity is “the outcome of the divine Principle of the Christ-idea in Christian history” (S.&H. 577:16). Since there is only *one* Word and since the Word has only *one* Christ, the outcome of Christ is only *one* Christianity, expressed as the infinite reflection of God, Spirit. Accordingly the universe, including man, is purely spiritual and perfect. Within this universe, every idea — from the least to the greatest — reflects the infinite One. How does this one Christianity correct duality?

The claim of dualism would have us try to achieve an outcome from a basis other than that of the one Word and one Christ. Naturally the results obtained from such a false basis always fall short of the one Christianity. In other words, everything willed and performed humanly, everything not proceeding from the Word and its Christ, is not “the outcome of the divine Principle of the Christ-idea” and therefore not true Christianity.

The one Science. Everything that exists proceeds from the *one* Word, the Logos; this Word manifests itself through the *one* Christ, the self-expression of Being, and thereby constitutes the *one* Christianity, the one realm of infinite spiritual reflection. Through this divine operation, we see how the infinite One is conscious of itself, not only explaining and interpreting itself through Science but also showing that the infinite cannot be understood ‘from outside’ the infinite, through human sciences, for example. Only the Science of God, by including within itself the one Word, one Christ and one Christianity, constitutes the *one* Science, the Science of all sciences, and can establish from within itself a conscious understanding of being. As a result, we are able to gain a true explanation of being and existence only because: first, the one Being itself knows and understands itself; and second, because we can partake of this divine self-understanding through Science. How does this one Science correct duality?

All other sciences, because they do not proceed from the Word, the divine Principle of all being, are incapable of giving a right explanation of being. Because their explanations are conditioned by the human mind's way of looking at things, they are subject to the dualism and limitations inherent in human perception and can never grasp the infinite. It is no surprise then that human and material sciences cannot recognize or fathom, much less explain, the eternal oneness of being. Only Science, the Science of God, can correct the human mind's inherent dualism and interpret being aright.

III. *The one Being in the light of the four levels of Science.* This aspect of the one Being is crucial for a right understanding of the subject, yet it is the very aspect which is least understood by the average Christian Scientist. Indeed, until recently, the proper method for approaching this complex question was largely lacking. It is therefore necessary to devote more space to this subject, treating it in greater detail through the following points, 10 and 11.

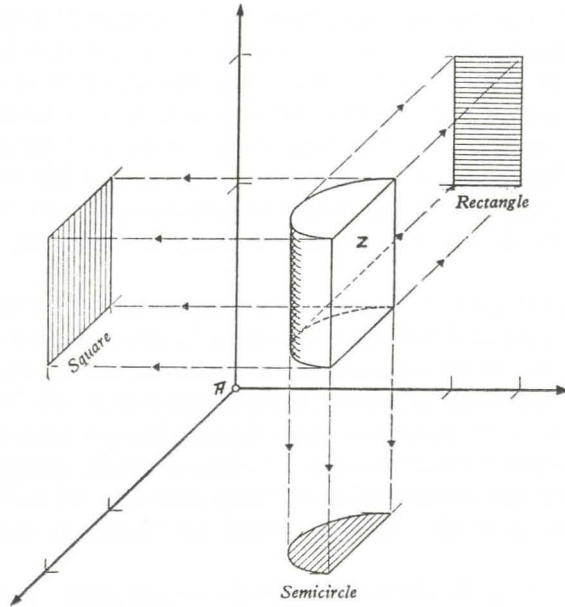
10. Multidimensional oneness

What is dimensionalism? Ontology — the Science of being — has to do with the nature, essence and relations of all being. (See S.&H. 460:3-8) In its classical form, ontology teaches that the identities of being never change but always preserve their selfsameness. This is accepted as the principle of identity: something must always be the same thing, because it cannot simultaneously be something else. According to this view, the One excludes the many, for the One cannot be both one and many. This concept finally leads to *reductionism*, to an exclusively one-sided way of looking at all things.

Today reductionism is challenged by *dimensionalism*, presenting trans-classical ontology as dimensional ontology. In dimensional ontology, the drama of divine being is played, so to speak, on several stages at once. This means that being is not restricted to one realm only but embraces multiple levels or dimensions at once. Though being is always the whole, this whole appears simultaneously on different levels, giving a different understanding and interpretation of being according to each level. This may perhaps be most clearly illustrated by taking an example from geometry.

The sketch on p. 50 shows the inside lower left corner of a room (A). In this room and, as it were, suspended in the air, there is a half-cylinder (Z). From the sketch certain facts become clear: a cylinder is a three-dimensional object, defined by length, breadth and height. What happens if we project this three-dimensional object onto a two-dimensional plane? If we project the half-cylinder onto the back wall, for example, a rectangle appears. If we move the source of light to the right and project the half-cylinder onto the left-hand wall (another two-dimensional plane), a square appears. If we choose another position for the source of light and project the image of the half-cylinder onto the floor, a semicircle appears. Every time the light is thrown onto the half-cylinder from a new position, a new image appears on the walls or floor — that is, in the two-dimensional realm. Although the half-cylinder always remains the same, the projected images vary greatly, having very different shapes. This leads to the fundamental conclusion that, when projected from the three-dimensional realm

into another dimension — to the two-dimensional level, for example — one object can produce many different phenomena, bearing little obvious resemblance to itself. Throughout, the object never loses its identity;



in our example, the half-cylinder remains a half-cylinder, irrespective of its appearance when projected onto the two-dimensional realm. One thing can appear on different levels in different forms.

Another well-known example, taken from chemistry, further illustrates this basic concept of dimensionality. The chemical compound H_2O remains H_2O , irrespective of whether it appears as ice, water or steam — irrespective, that is, of whether it appears in the form of solid, liquid or gas.

As a third example, we can consider the question: What is man? Using a reductionist's approach, we may receive many different, even contradictory answers. For instance, the theologian regards man as a sinner, fallen from divine favor, still being punished by God, but having the possibility of redemption through divine grace. By contrast, the physiologist regards man as a combination of organs, a kind of machine, in which each part of

the body must perform its specific function for man to remain alive. From the chemist's standpoint, man is a composite of chemical processes, incessantly interacting to constitute the real essence of man. Projected onto the level of corporeality, man appears as something somatic or corporeal; projected onto the psychic level, man appears as a mental phenomenon. These very different pictures of man never actually contradict each other except when the answers are couched in reductionist terminology: 'man is *nothing but* . . .' — 'nothing but' a sinner, 'nothing but' a body, 'nothing but' a psychic being, etc. When we realize that in all these cases the identity of man is only being translated to different levels, we see that the view presented by each standpoint is but one aspect of man, even when that aspect appears as a so-called mortal. However, such an analysis presupposes that we accept dimensionalism as our method of understanding.

The fundamental translatability of the one Being. If we apply this dimensional method of understanding to the oneness of being, we see that when an identity is projected (or, more exactly, translated) from one dimension or level to another, its appearance changes but not its original identity. What changes through translation to another level is the way in which this identity is expressed; the identity itself remains the same.

Such varied phenomena of one identity appear only when translation to other levels takes place. As long as we consider an identity of being within the same level, its appearance does not change. Thus the art of the dimensional method lies in recognizing the common identity underlying the varied phenomena appearing on other levels. When we learn to see this, we are able to discern which original form (or noumenon) lies behind the phenomenon, even when the phenomenon no longer seems to bear any resemblance to the original form.

In this way, dimensional ontology gives us the scientific tools for resolving the age-old dichotomy of the one and the many. In divine metaphysics, what appears to us as the many is really the One translated to different levels. On one hand, the infinite One is able to manifest itself, through its translatability to other levels, in an infinite number of forms — namely, as the many. On the other hand, the One never loses its identity as the infinite One; the selfsameness of the One is preserved on every level.

11. The different Science-levels in the textbook-chapters

The textbook answers the question of being scientifically. What does this mean? Most importantly, it means that the textbook does not present the infinite One as an amorphous, undifferentiated One, but explains it in its entire dimensionality as a system of divine metaphysics (see S.&H. 146:31), as structured being.

What is meant by 'structure'? The word 'structure' comes from Latin 'structura', meaning construction, framework, arrangement or inner organization. Structure is also described as "a network of relationships of elements or of elementary processes. Structures appear wherever elements combine into a meaningful whole whose arrangement follows definite laws."¹ A structure therefore is always a whole which has an inner organization through the lawful interrelationships of its elements; this makes it a meaningful whole. The term "meaningful whole" is of special importance.

The realization that we must always look at the whole and not merely at its so-called parts to understand anything is now established in all branches of knowledge, as well as in art. Early on, the gestalt theory drew attention to the *necessity of looking at the whole*, accentuating the whole form or *gestalt* as the focus of investigation. 'Gestalt' comes from the German, denoting 'form', 'configuration' or 'organised whole', and has come to mean: "A unified whole (a) that has parts that act in an integrated fashion, (b) that is greater than the sum of its parts, (c) that has a substantive existence over and above the interaction of its individual parts and (d) that is able to affect the behavior of its parts."² Another definition of gestalt reads: "The basic idea is that the parts of a shape only have meaning by the fact that they belong to a whole; i.e. a shape cannot be split up into its elements without losing the meaning which it possesses as a whole."³

¹ Wolfgang Wieser, quoted by Staber in *Structure in Art and Science*, edited by Gyorgy Kepes, George Braziller, New York, 1965.

² *Dictionary of Philosophy* by Peter A. Angeles, Barnes and Nobles Books, 1981.

³ *Encyclopaedia of Cybernetics*, Manchester University Press, 1968.

This certainly applies to the textbook. It is not the isolated metaphysical statements in the textbook (separate sentences or passages) which are most important; what matters most is the whole system of scientific metaphysics which underlies the textbook and makes the textbook one meaningful whole. Thus we cannot split the textbook up into isolated statements without losing sight of the overall meaning which it possesses as the whole system of the one infinite Being. Isolated sentences from the textbook often coincide with statements from many other metaphysical teachings. What uniquely distinguishes the textbook is its structure — the particular way in which these statements of Truth are woven into one self-contained, coherent framework, one whole. Accordingly, to see the unique character of the textbook and grasp its essential meaning, we must understand it as a whole through its structure.

The significance of the four levels of Science. The structure of the textbook rests on the three fundamental categories of divine Being, as already indicated (see p.41). These three categories are: I. the seven synonymous terms for God; II. the fourfold operation of God; III. the four levels of Science. As the first two categories have been dealt with in Part I, point 9, we now come to category III, the levels of Science. The four levels of Science are:

1. Science itself
2. divine Science
3. absolute Christian Science
4. Christian Science. This fourth level includes further subdivisions, showing:
 - a) what the one Being is when translated to the human;
 - b) how the one Being operates in the realm of its supposed opposite;
 - c) what attitude the one Being brings about in the human;
 - d) what the one Being appears to be when it is not understood.

These four levels of Science are especially important for understanding the oneness of being, for they explain how the infinite One, through translation, operates as 'the many' on different levels of conscious experience. What does each level of Science signify?

Science itself presents the infinite One as infinite Principle, conscious of itself as the One and Only. In *divine Science*, the oneness of being appears as the oneness of divine Principle and divine idea; its starting-point is the fact that God is All-in-all and that therefore Principle and idea are

coexistent. *Absolute Christian Science* shows how divine Principle interprets itself infinitely through its infinite idea, explaining the relationships within the oneness of being, in particular, the various relationships of Principle to its specific ideas and the relationships of ideas to each other. Thus absolute Christian Science presents the computation of specific truths and the demonstration of purely spiritual values, thereby showing the means for resolving positive problems. *Christian Science* explains the relationship of Truth to error, presenting “the scientific system of divine healing” (S.&H. 123:17). Accordingly Christian Science shows the application of divine Principle to mortal existence, solving so-called negative problems. Through scientifically analyzing, uncovering and annihilating error, Christian Science enables us to overcome sin, disease and death, until an improved state of things appears.

The textbook is composed dimensionally. As we have said, the textbook provides a scientific exposition of the infinitely differentiated One. This means, among other things, that the textbook presents its theme dimensionally, not like most other books which present their subject from one level, one dimension only. Because the textbook’s presentation is multi-dimensional, its approach to its infinite subject involves a method different from that of textbooks which investigate subjects through limited human concepts. Whereas most books present their subject linearly, taking one aspect after another on one level of consciousness only, the textbook gives a synoptic view of its infinite subject, God. In so doing, the textbook shows the nature, essence and operation of the infinite One, operating simultaneously on many different levels of conscious experience. Consequently, to read the textbook as it was written, that is, scientifically, we face the double task of reading the textbook both sentence by sentence, as we would any other book, and multidimensionally, as one would read the score of a symphony.

The textbook — the score of the infinite One. The analogy of a score gives the clearest idea of how the textbook is written. A score is the synoptic notation of a piece of polyphonic music. The single parts of the various instruments are written on lines one beneath the other in such a way that all the notes which sound together are under one another. The conductor with the score in front of him must always do two things: first, he must follow the separate parts played by the various instruments, which means reading the score horizontally (from left to right); second, however, he

must also know which instruments play together at any given moment, which means reading the score vertically (from top to bottom). Similarly, anyone listening to polyphonic music, for instance a symphony, must also learn to hear both ways. On one hand, he follows the melodic line of the music — the notes as they follow one another to create a melody. On the other hand, he also hears at each moment all the parts playing together simultaneously, producing harmony.

This same twofold 'listening' is required of anyone reading the textbook. To comprehend the textbook, we must first understand the ordered, spiritually logical sequence presenting the theme of the textbook, from the beginning of the first to the end of the sixteenth chapter. However, this theme is not a simple one-part melody but a great spiritual symphony. Accordingly we must learn to discern which parts (or which categories) sound together at any given point. To do this, we must not only read the textbook linearly or horizontally (subject by subject from chapters I to XVI) but also understand it vertically. In other words, we must be able to see when an aspect of the theme is presented on several different levels simultaneously, when, for instance, a question is being elucidated not only from the standpoint of divine Science but also simultaneously from the standpoint of Christian Science. Only as we learn to study the textbook in this twofold way can we begin to understand the structure of the textbook as a whole. What means, methods and aids can promote such a structural understanding?

The structure of the Christian Science textbook. An immediate aid to a structural understanding of the textbook can be found in my book 'The Structure of the Christian Science Textbook — Our Way of Life' (subsequently referred to, for the sake of brevity, as the 'structure-book'). This structure-book explains how the textbook not only presents the way of Life through the spiritually logical sequence of its chapters but also reveals the infinite One through the holistic structure of divine being. Since the structure-book and the present book on the Science of oneness both rely on the textbook and its structure, they are closely related. When we come to Part II, analyzing the laws of oneness in each chapter, the relationship between the two books will become most apparent. Indeed the subjects presented in Part II can be most easily understood if studied side by side with the corresponding sections in the structure-book. However, the question may arise: What is the unique purpose of the structure-

book, and how does our present task of investigating the oneness of being through the chapters of the textbook differ from it?

'Science and Health' is the textbook of Christian Science. Consequently its consecutive story is written mainly from the levels of absolute Christian Science and Christian Science, showing fundamentally the impact of the level of absolute Christian Science on the level of Christian Science. Themes pertaining to the levels of Science itself and divine Science are, indeed, intertwined in the text, but they can be heard only here and there. The structure-book, in keeping with this overriding tone of the textbook, is largely concerned with the structural story as it appears on the levels of absolute Christian Science and Christian Science. By contrast, the present book, because it addresses itself to the question of the oneness of being, is chiefly concerned with the level of divine Science. On the level of divine Science, the focus is not on the diverse phenomena, the many, but on the fact that fundamentally there is only one thing ever going on, namely the One, which then translates itself as the many on the levels of absolute Christian Science and Christian Science. In this way, the level of divine Science shows that all things — all activity, all consciousness and experience — have their source in the oneness of being.

To pursue this question of oneness throughout the textbook, we must investigate each chapter to discover what it says specifically about the oneness of being. Since the greatest part of the textbook is not written on the level of divine Science, the tone of oneness can be heard in each chapter only here and there in the text, just as in a symphony certain vital instruments can be heard only now and then. Consequently, as we read each chapter of the textbook, our method must be to listen with a spiritually cultured ear and note which statements indicate the level of divine Science. In this way, we can discover how the textbook deals with the fundamental aspects of the oneness of being according to each of the chapters.

A second aid to a structural understanding of the textbook is found through the category of the fourfold operation of being — Word, Christ, Christianity and Science. These four modes of operation reflect each other to produce 16 (4 x 4) standpoints. These in turn correspond to the sixteen chapters from 'Prayer' to 'The Apocalypse' and comprise the overall structure of the textbook. In this structure, the first four chapters accentuate the Word, the second four chapters accentuate the Christ, the third four

chapters Christianity and the fourth four chapters Science. Furthermore, since the four modes of operation reflect one another, the Word is shown in a fourfold way: the first chapter presents the Word as the Word, the second chapter presents the Word as the Christ, the third chapter the Word as Christianity and the fourth the Word as Science. This same pattern applies to the four Christ-chapters, the four Christianity-chapters and the four Science-chapters. Thus the sixteen chapters not only follow a linear order but also form a structured gestalt. As Table I (see Appendix) shows, this structured whole can be represented as a matrix. (The meaning of 'matrix' is dealt with more fully on p.255.) The question is: How can this structure enable us to gain a differentiated, scientific sense of oneness?

To present the oneness of being in a divinely differentiated way, we can go through the textbook according to its structure and define the 'standpoint of oneness' for each chapter. Furthermore, since the right sense of oneness automatically uncovers a specific aspect of duality, we can also identify the specific 'standpoint of duality' dealt with in each chapter. In this way, we find not only sixteen standpoints of oneness but also sixteen standpoints of duality, enabling us to correct the over-simplified concepts of both. By these divinely scientific means, we gain a differentiated, structured and scientific understanding of the oneness of being, which in turn resolves, through a scientifically structured analysis, all the claims of duality.

As a third aid to understanding the textbook structurally, we can see how each textbook-chapter presents an ordered layout of subjects. In most cases, this order follows the order of the seven synonyms for God given in answer to the question "What is God?" (465:8), namely: Mind, Spirit, Soul, Principle, Life, Truth, Love. These subjects, which for the sake of simplicity we call 'textbook-subjects', have been summarized in epitomes, available in study material.¹ Since Part II of the present book constantly refers to the textbook-subjects, it may be most helpful to study Part II in conjunction with these epitomes.

The laws of the oneness of being. To truly understand the oneness of being in its Science, we must comply with the scientific criteria which a science demands: we must discover its laws and categories. Accord-

¹Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

ingly, from the standpoint of oneness found in each textbook-chapter, we can deduce the specific law governing each specific aspect of oneness. In the chapters, these laws will be stated under the heading: "Law of oneness". To know and understand these laws is of utmost importance. Why? Mere statements about the oneness of being — without the laws on which these assertions are based — are empty, unscientific and profoundly unsatisfying. Without their scientific foundation, such statements stay suspended in abstraction, having no divinely scientific power to translate the facts of oneness to the practical problem of resolving duality. By contrast, only as we grasp the oneness of being through laws can we gain the multidimensional, practical understanding of each aspect of oneness that Science requires. This comprehensive understanding of the oneness of being through laws of oneness can be gained from two factors inherent in the system of Science.

First: the elaboration of divine laws. Since the oneness of being always relates to God, every law of the oneness of being is a divine law, a law of God. According to the principle of synonymy, we can elaborate these laws by substituting for the term God the seven synonymous terms for God, thereby showing how every law of oneness can be broadened and adapted to answer specific, practical questions. In dealing with oneness in each textbook-chapter (Part II of this book), we shall therefore not only express the standpoint of oneness as a law but also specify and elaborate it through the seven synonymous terms for God.

Although these elaborations of the laws through the seven synonymous terms for God may at first seem stereotyped, there is good reason for adhering to the exact form of the law when elaborating it. Strict adherence to the precise formulation is necessary, since any deviation blurs the purity and scientific exactness of the law. As we cultivate these laws through spiritual sense, what at first may have seemed stereotyped and rigid soon becomes living and flexible to us. The more we ponder these laws quietly and prayerfully, the closer they become to us. Further, the more thoroughly we become acquainted with the synonymous terms for God, the more we begin to fathom the profound depths contained in these simple laws and can draw new and vital insights from their seven-fold elaboration. On the other hand, if our knowledge of the seven synonymous terms for God involves nothing more than seven words or seven lists of terms, these laws and their elaboration hold little meaning

for us. The scientific fullness of these laws only sounds within us when each synonymous term for God conveys in consciousness a whole world of interlocking and dynamic ideas, giving us a rich and full conception of the synonyms. Then a simple law, through its elaboration, comes alive as an inexhaustible source of inspiration.

Second: the dimensional workings of divine laws. Each of the sixteen laws of oneness can also be translated to the levels of absolute Christian Science or Christian Science, along with its various subcategories (see p. 53). As we have seen, these two levels largely mold the 'textbook-subjects', which comprise the structure of the textbook. Thus in any chapter we can translate the law of oneness to the level of the textbook-subjects.¹ This dimensional treatment of the laws of oneness compellingly demonstrates the oneness of being, encompassing all levels of conscious experience. However, we must realize that not every textbook-chapter accentuates the same levels. As we have said, the textbook is like a symphony — a living form. In a symphony not every movement uses the same instruments throughout; likewise in the textbook, not every chapter stresses each level equally. Indeed in most cases one level or another becomes dominant according to the point in question. For example, whereas one chapter may stress the right attitude produced in the human by the oneness-law, another may place greater emphasis on the effect of the oneness-law in the realm of its suppositional opposite.

No repetition in the textbook. In examining each textbook-chapter separately, we discover something beautiful and fundamental about the textbook's structure. Although most of the chapters present their theme through the seven synonymous terms for God, there is no repetition in these subjects. Because the seven synonymous terms for God have infinite possible accentuations, each chapter can accentuate different ideas, qualities and attributes of the seven synonyms for God, without repeating what has been accentuated elsewhere in the textbook. These specific accentuations of the synonyms for God are always precisely adapted not only to the particular place-value of the chapter within the sixteenfold structure of the textbook-matrix, but also to the particular

¹ See Max Kappeler, *The Structure of the Christian Science Textbook — Our Way of Life*, and *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

level of consciousness to which the one Being is translating itself. Thus each of the sixteen textbook-chapters focuses on a different aspect of the seven synonyms for God, making the whole structure of the textbook rich and full in content. As we learn to read the textbook dimensionally, we 'hear' the seven synonymous terms for God being structured not only through the different levels of Science but also through the sixteenfold operation of God. In this way, we begin to understand through the exactness of the textbook's spiritual structure how the synonyms for God always appear in different forms and why there is no repetition in the textbook.

The translatability of the synonyms for God. As we have seen, dimensionalism is an especially important tool for scientific method, for through dimensionalism all different aspects of a subject can be taken into consideration and woven into a coherent whole. Through dimensionalism, we discover the key to understanding the unity between the whole and its many phenomena. This multidimensional translatability is vitally necessary for understanding the seven synonyms for God. Why? Let us take Mind, for example. We come to know what Mind is through quite different qualities, qualities which, through our study of the textbook, we understand to be characteristic of Mind. For example, we know that Mind is the All-Mind, the only intelligence and all power. However, we also know that Mind is the parent Mind, the creator and cause of everything, as well as that Mind leads, guides and illumines. Further, we know that Mind heals and redeems, which then awakens in us a true desire, a seeking attitude to know God rightly. Finally, we know that if we do not understand Mind as such, we experience the counterfeit of Mind: mortal mind. Without a knowledge of dimensionalism, we could scarcely understand how or why all these different concepts relate to the same identity, Mind. For example, how can Mind possibly be associated with true desire and right seeking, when Mind already has all, knows all and is itself intelligence? How can we speak of the healing and redeeming Mind, when we know that Mind, the All-Mind, creates all things good and perfect? Why then does it have to heal anything? What is there to redeem? Furthermore, why can we characterize Mind as creative, when on the other hand we say that Mind is All-in-all? What is there to be created, if everything is already included in the All?

The solution to these apparent contradictions comes only as we under-

stand the dimensional oneness of being. For example, when we consider the synonym, Mind, we must take into account the different dimensions or levels on which Mind expresses itself, for distinctly different ideas, qualities, attributes and symbols characterize Mind according to each different level. If we sort out the different characteristics of Mind according to the different levels presented on p.53, we gain a dimensional analysis of Mind:

From the highest level, *Science itself* (point 1), the synonym appears in its own intrinsic nature. We see the noumenon (identity) of Mind itself and recognize Mind as that which is the All-Mind. Mind in its inherent nature is the all-intelligence and all-power; in other words, it is the innermost nature of Mind to be All. The focus is therefore not on what Mind is in certain specific circumstances or with regard to the seeker but rather on what constitutes Mind itself.

However, this focus shifts to a different aspect when we consider Mind as the Mind of the whole universe, namely, when we consider Mind from the level of *divine Science* (point 2). Here Mind appears as the divine parent Mind, that which is all-knowing, All-in-all.

Again, the focus shifts when we consider how Mind projects itself on the level of *absolute Christian Science* (point 3), manifesting itself as the one cause and only creator. Since the activity of creator presupposes that something is brought into being which previously did not exist, creator indicates a process of becoming. Yet how can this aspect of Mind as creator be reconciled with Mind as itself, the All-Mind? In Being itself, Mind does not cause things to become, for in the All-Mind, everything exists everlastingly in a state of isness. Therefore, when we say that Mind is the creator we are explaining how the All-Mind appears on the level which depicts the relationship between creator and creation. Mind is projected or translated from the level of Science itself to another level, that of absolute Christian Science, showing a distinctly different aspect of Mind's identity. Here, Mind as itself, the All-Mind, appears as that which creates all things.

Similarly, if we look at Mind from the level of *Christian Science* (point 4), the focus is no longer on what constitutes Mind as itself, but on how Mind translates itself to the human — how, for example, intelligence (Mind) comes to the human (point 4a). As on the other levels, here again the phenomenon changes: Mind comes to us as wisdom, true in-

sight, spiritual vision or enlightenment. From yet another level within the level of Christian Science, we could ask how the intelligence of Mind operates in the realm of its suppositional opposite (point 4b). With this new focus, the phenomenon again changes. Here we see Mind as the law of correction, as the healing and redeeming power, as that which illumines every confused situation. We can go still further within the level of Christian Science and ask: What attitude does Mind, the all-intelligence, bring about in the human? Once again, a different image or aspect of Mind appears (point 4c). On this level, Mind shows itself as that which establishes in us right seeking, true desire and divine thoughts. Mind comes to us as a right Mind-like attitude. Finally, we can even see how Mind translates itself to the plane of misunderstanding (point 4d), appearing as mortal mind, illusion and animal magnetism. In other words, a dimensional understanding of Mind shows that divine Mind and mortal mind are not two different identities, for there is only one identity, divine Mind. If divine Mind is misunderstood, this misunderstanding calls Mind 'mortal mind', but there is still only one Mind.

In this way, a dimensional understanding of Mind shows how one identity, Mind, appears different on different levels of consciousness. As the focus changes, the phenomenon changes. Even within one level, as with the level of Christian Science, there can be various phenomena, indicating distinctly different sublevels. Thus Mind is characterized on the level of Christian Science by such different symbols as *enlightenment*, the *law of correction* or *true desire*. The one noumenon, Mind, through translation produces different phenomena on each of the different levels. Behind these diverse phenomena — behind enlightenment, correction and true desire — there is always the same identity, namely, Mind, all-intelligence.

Because all levels present different aspects of one common identity, in this case, Mind, all these levels are mutually supportive and their phenomena interdependent. For example, enlightenment comes to us only because behind it lies the great intelligence of Mind, translating itself to us as true vision. Further, a confused situation can be corrected only because behind this law of correction lies Mind as the one intelligence, working in the realm of suppositional evil as that which wipes out all mistakes. Thus we can open ourselves unconditionally to the divine Mind and experience a true desire for the spiritual only because the one intelligence

of Mind translates itself to us as the ability to rule out all human thinking, causing us to think from divine intelligence.

As in the example of the cylinder illustrated on p.50, one 3-dimensional object can appear on a different dimension (the 2-dimensional plane) as a rectangle, square or semicircle, that is to say, in forms which no longer resemble the original half-cylinder. Nevertheless all these phenomena are expressions of one 3-dimensional object and therefore belong — as translated forms — to the identity of 'half-cylinder'. This same dimensional reasoning must be applied to the synonymous terms for God and their various translated forms. Otherwise we could not explain why the varied expressions described as intelligence, parent Mind, creator, enlightenment, healing power, true desire and even mortal mind nevertheless have one common identity, Mind — but Mind viewed from distinctly different levels. The many and the One have the same identity and fundamental nature. In this way, dimensional ontology solves the age-old question of the relationship between the one and the many, and we gain a dimensional understanding of the oneness of being. With this dimensional approach, we can now turn to the chapters of the textbook and investigate how they present a dimensional, divinely differentiated understanding of the oneness of being.

Part II: The Textbook-Chapters

Chapter I

'Prayer'

(Word/Word)

At the opening of the chapter 'Prayer', as with the following chapters, there are one or more Scriptural texts, usually indicating how the idea of oneness will be treated in the chapter.

First Scriptural text. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

This translation does not give the exact spiritual meaning, for the tenses used here, "believe that ye receive them, and ye shall have them", give the impression that we are in a state of duality — that we start from a position of not having something and then pray to receive it at some later time. This duality of an initial lack, which through prayer is to become a state of fulfilment, is the very dualism which the chapter shows to be false. Without knowing the newer, more correct biblical translations, Mary Baker Eddy presents in the first chapter the standpoint of oneness beautifully expressed in the New English Bible. There the sentence reads: "I tell you, then, whatever you ask for in prayer, believe that you *have* received it and it will be yours." (Mark 11:24, author's italics) Here the starting-point of prayer is not a sense of lack but the faith — the certainty which comes from understanding — that we have already received all things and only need to see that this is so. Our starting-point must be the oneness of being; to experience perfection, we must start from already existing perfection. As we accept this standpoint of oneness, we know that we have already received all things and do not have to wait to receive them at some later time. In this way, the first Scriptural text gives the first indication that true prayer starts from perfection as a present state and not as something that must be achieved in the future. "A mere request . . . has no power to gain more of the divine presence than is always at hand." (12:2)

“Do we expect to change perfection?” (2:26) “Prayer cannot change the unalterable Truth” (11:27).

By showing the standpoint of oneness in true prayer, the Scriptural text also shows which specific belief of duality is corrected by the chapter ‘Prayer’, namely the dualistic attitude in us which always sees a separation between the desire and its fulfilment. Religious prayer often proceeds from this sense of duality. The petitioner thinks to himself: I have a good and true desire, and if I pray, this desire will sometime and somehow be answered. By contrast, scientific prayer recognises only the oneness of being and rejects the dualistic sense of two separate elements in prayer: a prayer — and later on the answer; a state of lack — and later on a state of receiving and possessing. Because scientific prayer always begins with the oneness of being, it always acknowledges perfection as an ever-present fact. The petitioner who makes this standpoint of oneness his own does not merely cherish hopes for the future, living in unfulfilled expectations, but rather presupposes ever-present perfection, making fulfilment the basis of his prayer. Through scientific prayer, we take the end as the beginning and accept perfection as a present fact.

This first Scriptural text taken on its own, however, is not wholly without danger. Like every isolated text, the passage can lead to false conclusions if it is not interpreted in its proper context. It states explicitly: “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” Taken literally, this would imply that all our prayers, including all our human, egotistic, false desires, could expect fulfilment. On such a concept of prayer, we could ask for anything we liked, resting in the consciousness that our prayer is already answered. This, naturally, is not true, for there are conditions defining what constitutes true prayer. When we pray, we must first of all be humble enough to become one with the plan and purpose of divine Principle. If we ask for something which is not in accordance with the nature of the one Principle, our request cannot be granted. Only that which is willed, conceived of and planned by the ever-operative Principle exists in fulfilment. Principle can only fulfil that which is contained within itself; it cannot fulfil something which is outside itself, such as human petitions and desires. Being always fulfils itself — not anything else. This is one of the most fundamental truths that we should learn: there is only *one* Being, and this one Being fulfils only itself. As a result, not only is fulfilment ever-present, but also

everything which is included in the one Being forever exists in fulfilment.

Consequently the assurance that our desire is already fully answered is only scientifically based when our desire is divinely right — that is, when we desire that which is right from the standpoint of Principle. John says: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). Such scientific prayer requires courage, for it always demands that we say: "Not my will, but thine, be done." (Luke 22:42) To make this clear, the chapter 'Prayer' gives a second Scriptural text. Only by taking the two Scriptural texts together can we gain the scientific sense of prayer.

Second Scriptural text. "Your Father knoweth what things ye have need of, before ye ask Him. — Christ Jesus."

Only the "Father", divine Principle, knows what we really need and which of our desires is right. Furthermore, as we have seen, only a true desire can be fulfilled. Therefore prayer must always proceed from the understanding that only that which God knows, that which the seven synonyms for God plan for us, is fulfilled. Before we express our desire, we must find out whether or not it agrees with what divine Principle intends for us. In this way we take the standpoint of oneness and know that there is only one authority which really knows our need.

This willingness to ask "according to his will" presupposes the attitude of "unselfed love" (1:4) already stated in the first sentence of the chapter. Unselfed love knows no human self (not even a good human self) and therefore wants to fulfil no wish or desire of the personal, human ego; rather unselfed love aligns itself entirely with the divine self, the divine Ego. This is the loftiest desire of prayer: to be so at-one with God that only God's nature dwells in us.

Thus the second Scriptural text brings out yet another aspect of oneness, namely, that only the Father, only the seven synonyms for God, know what we need. We see that true prayer is fundamentally nothing but a pure desire for that which we most need: a true knowledge of what God is. As we seek to know God as God is, we ask "according to his will". This is the only real need which God already knows and has already supplied. In this way, the dualistic belief that we ourselves could know what we need is refuted. As we take the standpoint of oneness, we accept that God alone, the one Mind, not only knows our need but also fulfils that need from the standpoint of present perfection.

Standpoint of oneness: The fundamental oneness of man with God.

From this standpoint of oneness, from the understanding that no duality exists between man and God, between our desires and what God intends for us, we realize that we always experience answered prayer. Prayer's starting-point is always the oneness of man with God.¹

Standpoint of duality: Man separate from God.

Because man is never separate from God, true prayer means accepting man's oneness with God and thus rejecting the dualistic standpoint of man separate from God. Jesus always prayed from the fact of oneness. His "humble prayers were deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love." (12:13) In the oneness of being, the petitioner and the petitioned cannot be two. Only the Godlike in us can be one with God, hence Jesus' saying: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) As Paul declared: "The things of God knoweth no man, but the Spirit of God." (I Cor. 2:11) As we accept that God is within us, we see that man is one with God. We pray with no other Mind but the Mind which is God, no other Spirit but the Spirit which is God, no other Soul but the Soul which is God, no other Principle but the Principle which is God, no other Life but the Life which is God, no other Truth but the Truth which is God, and with no other Love but the Love which is God. This introduces the first law of oneness.

Law of oneness: Accepting man's oneness with God.

By substituting the seven synonymous terms for God for the term 'God', we can elaborate this law and so discover what true prayer is. Specifically, prayer is:

- accepting that we have the Mind which is God;
- accepting that we have the Spirit which is God;
- accepting that we have the Soul which is God;
- accepting that we have the Principle which is God;
- accepting that we have the Life which is God;

¹ See: Max Kappeler, *The Spiritual Principle of Prayer*.

- accepting that we have the Truth which is God;
- accepting that we have the Love which is God.

Translating the law to the level of the textbook-subjects. This beautiful and stupendous law not only holds on the level of divine Science but also translates itself to all other levels. In so doing, it changes form according to each level but never loses its identity. Translation does not invalidate the law but merely adapts it to the level concerned. For example, if the law is translated from the level of divine Science to the level that accentuates specific ideas, the seven synonymous terms for God are replaced by single ideas characteristic of each particular synonym. However, in doing this translation, we must stick to the categories comprising the law. Since this particular law of oneness pertains to the chapter 'Prayer' (Word/Word in the textbook-matrix), the specific question to be answered concerns the nature of true prayer, even when this law is translated to other levels. Hence we cannot choose ideas at random when we elaborate the law on other levels but must choose only those qualities which characterize true prayer, i.e. which conform to the category of the Word as the Word. As we shall see, these specific qualities correspond to the seven subjects dealing with prayer in the textbook.

*The law of oneness
translated to the level of the seven subjects of 'Prayer':*

Prayer means:

- accepting that we have the all-intelligent, all-knowing Mind;
- accepting that we have the divine nature and the substance of Spirit;
- accepting that we have the sinless, unchangeable nature of Soul;
- accepting that we have the uncontradictory, self-consistent harmony of Principle;
- accepting that we have the spontaneity, wholeness and everlasting newness of Life;
- accepting that we have the divine consciousness and the dominion of Truth;
- accepting that we have the fulfilled and perfect state of Love.

Correspondence with the textbook-subjects:

The first subject (Mind) shows that Mind already knows all, that therefore Mind knows all true desires. This all-knowing Mind is our starting-point in prayer.

The second subject (Spirit) shows the substance and spiritual nature of being. Accordingly we pray to God, Spirit, with the spiritual qualities of God's nature; this in turn constitutes our true substance.

The third subject (Soul) shows that in true prayer only the sinless, unchangeable nature of being exists within us, establishing within us a sinless attitude.

The fourth subject (Principle) shows that divine Principle produces the wholly consistent, uncontradictory harmony of being; accordingly the harmony we pray for is already established in Principle.

The fifth subject (Life) shows the spontaneity, fullness and everlasting newness of Life. Accordingly we draw all life and healing from God, Life, the ever-new, constructive, exalting nature of being.

The sixth subject (Truth) shows that Truth is divine consciousness, wholly conscious of its dominion. In this Truth-consciousness, our questions are answered, and everything erroneous and false is excluded.

The seventh subject (Love) shows that Love knows only the state of fulfilment and perfection. Accordingly Love-like prayer is free from every sense of frustration or lack of fulfilment.

Thus each of the seven subjects shows those specific qualities of the seven synonyms for God which are adapted to the theme of prayer, to the category of the Word as the Word. Moreover all these qualities characterize the synonym itself; they are qualities which are immanent in being, which always express what the synonym itself *is*. They are not attributes which we ascribe to the synonyms but rather ideas which characterize the seven synonyms for God in their divine nature.

What effect do the seven synonyms for God have on the mortal? Since the chief aim of the chapter 'Prayer' is to show what kind of attitude we must have in order to approach God, we must go further in this translation and ask: How does the law of oneness in the first chapter translate itself from the divine level to the level which deals with the right human attitude? On the divine level, the law of oneness demands that we make ourselves one with Mind, Spirit, Soul, Principle, Life, Truth, Love. If we translate this oneness to the level accentuating specific ideas, we see that

we must accept that we are one with: the intelligence of Mind, the true nature and substance of Spirit, the sinlessness and unchangeability of Soul, the harmony of divine Principle, the ever-new, constructive source of Life, the conscious dominion of Truth and the perfection of Love. But how can we obey this demand? The textbook gives the answer. Each of the seven subjects in the chapter shows how the law of oneness translates itself to us, enabling us to fulfil the demand of oneness. At this point the focus is no longer on those specific qualities of a synonym for God that constitute true prayer but rather on the inward attitude that we ourselves must have when we pray. Thus, on this level, the textbook shows how Mind, Spirit, Soul, Principle, Life, Truth and Love translate themselves to us as a right prayerful attitude, molding us so that we make ourselves one with the qualities translated from the sevenfold nature of God.

*The law of oneness
translated to the level of the human attitude:*

- The intelligence of divine Mind translates itself to us as the true desire to know God as God is.
- The nature and substance of Spirit translate themselves to us as pondering and reflecting divine qualities.
- The sinlessness and unchangeability of Soul translate themselves to us as reformation through rebuking sin.
- The harmony of divine Principle translates itself to us as principled obedience and honesty.
- The newness of Life translates itself to us as living devotion, expressed in laying down the mortal concept.
- The consciousness of Truth translates itself to us as affirming Truth and denying error.
- The perfection of Love translates itself to us as entertaining a fulfilled sense of holiness and glorification.

Thus, when the qualities characterizing the seven synonyms for God are translated to the level of a right human attitude towards God, they call forth those qualities which enable us to come into harmony with the infinite One.

Uncovering the wrong attitude in prayer. By the “law of opposites” (Mis. 57:12), this realization of the true attitude in prayer simultaneously uncovers the wrong attitude. Accordingly the seven subjects of the first chapter depict the futility of trying to gain harmony with God by wrong means. Similarly the law of oneness translates itself to the level of the counterfeit — to the wrong inward attitude — and uncovers that erroneous state of mind which would prevent us from praying aright.

*The law of oneness
translated to the level of the wrong attitude in prayer:*

- Mind shows that human desires and human opinions constitute a wrong attitude of prayer.
- Spirit shows that all material inclinations constitute a wrong attitude of prayer.
- Soul shows that all speculation about being, all sentiment and emotionalism, are evidence of a wrong attitude of prayer.
- Principle shows that all inward dishonesty, as well as all personal ambitions, tempting us to use prayer to fulfil personal desires, constitute a wrong attitude of prayer.
- Life shows that unwillingness to lay aside human methods and aims of life constitutes a wrong attitude of prayer.
- Truth shows that human, erroneous consciousness cannot pray aright but constitutes a wrong attitude of prayer.
- Love shows that faint-heartedness and doubt are never a true starting-point but comprise a wrong attitude of prayer.

The law of oneness seen dimensionally. Thus the law of oneness makes its full impact only when it is seen dimensionally — that is, from different levels. This also applies to the textbook. We can only really understand and assimilate its teaching when we have a dimensional concept of the seven synonyms for God. Mary Baker Eddy did not choose at random just any ideas, qualities, attributes or counterfeits of the seven synonyms for God to present her subject. Instead she always paraphrased a synonym by using qualities that conform to the tonality of the chapter as well as to the tonality of the different levels of consciousness. To understand

the textbook, we must be able to recognize the different forms in which the synonyms for God translate themselves. For instance, in the chapter 'Prayer' the synonym Mind appears quite different according to the level on which it translates itself. From the divine standpoint, the law of oneness shows that we can approach God only with the Mind which is God. Translated to the level of specific ideas, it shows that man has no other Mind but the all-intelligent, all-knowing Mind, God. Translated further to the level of the human attitude, the law shows the inward attitude which Mind produces in us: the prayer of true desire, filling us with the longing to know God as God is. Finally, on the level of the suppositional opposite, the law uncovers the wrong attitude of prayer, showing that human requests, desires and longings have no place in scientific prayer; Mind demands that we reject all human conceptions.

Throughout these translations, the starting-point is always the one Mind, the oneness of being established on the level of divine Science. Yet as this one Mind translates itself to all levels to answer every question about prayer, its phenomena change completely, appearing, for example, as all-knowing or as true desire or, yet again, as the realization that human desires have no part in true prayer. What we must realize in reading the textbook is that all these different phenomena have one common identity: they all belong to the one divine Mind and are not three different things. There is always one and the same identity — Mind — forever translating itself and expressing itself differently according to each level required by prayer.

Thus, as the textbook presents the subject of prayer from several levels, we can see that the divinely scientific answer to what constitutes true prayer is dimensional. Specifically the chapter shows:

- In prayer we turn to God as the one Mind, which translates itself to us as the all-knowing, all-perceiving Mind. This all-knowing Mind awakens in us the true desire to know God, at the same time showing that human desires and human conceptions constitute a wrong attitude of prayer.
- In prayer we turn to God as the one Spirit, which translates itself to us as the substance and spiritual nature of all things. This real spiritual nature awakens in us the ability to ponder and reflect divine qualities, at the same time showing that a true prayerful attitude is not born of material inclinations.

- In prayer we turn to God as the one Soul, which translates itself to us as the sinlessness and changelessness of divine being. This sinless nature of Soul produces in us the willingness to reform and reject all sin, at the same time showing that mere speculations and emotions are evidence of a wrong attitude of prayer.
- In prayer we turn to God as the one Principle, which translates itself to us as the uncontradictory harmony of being, bringing all things into one divine accord. This self-consistent harmony molds our inward attitude, making us honest and obedient to Principle, at the same time showing that personal ambitions and dishonest prayers, prayers which serve only personal desires, constitute a wrong attitude of prayer.
- In prayer we turn to God as the one Life, which translates itself to us as the ever-newness and spontaneity of life. This exalted sense of Life fills us with a living devotion to the divine, expressed in willingness to lay down the mortal sense of things. At the same time, this living devotion shows that the desire to attain human aims in life indicates a wrong attitude of prayer.
- In prayer we turn to God as the one Truth, which translates itself to us as the dominion of divine consciousness. Divine consciousness, by excluding everything erroneous, gives us the ability to affirm the truth and deny error, at the same time showing that a human, erroneous consciousness constitutes a wrong attitude of prayer.
- In prayer we turn to God as the one Love, which translates itself to us as the fulfilled and perfect state of being. This state of Love always leads us to the inward glorification of the perfection of being, at the same time showing that faint-heartedness and doubt indicate a wrong attitude of prayer.

Chapter II
'Atonement and Eucharist'
(Word/Christ)

The first sentence of 'Atonement and Eucharist', introducing the tone of the chapter, shows at once that the oneness of Being is now viewed from a different standpoint, for there is a marked change of emphasis from that of 'Prayer'. The first chapter teaches how we can accept the right standpoint of oneness, presenting the fact that man and God 'is' one. For example, Jesus' "humble prayers were deep and conscientious protests of . . . man's unity with Truth and Love." (12:13) By contrast, the opening sentence of the second chapter declares: "Atonement is the exemplification of man's unity with God" (18:1). Whereas 'Prayer' enables us to *accept* the fact that man is one with God, 'Atonement and Eucharist' shows that we must *exemplify* this unity. The emphasis shifts from the need to accept that man is one with God to the demand for expressing this unity in life.

This demand for exemplification points to a new facet of oneness: the oneness of being has a Christ, carrying within itself the power of expressing man's unity with God. This new Christ-aspect of oneness is reflected in the chapter's place-value within the structure of the textbook: Word/Christ. The unity of God and man is not merely a proposition that we must accept (the standpoint of Word/Word, 'Prayer'). Instead we see that, since man's oneness with God has its Christ-aspect, the starting-point presented in 'Prayer' requires exemplification (the standpoint of Word/Christ, 'Atonement and Eucharist'). In this way, the second chapter flows naturally and inevitably from the first, showing the blessing and consequences of prayer. Without 'Prayer', 'Atonement and Eucharist' would have no real basis. On the other hand, as soon as the oneness of man and God is accepted and established through a Godlike inward attitude, this oneness cannot but be exemplified in life, for oneness always possesses the Christ-power within itself. Therefore, as we cultivate "conscientious protests" of man's unity with God, this unity inevitably finds exemplification.

What does the exemplification of the Godlike mean? When we substitute the seven synonymous terms for God for the name God, we see that as we accept the fact of oneness ('Prayer'), the Mind-like, Spirit-like, Soul-like, Principle-like, Life-like, Truth-like and Love-like is exemplified in us, excluding the possibility of anything unlike God finding exemplification or expression ('Atonement and Eucharist'). Thus the second chapter stresses the dynamic power of the Christ, working through the process of atonement to exclude everything unlike God—everything unlike Mind, unlike Spirit, unlike Soul, unlike Principle, unlike Life, unlike Truth and unlike Love. "The divine must overcome the human at every point." (43:27) The effect of this atonement-activity is the agreement of man with God. To express the complete oneness of man with God as a present state — no longer as a process — Mary Baker Eddy uses the term 'at-one-ment'. At-one-ment, the state of *being one*, produces atonement in the human: step by step, we follow the process of *becoming one*. However, in the oneness of being, we always begin with at-one-ment, the state of being one.

Right and wrong methods of atonement. Atonement is not a ritual. We cannot gain atonement by relying on ecclesiastical dogma. The belief that the man Jesus can be a mediator between God and man and that we need only give thanks to Jesus for this mediation cannot effect atonement in us. Instead atonement is a spiritual process which must take place in each one of us. Although Jesus explored the way for us, he spares us not one individual experience (see 26:1-6). Atonement is a spiritual law which operates in each one of us individually: only as we accept the oneness of man and God in prayer and dwell in the consciousness of this oneness can oneness be exemplified in us.

In this way, the standpoint of oneness found in this chapter makes us realize that only through the fundamental oneness of man with God can we atone — become one — with God and so exemplify at-one-ment.

Some aspects of duality. The second chapter not only establishes at-one-ment but also corrects various dualistic views counterfeiting this specific standpoint of oneness. What are these beliefs of duality?

Theology, for example, holds the view that we can be reconciled with God through *vicarious redemption*. According to theology, Jesus takes our sins upon himself and intercedes for us. The duality of this is clear, for it is based on the dualistic belief that man is fundamentally separated from God and so needs a mediator or another's vicarious efforts to

achieve at-one-ment. Such a view rejects the fundamental unity of man and God — the necessary starting-point of the chapter.

Another dualistic view about atonement is the belief that man can atone for himself *out of his own power and volition*. Yet, as the text shows, "man cannot . . . atone for himself." (19:4) If he could, there would be another power capable of reconciling man to God — a power apart from the one Being and its Christ, the divine power of self-expression. Such a standpoint of duality was still held in the Old Testament, for there the requirement for atonement with God was obedience to the Law. Paul was the first to show that man of himself has not the power to fulfil the Law. As he wrote in his epistle to the Romans: "For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19); clearly, mortals cannot of themselves either become divine or effect the divine in themselves.

Another common dualistic belief about atonement is that *God has to be reconciled with man*. Yet God, the Principle of being, needs no atonement; God is always inseparably one with its idea and is forever conscious of this oneness. From the standpoint of divine Principle, there is no separation which must be bridged by atonement. "It was therefore Christ's purpose to reconcile man to God, not God to man." (19:1)

Finally, many faithful hope that *mortal man can be reconciled to God through the pardoning of mortals' mistakes by an act of divine mercy*. This conception stems from the dualistic belief that man could be both mortal and immortal. On the basis of this duality, such a belief expects the impossible: God or Truth is supposed to be reconciled to error. Yet Truth can never be united with the opposite of Truth. "Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable." (19:5) Truth never pardons a mistake except by correction, utterly destroying error, for Truth cannot be either in agreement with or reconciled to that which is its opposite.

The solution to all these dualistic means of atonement lies in turning away from duality and adopting the standpoint of oneness presented in 'Prayer'. True atonement therefore always demands that we start from the standpoint shown in the first chapter, in which we know: I am not a sinner, I am not a mortal, I am not sick, for my true I Am is God in me. In other words, the Mind which is God in me is my I Am; the Spirit which is God in me is my I Am; the Soul which is God in me, the Principle

which is God in me, the Life which is God in me, the Truth which is God in me and the Love which is God in me constitute my true, my one and only I Am. From this conscious acceptance of oneness grow the divine authority and power which effect atonement in us.

However, throughout the process of atonement, we must remember that there is in reality no separation from God to be overcome, only the belief that we are separate from God. We have only to lay down the mortal concept, the belief in duality, for no duality exists in being. As we lay down the mortal concept, we are able to accept the unity of man with God shown in 'Prayer'. Since this unity has within itself the power of exemplification, at-one-ment expresses itself in us through the exemplification of the Godlike, "whereby man reflects divine Truth, Life and Love" (18:2).

Standpoint of oneness. Man's oneness with God is exemplified through the Godlike.

This right exemplification of oneness excludes the possibility of anything unlike God finding exemplification in man.

Standpoint of duality. Atonement of man with God out of man's own power.

This dualistic standpoint is refuted repeatedly in the chapter. We neither possess nor execute the power of atonement, for "God is the power in the Messianic work" (27:8). But why? What is God, that God ensures the fulfilment of atonement? God or Principle is never separated from its expression, man. "Principle and its idea is one, and this one is God" (465:17). Therefore God is the power in the Messianic work, because the power of atonement lies in the Principle of being — in the fact that Principle is always inseparably one with its idea. Because the idea is always included in Principle, the power which exemplifies our oneness with God is always the power of the I Am in us, the power of God to express the Godlike.

First Scriptural text. "And they that are Christ's have crucified the flesh with the affections and lusts. — Paul."

This text clearly expresses what we have established so far. Christ is defined in part as "the coincidence, or spiritual agreement, between God and man in His image." (332:32) To be Christ's therefore means to

belong to the oneness or coincidence of man with God. Whoever belongs to this oneness, in other words, whoever accepts man's oneness with God, has "crucified the flesh with the affections and lusts" — has turned away from material beliefs and duality. As we start from this standpoint of oneness with God, from the fact that we are Christ's, we are reconciled and thereby able to lay down everything unlike God.

Examples of how the textbook presents a subject multidimensionally. In the textbook, we continually come across statements which seem to contradict each other if we read them one-dimensionally. Naturally if we follow the old, classical logic, we fail to take into account the multidimensionality of being and instead expect multidimensional reality to be explained on one level only. By contrast, to comprehend the textbook in its full multidimensionality, we must learn to recognize these various dimensions as they appear in the textbook and understand their dynamic interrelations which serve to provide one coherent and complete presentation of a subject. To do this, we must first realize that these various levels do not exclude one another and therefore statements made from these different levels do not contradict each other. One and the same set of facts can be presented quite differently according to different levels. The second chapter provides some striking and clear examples of this multidimensionality.

Let us compare, for example, statements on the subject of what theology calls the 'sufferings of Christ'. In one place we read, for instance: "Waking to Christ's demand, mortals experience suffering." (22:6) On the other hand, only a few pages further on we find the statement: "The eternal Christ, his spiritual selfhood, never suffered." (38:23) If we do not read these two statements with the dimensional logic used by the textbook, they certainly appear to contradict each other. Whereas the first quotation says that Christ brings suffering, the second says that Christ never suffers, that all suffering is foreign to "the eternal Christ".

However, with a spiritually cultured ear attuned to the different levels of consciousness, we see at once that these two statements deal with the same subject — namely, whether Christ has anything to do with suffering — from two different levels. On the divine level, the issue is clearly stated from the standpoint of the oneness of being: spiritual selfhood knows no suffering. On the human level, however, we see the effect of the Christ on mortals, showing how the Christ operates to have its impact on

whatever standpoint has not yet accepted man's unity with God. The divine self, the Christ which knows no suffering, translates itself to the human level, forcing mortals to abandon their mortal concept of being. However, only too often mortals resist this operation, and this resistance causes suffering. Thus it is not Christ that brings suffering, but mortals who bring it upon themselves by opposing the Christ-operation. From the standpoint of mortal resistance, it appears as if Christ brings suffering, when in fact the suffering is self-imposed. We suffer only as long as it takes us to obey the Christ-demand and finally turn away from everything unlike God.

With this dimensional analysis, we see that these two statements are not contradictory. On the contrary, it is precisely because the Christ always remains what it is and never loses its identity that Christ inevitably causes suffering to whatever resists its divine activity. Because the Christ-demand remains what it is, mortals must bow to its requirements, base themselves on the oneness of being and abandon their dualistic concepts. The Christ itself does not change in translating itself to the level of human experience, even though it appears to be different, from the standpoint of human thought. In this way, an understanding of the dimensionality of being enables us to see how the Christ — that which in its divine nature is incapable of suffering — can by the process of translation appear to mortals as that which precipitates suffering, without losing its identity of being forever free from suffering. The apparent contradiction is resolved through a dimensional understanding of the Christ.

As another example, let us consider the relationship between Christ and Jesus. We read: "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." (26:12) This statement refers to the divinity of man, to the fact that man has the same I Am as God and that therefore man is one with God. This "agreement between God and man in His image" is the Christ, defining Christ from the level of divine Science. Yet this same Christ can also be seen from the level of Christian Science, revealing a very different aspect of the Christ: "The divinity of the Christ was made manifest in the humanity of Jesus." (25:31) The process of translation is particularly clear here: the divinity of Christ becomes the humanity of Jesus. Although divinity always remains what it is, when that divinity translates itself to the human, divinity is exemplified as true humanity: Christ was made manifest as Jesus Christ.

Law of oneness: Through man's oneness with God, the Godlike is exemplified in man.

By substituting the seven synonymous terms for God for the term God, we can elaborate the law as follows:

- Through man's oneness with Mind, the Mind-like is exemplified in man.
- Through man's oneness with Spirit, the Spirit-like is exemplified in man.
- Through man's oneness with Soul, the Soul-like is exemplified in man.
- Through man's oneness with Principle, the Principle-like is exemplified in man.
- Through man's oneness with Life, the Life-like is exemplified in man.
- Through man's oneness with Truth, the Truth-like is exemplified in man.
- Through man's oneness with Love, the Love-like is exemplified in man.

As with the law of oneness in the first chapter, this simple law has a very simple elaboration through the seven synonymous terms for God, making its meaning all the more profound as a result. The more distinctly and fully the tones of the synonyms for God resound within us, the more stupendous this law becomes for us. As we contemplate what the law means, we see that, through our acceptance of the oneness of man and God, everything Mind-like is exemplified in us. This means that everything that constitutes Mind, the whole content of the synonym for God finds exemplification in us. We can go through this law over and over again, realizing that everything that we know about Mind, Spirit, Soul, Principle, Life, Truth and Love is not just a proposition — it exemplifies itself in us in its entirety as the reflection of Mind, Spirit, Soul, Principle, Life, Truth and Love.

Translating the law of oneness. Here again the question arises: How does the law of oneness translate itself from the level of divine Science to the level of the human attitude? The seven subjects of this chapter give us the specific answer.

*The law of oneness
translated to the level of the human attitude:*

- Man's oneness with Mind is exemplified by bold action according to the law of atonement.

- Man's oneness with Spirit is exemplified by earnest striving towards complete spiritualization.
- Man's oneness with Soul is exemplified by perseverance in the journey from sense to Soul.
- Man's oneness with Principle is exemplified by adherence to divine authority for our demonstrations.
- Man's oneness with Life is exemplified by unswerving commitment to following the way of Life.
- Man's oneness with Truth is exemplified by the emerging consciousness of man as idea.
- Man's oneness with Love is exemplified by complete submission to the compelling power of Love's plan of redemption.

All these seven points have one thing in common: they all indicate the *process* of atonement, the *way* to atonement or *method* of atonement. They no longer show what happens on the level of divine being, namely that the Godlike is exemplified, but rather show what happens in the human as a result of the divine law. In other words, we no longer focus exclusively on how the Godlike is exemplified but expand our vision to see which specific qualities are needed for the process of atonement to take place in the human. Hence on this level, the law shows us those divine qualities which are brought out in the human through the process of atonement:

- When Mind exemplifies itself in us as a result of our at-one-ment with Mind, we show courage and fearlessness in upholding the law of at-one-ment through bold action.
- When Spirit exemplifies itself in us as a result of our at-one-ment with Spirit, we constantly turn away from the material and earnestly strive to advance spiritually; we look wholly towards the imperishable things of Spirit.
- When Soul exemplifies itself in us as a result of our at-one-ment with Soul, we become persevering and steadfast; rather than wavering or turning back, we go forward firmly on our journey from sense to Soul.
- When Principle exemplifies itself in us as a result of our at-one-ment with Principle, we gain the divine authority which empowers us to demonstrate Principle.
- When Life exemplifies itself in us as a result of our at-one-ment with

Life, we are enabled — in spite of persecution — to go the straight and narrow way of Life undeterred; by laying down the mortal concept, we break through to a new sense of Life.

- When Truth exemplifies itself in us as a result of our at-one-ment with Truth, we become more and more conscious of the fact that man is idea and not a mortal, which brings the realization of infinite possibilities.
- When Love exemplifies itself in us as a result of our at-one-ment with Love, we submit to the compelling power of Love to ensure complete atonement, so that Love's whole plan of redemption inescapably fulfils itself in us.

The wrong method of atonement. The law of oneness in 'Atonement and Eucharist' can also be translated to the level which corrects the wrong method of atonement: Through man's oneness with God, the Godlike is exemplified, causing the ungodlike to be overcome in us. Therefore, included in this law of oneness is an analysis of that which is unlike God, that which is destroyed through man's oneness with God. Thus we can ask: What are the wrong means of atonement, those means that can never establish at-one-ment in us? According to the law, we see that there is no power of atonement in the human.

*The law of oneness
translated to the level of the wrong method of atonement:*

- Acting out of one's own volition carries within itself no power of atonement (Mind).
- Reliance on ritual or material worship carries within itself no power of atonement (Spirit).
- Inconstancy of purpose, hesitation and vacillation carry within themselves no power of atonement (Soul).
- Reliance on doctrine, dogma, theories or personal authority carries within itself no power of atonement (Principle).
- Clinging to outgrown beliefs, creeds and ceremonies carries within itself no power of atonement (Life).
- Trust in a personal mediator, in priestly or ecclesiastical hierarchies,

carries within itself no power of atonement (Truth).

- Belief in predestination, fatalism or redemption through suffering carries within itself no power of atonement (Love).

These seven wrong methods of atoning are clearly shown in the seven subjects of the chapter:

- The subject of Mind shows that atonement cannot be won by our own volition; we cannot reach the goal of at-one-ment through our own power, will or intellect.
- The subject of Spirit shows that we cannot be reconciled to God by rituals; since theology seeks atonement through participation in rituals, it offers no true method of atonement.
- The subject of Soul shows that man cannot speculate about God, trying first one thing and then another, but instead must work out his own salvation with perseverance and constancy.
- The subject of Principle shows that we cannot hope for atonement through ecclesiastical dogma, theories or doctrines.
- The subject of Life shows that the human inclination to hold fast to the old and shun everything new cannot lead to atonement.
- The subject of Truth shows that we cannot atone through a mediator, through Jesus, through a priest or through going to church.
- The subject of Love shows that the fatalistic view that everything happens according to predestination and that we must simply submit to fate brings no atonement. Further the belief that we can earn redemption through suffering cannot effect atonement.

The counterfeit does not contradict the oneness of being. As we go through these seven subjects, we may ask ourselves: How does this relate to the oneness of being? Again, dimensionalism answers this question by explaining that the One can be translated to the level which uncovers the counterfeit, the inverted image of the One, in this case, depicting the wrong method of atonement. Nevertheless, even that which appears as the exact opposite of the One is really the seven synonyms for God misunderstood, not seen as such. Accordingly, even on the level of the false concept, we find not merely something which is wrong but something which can be specifically and scientifically analyzed as the counterfeit of the One, the One as it appears on the level of misunderstanding. When we view Mind from this level, we find human will, which is the exact counterfeit of Mind; when we view Spirit from this level, we find reliance on rituals and material

worship, which is the exact counterfeit of Spirit, and so on. This clearly shows that the false concept or counterfeit belief has no existence of its own but is merely an inverted image of that which is true — the result of viewing the nature of the one Being (the seven synonyms for God) from the level of misunderstanding, where it appears as the suppositional opposite.

Comparison of the first two chapters. A comparison of the first two chapters shows something which applies to the textbook as a whole. Many chapters present their theme through the seven synonymous terms for God; however, because each chapter has a different message, each chapter presents the seven synonymous terms through quite different ideas and qualities.

Mind: In 'Prayer', the subject of Mind deals with true desire. In 'Atonement and Eucharist', the subject of Mind shows that true desire is exemplified through bold action.

Spirit: In 'Prayer', the subject of Spirit deals with culturing divine qualities. In 'Atonement and Eucharist', the subject of Spirit shows that culturing divine qualities is exemplified through turning away from matter towards Spirit, i.e. through spiritualization.

Soul: In 'Prayer', the subject of Soul deals with rebuking sin for reformation. In 'Atonement and Eucharist', the subject of Soul shows that reformation is exemplified through perseverance in the journey from sense to Soul.

Principle: In 'Prayer', the subject of Principle deals with principled obedience and inward honesty. In 'Atonement and Eucharist', the subject of Principle shows that obedience to Principle is exemplified through gaining divine authority and the power of demonstration.

Life: In 'Prayer', the subject of Life deals with living devotion to the divine. In 'Atonement and Eucharist', the subject of Life shows that living devotion is exemplified through following the way of Life unwaveringly in spite of persecution.

Truth: In 'Prayer', the subject of Truth deals with the affirmation of Truth and denial of error. In 'Atonement and Eucharist', the subject of Truth shows that the affirmation of Truth and denial of error are exemplified through an emerging consciousness of man as idea.

Love: In 'Prayer', the subject of Love deals with the glorification of perfection. In 'Atonement and Eucharist', the subject of Love shows that the

glorification of perfection is exemplified through the inescapable fulfilment of Love's plan of salvation.

In each of these seven subjects, the two chapters use very different ideas for each synonym for God. Yet fundamentally these ideas have one and the same identity — they relate to the same synonym for God. For example, Mind underlies both true desire and bold action in the subjects of Mind; Spirit underlies both the culturing of spiritual qualities and the spiritualization-process in the subjects of Spirit, and so on. This fact of one identity persisting throughout diversity illustrates the oneness of being. For example, in the one Being there is only *one* Mind; nonetheless this one Mind presents itself differently in each chapter of the textbook, adapting itself differently according to the specific place-value within the structure of the textbook. As we have seen, Mind appears differently from the standpoint of Word/Word ('Prayer') than from the standpoint of Word/Christ ('Atonement and Eucharist'), for different categories are involved. This same systematic differentiation of one identity applies to all the chapters. Each synonym for God presents itself in different forms yet at the same time keeps its fundamental identity. The One translates itself as the many yet always remains the One.

This fact of differentiation shows how important it is to gain a thorough knowledge of the synonyms for God in order to understand the textbook. Only when 'Mind' becomes more than an empty human concept of Deity to us can we see how Mind includes all the qualities and attributes which uniquely characterize the synonym Mind. Rather than representing a sterile, one-dimensional concept, Mind embraces the whole range of differentiated, multidimensional being. Thus a sound knowledge of the seven synonyms for God not only enables us to read the textbook but also helps us in the practice of the Science of being. As consciousness moves in the atmosphere of the seven synonyms for God, it is filled with the one Being: with Mind, Spirit, Soul, Principle, Life, Truth and Love as the One and Only. Since this one Being includes all qualities and attributes — the full range of the synonyms for God and how they translate themselves — this consciousness of the one Being includes the specific answer to each particular problem. Without this knowledge of the full tone of each synonym for God, we would face a host of divine and human qualities and attributes, a multitude of isolated facts having no order or system. Furthermore, we could never see the scientific significance of the

spiritual facts presented in the textbook or find them of practical use as an integral part of our scientific understanding and being. Clearly only a thorough knowledge of the synonyms for God makes scientific understanding and demonstration possible — indeed, makes us Scientists.

Chapter III

'Marriage'

(Word/Christianity)

The third chapter of the textbook, 'Marriage', presents quite a different aspect of oneness. Here again the Scriptural text sets the tone.

First Scriptural text: "What therefore God hath joined together, let not man put asunder."

We hear at once the specific tone of oneness. The verse does not refer to human marriage, for the marriage of two persons is merely a human decision or arrangement, not what God has joined together. Accordingly marriage between people is incidental to the chapter, since the chapter deals with something far more fundamental, namely, the spiritual union of all that reflects God. God joins together only that which coincides with God's own nature — specifically, spiritual qualities. Thus the chapter shows the 'joining together' or union of spiritual qualities within the oneness of being; this is the oneness which man cannot put asunder.

Mary Baker Eddy refers to God as "the sum total of the universe" (Mis. 105:32), showing that God is not only the Principle of being but also the whole universe itself, that which joins all things together ("universe" = "the whole turned into one"). God is not only the center of all being but also the circumference, for God is the "sum total of the universe". The emphasis shifts from the creative Principle to creation, the realm of spiritual qualities. This shift of emphasis is typical of the standpoint of Christianity, which comes into focus with the third chapter (Word/Christianity).

Consistent with this tone of Christianity, the chapter emphasizes the oneness of the universe. It focuses on man — on man's unity both with God and with God's universe. As man not only accepts his oneness with God in the first chapter but also exemplifies this oneness in the second, the third chapter follows and says: Unity with God simultaneously unites you with God's universe. This unity of man with both the center *and* circumference of being constitutes the marriage which cannot be put asunder.

The wedding of qualities. The tone of man's oneness with the spiritual universe pervades the chapter. The main emphasis is no longer on man's oneness with God, the Principle of being, as in the first two chapters. The third chapter takes thought a step further, showing how, through man's oneness with God — the center of being — man is also one with the entire circumference of being, that is, with all the qualities which constitute being.

Accordingly the chapter speaks in a way that no other does of "spiritual unity" (61:31), "unity of spirit" (58:2), "spiritual oneness" (57:10) and "union of interests and affections" (59:14). Marriage "should signify a union of hearts" (64:17), for the "union of the masculine and feminine qualities constitutes completeness." (57:4) In divine being, all qualities blend with each other. No quality can exist in isolation but needs and supports every other quality. In short, the chapter presents the vast network of interlocking spiritual qualities which constitute the universe. "These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness." (57:8)

From this aspect of the oneness of being shown in the third chapter, we see that each spiritual quality needs all the others; there are no isolated abilities in being, for each quality is always one with the entire universe of qualities. With this understanding, we cease to underestimate ourselves humanly and stop laboring under the belief that we have limited abilities and opportunities. We must not only accept that each one of us is one with Principle but also take the further step given in 'Marriage' and realize that we are one with *all* the qualities of being. For instance, we do not lack any masculine qualities if we are female, or feminine qualities if we are male. According to the third chapter, we should not restrict ourselves to having a few qualities and abilities, excluding the possibility of having any more. Rather we should consciously claim for ourselves those very qualities and abilities which we think we lack. In this way, we learn that each one of us possesses all divine qualities. Why? Oneness with Mind, with Spirit, with Soul, with Principle, with Life, with Truth and with Love makes us one with all the ideas of the divine universe. Translated to the human plane, these ideas come to us as positive qualities. As we accept man's oneness with God's universe by wedding ourselves to all positive qualities, we are made equal to every right task we face, whether we think we possess the ability for it or not.

Standpoint of oneness: Man's oneness with God's universe.

From this standpoint of oneness, we realize that we are one with the whole universe. Because this universe is God's universe, we can only be one with the circumference of being when we have first accepted our oneness with the center, our oneness with God ('Prayer'). As this oneness is exemplified in us ('Atonement and Eucharist'), we see that we are one with God's creation, the whole spiritual universe, hence one *in* God ('Marriage'). In other words, as we are one with the I Am that is God, the sum total of the universe, this I am is reflected in each one of us individually. The I Am of the universe is our I am, establishing in us man's oneness with the universe.

Standpoint of duality: Everyone has an ego of his own.

A dualistic sense of things stems from the belief that everyone is isolated, that everyone has a limited ego of his own and therefore can never be one with the I Am. Such a belief of dualism would separate us not only from God but also from God's universe. This belief often expresses itself in an attitude of caring only about oneself, one's own family or one's own affairs. This attitude extends even to wanting to use Christian Science to forward one's own narrow interests and desires without concern for the whole. Yet oneness cannot be gained through duality. If we limit ourselves, seeing no further than our own small world and taking interest only in what benefits ourselves or our family, we can never progress in Christian Science.

Making man's oneness with the universe our starting-point. We find oneness with our true self, the divine I, only as we go the way of Life and take the three steps shown in the first three chapters of the textbook. As we accept our oneness with God (first step), this oneness exemplifies itself in us (second step), and we recognize that we are thereby one with God's entire universe (third step). Only this oneness with the sum total of all spiritual qualities can reveal to us our oneness with that which constitutes our real self or ego. Because man's true ego is always one with all other identities of being, one with the whole universe, we experience this oneness even in the human as a universe of blessing: what blesses one blesses all, and what blesses others blesses us.

Furthermore, as we take the standpoint of oneness shown in the third

chapter, each one of us can be a world factor. With this attitude, we do not try to make demonstrations for our own benefit but realize that every spiritual demonstration reaches and blesses the whole world: what serves us must also serve everyone else, bringing a universal blessing. As we see this, we look at the world quite differently. Instead of feeling that we are at the mercy of the world or helplessly pitted against it, we recognize that we can make an impact on the world and can influence it for good. Like Jesus, we base ourselves on the fact that "I and my Father are one". In this oneness, God is exemplified in us. As Jesus said: "For the Father loveth the Son, and sheweth him all things that himself doeth" (John 5:20). This divine operation of the Father in the Son cannot help but change the whole universe. On the plane of human experience, this oneness inevitably blesses and elevates all humanity. Therefore, as we accept our oneness with both the center and circumference of Being, the expression of this oneness is demonstrated not just for ourselves but for the whole universe. What is the form of this blessing?

Through oneness with both God and the whole universe, we find our full identity: we identify ourselves with all divine qualities and their operative power, which enables us to grow out of our narrow, limited sense of selfhood. With the consciousness of oneness, we transcend the sense of mortal limitations and discover our true, limitless manhood.

By contrast, human thought would resist this attitude, rejecting the assertion that the individual can change the universe as mere presumption. Nonetheless, from the standpoint of the oneness of being, this universal blessing is a scientific fact, the only logical consequence of oneness. Our world is but a false concept of the ideational universe; it of itself is not the enemy. Consequently, as soon as we accept man's oneness with the realm of divine ideas, this consciousness has a redeeming influence on the world; our oneness with the divine universe invariably translates itself to the human and lifts it higher.

Thus that consciousness which accepts man's oneness with the whole of being exerts a revolutionizing impact on the world. Although the time-factor still plays a part in the human sphere, and the process of change does not happen overnight, the power and impact of this spiritual consciousness remain the true fact. When we accept our oneness with God ('Prayer'), we can be certain that this oneness exemplifies itself ('Atonement and Eucharist') throughout the whole universe ('Marriage').

Law of oneness: Through oneness with God, man is one with God's universe.

Elaborated through the seven synonymous terms for God, the law shows:

- Through oneness with Mind, man is one with the universe of Mind.
- Through oneness with Spirit, man is one with the universe of Spirit.
- Through oneness with Soul, man is one with the universe of Soul.
- Through oneness with Principle, man is one with the universe of Principle.
- Through oneness with Life, man is one with the universe of Life.
- Through oneness with Truth, man is one with the universe of Truth.
- Through oneness with Love, man is one with the universe of Love.

Again the elaboration of this law means most to us when we have the fullest possible sense of what the synonymous terms for God include. Only then can we fully appreciate what it means that man is one with Mind and thereby one with the whole realm of Mind. Each time we ponder it anew, we see more clearly the import of this great law, namely, that through our oneness with Spirit, Soul, Principle, Life, Truth and Love, we cannot help also being one with the whole realm of Spirit, the whole realm of Soul, the whole realm of Principle, Life, Truth and Love. In this way, the fact that we are one with the whole realm of God gradually becomes more living, tangible and real to us.

The law of oneness

translated to the level of the seven textbook-subjects:

Through oneness with God, man is:

- one with the lawfulness of the universe of Mind;
- one with all spiritual qualities expressing the universe of Spirit;
- one with all true interests included in the universe of Soul;
- one with the scientific nature and impersonality of all relationships in the universe of Principle;
- one with the exalted and refined affections reflected throughout the universe of Life;
- one with the metaphysical nature of the universe of Truth;
- one with the perfect, divine creation of the universe of Love.

What does this mean ?

- In Mind we see that we live in a universe that is not ruled by chance, for everything in the universe of Mind operates according to law. The more we see that we are subject to the laws of divine Mind, the more we realize that we are also one with the blessings which flow from adherence to divine laws.
- In Spirit we see that we are wedded to all spiritual qualities, showing that we do not lack any needed or right ability; everyone can express the full range of masculine and feminine qualities.
- In Soul we see that we are one with all true interests of the universe, since all right interests are identical, at-one in Soul. Thus we live in a universe where there is no conflict of interests; since all true interests serve one divine end, they must also serve each other.
- In Principle we see that we are one with the scientific nature of being, which is always impersonal. From this principled foundation, all our relationships become harmonious. Further, because we are already one with the scientific nature grounded in Principle, we no longer imagine that Science is something apart from us or difficult to get hold of, something academic. Learning to think scientifically, far from being a laborious task, becomes natural and innate to our being. Because we ourselves are one with the scientific nature of Principle, we cannot help thinking and working in an ever more scientific way.
- In Life we see that we are one with a universe which exalts, uplifts and refines. Therefore there are no destructive, critical or depressive tendencies working in us or against us; we live in a universe where everything tends upwards.
- In Truth we see that we are one with everything which expresses the higher nature of man — one with a realm where man and the universe are viewed metaphysically.
- In Love we see that we are one with the man of God's creating; in this universe of oneness, God and man are coexistent and can never be separate.

Comparison with the previous chapters. Comparing these seven points with those found in the laws of oneness in the first two chapters, we see that something quite different is being expressed, even though the seven

points in all three chapters indicate the same seven synonymous terms for God.

For example, in 'Prayer', Mind appears as true desire; in 'Atonement and Eucharist', we see that this true desire must be coupled with bold action. In the chapter 'Marriage', Mind presents a further step, showing that bold action must conform to divine laws. Although the subject of Mind in the three chapters focuses on quite different concepts — true desire, bold action and conformity to law — there is still only one identity underlying all three forms, namely, Mind. In this same way the rest of the subjects of the chapter 'Marriage' on p.93 can be compared with the subjects of 'Prayer' and 'Atonement and Eucharist' on p. 85.

Thus every chapter extends the range of ideas and qualities which characterize each synonymous term for God. Though it may at first seem that the subject becomes more and more complicated, such an impression means only that we need to culture a deeper and more thorough understanding of each of the synonyms for God. As soon as we understand all the characteristics of a synonym as a structured whole, the language we use becomes simpler. We no longer need to describe each synonym through its various single ideas but rather can let the pure consciousness of Mind, Spirit, Soul, Principle, Life, Truth and Love resound within us. Then the whole range of ideas characterizing a synonym is implicit in only one term.

Chapter IV

'Christian Science versus Spiritualism'

(Word/Science)

The fourth chapter of the textbook is a key chapter, dealing with the oneness of being as its central theme. Specifically the fourth chapter contrasts the Science of the one Spirit with the dualism of spiritualism.

What is spiritualism? Spiritualism (from Latin 'spiritus' = 'spirit') bases its teaching on the premise that the essence of all things is spiritual. But what is spiritual? This philosophical view postulates either that matter is a particular form of spirit or that spirit is a specific form of matter. Clearly both types of spiritualism are founded on gross dualism, on the belief that something can be turned into its opposite.

Although spiritualism claims to be a doctrine of spirit and the spiritual, it actually argues for the exact opposite. Spiritualism maintains that the spiritual and material are intimately connected and blend with each other, that matter can be spiritualized or that spirit can be materialized. For this reason, Mary Baker Eddy calls spiritualism "material spiritualism" (77:27) and "gross materialism" (75:9).

Who believes in spiritualism? We are all subject in some degree to the persistent belief that Spirit needs matter in order to express itself. To this extent we are all spiritualists. For example, although we know that Mind is all-intelligence, we nonetheless cling to the belief that this intelligence must express itself through the human mind and that thinking depends on a brain. In theory we are not spiritualists: we know that God is Life and that Life is purely spiritual. But in practice, in our daily lives, we still labor under spiritualism: we want the body to have life, since we believe that life is present only as long as the body moves and functions. As soon as the material body ceases to breathe, we see no life in it and say: Life is extinguished, the person is dead. We hold to the mistaken spiritualistic notion that Life must be channelled through the body to express life. In this way, we mix Spirit and matter; we believe that Spirit needs its opposite, matter, to express itself or that Life needs its opposite, the lifeless body, to manifest itself as life. Needless to say,

we have all been thoroughly indoctrinated in this spiritualistic outlook. Accordingly, to be free of this thoroughgoing miseducation, we must know how to correct it constantly and consciously with the oneness and onliness of Spirit.

What is spiritism? Modern dictionaries define the word ‘spiritism’ as synonymous with ‘spiritualism’, but this is misleading. ‘Spiritism’ is mentioned in this chapter only in passing as a special form of spiritualism. Specifically spiritism is the belief that Mind can be divided into minds, Spirit into spirits, Soul into souls and Being into beings. On this view, everyone has his own spirit, a spirit which lives on after physical death as a departed spirit-being. This spirit-being is able to communicate with the living through some form of ‘medium’. Whereas Christian Science shows that Spirit is indivisible and therefore always reflected as a whole, spiritism believes that Spirit can be divided into countless finite personal spirits. Spiritism, like spiritualism, builds on the belief that Spirit and matter can be united and that Spirit can express itself materially through spirits. Here again the fundamental question is: Can the infinitely indivisible One, “the infinite one Spirit” (70:marginal heading), be divided? The title of the fourth chapter already supplies the answer, showing at the outset that Christian Science is diametrically opposed to this belief. The Science of Spirit rejects both spiritualism and spiritism.

First Scriptural text: “And when they shall say unto you, Seek unto them that have familiar spirits, And unto wizards that peep and that mutter; Should not a people seek unto their God? — Isaiah.”

In this text, spiritualism and Christian Science — the doctrine of dualism and the teaching of the oneness of being — stand in sharp contrast to each other.

Further, the text raises another question central to the chapter: Where should we go for an understanding of true being: to “familiar spirits” and “wizards” or to God? Should we go to persons or to the one divine Principle for help and enlightenment? “Familiar spirits” (departed spirits or spirit-beings) and “wizards” (spiritualistic mediums) represent all those human and material sources of information which we turn to for help, even though their seeming existence is not derived from God, Spirit. Under the influence of spiritualism, we believe that such sources can give us real insight into the nature of being. But why? They “that

have familiar spirits" and "wizards" use not the pure language of Spirit but rather the equivocal mutterings of dualism, the exact opposite of the Science of Spirit, the one God. In other words, all personal, human conceptions, opinions, theories and systems are built not on the one Spirit but on the mingling of opposites, on the belief that Spirit and matter can blend. Spiritualistic mediums are always dualistic. By contrast, when we go to the Science of the oneness of being for our answer, we choose the divinely scientific way of knowing, that spiritually monistic way which is able to unlock the reality of being itself.

This crucial question about which source of information to choose is constantly raised in this chapter: Shall we turn to spiritualism or even to the grosser form, spiritism? Shall we seek material channels in order to understand Spirit? Shall we enquire of "wizards"? Or shall we turn away from dualism to God, Spirit, for an answer? We overcome death and the belief in spirits, a belief which is linked with death, only as we break away from such dualistic methods of reasoning. This is the meaning of the second Scriptural text.

Second Scriptural text: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — John."

The Word of God or Logos is the self-declaration of the one Being. If we turn to what the Logos declares, we shall never see death. In other words, if we work from the nature of the one Being, the one indivisible Spirit, we cannot succumb to the belief that Spirit can be divided into personal spirits, neither can we fall victim to the error that Spirit can be circumscribed. To the Jewish way of thinking, Jesus' declaration was an offense. From the human viewpoint, the spiritual fact seems absurd, something evil or unnatural, "a devil".

This second Scriptural text introduces another crucial point emphasized throughout the fourth chapter: There is a unity between the right method of understanding and eternal life. Again and again, the text points out that understanding is being. We cannot reach true being through false methods, namely, by communicating with spirits, as spiritism teaches, or by relying on material sources of information through the methods of spiritualism. On the contrary, life is in and of Spirit and can be found only through the understanding of Spirit. Jesus said: "And this is life eternal, that they might know thee the only true God" (John 17:3). Mysticism and

the pseudo-sciences, with their spiritualistic and dualistic foundations, cannot give us the understanding of the one Spirit, and only this understanding, the understanding of Spirit, brings eternal life.

Thus we see that the question of spiritualism — not merely spiritism — is the fundamental issue dealt with by the fourth chapter. Whereas spiritism interests only those who believe in spiritualistic mediums and spirits, spiritualism postulates the universal false belief that Spirit and matter mingle: that Spirit can be gained through material methods, that matter can be spiritualized or that Spirit can be materialized. By correcting this root false belief with the onliness of Spirit, this chapter provides the cornerstone on which all the other chapters rest. Unique among the chapters, the fourth clearly explains what distinguishes the Science of Spirit from every unscientific and material method. Specifically it shows that only the understanding which comes from Spirit is right. We understand being and reality only through Spirit; we cannot understand reality through a mixture of Spirit and matter or through all the material arguments which the physical senses urge upon us.

Standpoint of oneness: Man's understanding and God's understanding are one.

The Science of Spirit can be grasped only through that understanding which coincides with Spirit's own nature. In Christian Science, "understanding is a quality of God" (506:5), and Spirit imparts this understanding (see 505:16). For man to know God, man's understanding must be one with God's understanding. Only like can understand like. We must approach being with the same structure of understanding as that through which the one Being interprets itself. In other words, there is only one possible way to understand being: through Being's own structure of understanding.

Standpoint of duality: Man himself is an understander.

The dualistic or spiritualistic method always starts from the premise that man can understand being in his own way. Acting from this false premise, we go first to people for an answer or even to 'spirits' rather than to the Logos, the Word of God. By contrast, the Science of Spirit never uses human rationalism as a medium for understanding being; it never goes to "familiar spirits" and "wizards that peep and that mutter". Such mor-

tal, human and material methods are limited and cannot give a true answer. In the Science of Spirit, that which understands must coincide with Spirit's own understanding. There is no duality between man's understanding and God's understanding.

The need for scientific interpretation. This divine quality of understanding gives us an indication of how we should tackle the subject of the Science of being — specifically, of how we should study the Bible and the Christian Science textbook. These two revealed texts speak to us only if we approach them with the same Mind as that which wrote them. Because these books were not humanly conceived, we cannot understand them with the human mind. God, the divine Mind, is their author, and therefore they can be grasped only if the Mind which wrote them and the Mind which interprets them is one and the same Mind, the Mind which is God. If, on the other hand, we see ourselves as separate, personal understanders of God and try to comprehend the boundless infinite with our limited, finite, human thinking, we fail. We miss the spiritual message. Indeed, these revealed texts are not even written in ordinary human language but in the language of Spirit, and this language can only be understood through the divine Spirit. Only the understanding of Spirit can comprehend the spiritual message.

Consequently, if we do not accept the standpoint of the oneness of being, we can never comprehend the textbook. Human thought and reason base themselves on the random combination of atomistic facts — on trying to learn as much as possible about being by accumulating isolated statements of truth. Yet this method can never succeed. The sum total of being is a consistent, spiritual network, a spiritual structure which can never be understood as a whole by the mere accumulation of more and more separate facts, truths detached from their proper contexts. To understand being, we must base ourselves on a consciousness cultured in the spiritual categories of the one Being, on the structure of divine self-consciousness.

Thus, whenever we approach the textbook with a sense of understanding it in our own personal way, we merely read into the text what we ourselves already believe and think; because we are human, this interpretation is necessarily limited. Therefore our rule should be never to want to understand the Bible or the textbook through ordinary human methods of thought and reason. Before beginning our daily study, we must always

consciously realize that we can understand these books only with the Mind which dictated them, namely, with the Mind which is God.

“If a man keep my saying” — if anyone approaches being with the nature of Being itself, that is, with Mind, Spirit, Soul, Principle, Life, Truth and Love — “he shall never see death”. If we read the textbook with a structure of consciousness molded by the seven synonyms for God, then Mind hears what Mind says; Spirit understands what Spirit says; Soul senses and defines what Soul says; Principle interprets what Principle says; Life experiences Life; Truth is conscious of Truth; and Love accepts fully what Love imparts. The more we approach the textbook and the Bible with Mind, Spirit, Soul, Principle, Life, Truth and Love, the less we are hampered by the limitations of our own human will and mortal concepts. We plant ourselves on the one right method of understanding and so gain a complete and full sense of what the text itself wants to convey spiritually.

Law of oneness: Through oneness with God, man understands as God understands.

- The elaboration of this law through the seven synonymous terms shows:
- Through oneness with Mind, we understand as Mind understands.
 - Through oneness with Spirit, we understand as Spirit understands.
 - Through oneness with Soul, we understand as Soul understands.
 - Through oneness with Principle, we understand as Principle understands.
 - Through oneness with Life, we understand as Life understands.
 - Through oneness with Truth, we understand as Truth understands.
 - Through oneness with Love, we understand as Love understands.

Thus the true means of knowing God is found only in the seven synonyms for God and what they know of divine being. If we further elaborate this law by substituting for Mind, Spirit, Soul, Principle, Life, Truth and Love the specific ideas which constitute an understanding of God, we can see how these ideas translate themselves to the human plane of understanding, imposing on us distinct demands for understanding God aright.

*The law of oneness
translated to the level of human understanding:*

- When we understand as Mind understands, we think in ideas and know only ideas. Then we no longer see problems and beliefs, but know only as Mind knows: ideationally.
- When we understand as Spirit understands, we understand through spiritual communion and do not try to commune with God through words, the language of matter. Then we rely on the spiritual idea alone to communicate what should be communicated and do not attempt to commune with God through argumentation.
- When we understand as Soul understands, we have spiritual understanding. Then spiritual evidence speaks in us, because we rely on spiritual sense to define every detail rightly.
- When we understand as Principle understands, our understanding is imbued with the interpretation of the divine system of reference. Then we interpret and explain every situation according to the divine categories, which properly classify all questions.
- When we understand as Life understands, our ideational understanding is free from every limitation of time or space. Then we let thought expand to apprehend the realm of the infinite, from which an unstemmed flow of inspiration bestows limitless, individual insights.
- When we understand as Truth understands, we are conscious only of ideas. Then we not only acquaint ourselves with all ideas but also understand them in their individual wholeness, in their faultless form as the truth about everything.
- When we understand as Love understands, we do not try to understand the whole through isolated parts but rather see all the so-called parts integrated as aspects of one whole. Then we understand how each aspect of the whole elucidates the whole, and we take this comprehensive view as our basis of understanding.

The law of oneness translated to the level of correcting false ways of understanding God. Translated to the human, the law of oneness shows the necessary constituents for the right way of understanding. Yet by the law of opposites, it also uncovers false ways of knowing, those false

means which we must finally reject. Naturally, this application of the law has great practical significance.

The law of oneness
translated to the level of uncovering false ways of knowing:

- An understanding of Mind uncovers the falsity of dualistic thinking, which sees man as separate from God.
- An understanding of Spirit uncovers the falsity of relying on material evidence.
- An understanding of Soul uncovers the falsity of relying on the testimony of the physical senses, which present not God's true image and likeness but only a distorted "burlesque of God's man" (92:18).
- An understanding of Principle uncovers the falsity of personal sense, personal theories and personal interpretations.
- An understanding of Life uncovers the falsity of negative, critical, injurious and destructive thinking.
- An understanding of Truth uncovers the falsity of working according to human consciousness, which is always erroneous, regardless of what form it takes.
- An understanding of Love uncovers the falsity of atomistic, unscientific thinking, which cannot comprehend the universal salvation of Love.

Point for point, these seven false ways of trying to understand being counterfeit the right methods of understanding. Thus we see:

- If we understand as Mind understands, we comprehend being through ideas; dualistic thinking, which tries to understand one-valued being with two-valued logic, is false.
- If we understand as Spirit understands, we comprehend being through spiritual communion; it is therefore false and futile to seek material evidence as proof of spiritual reality or to expect Spirit to manifest itself materially.
- If we understand as Soul understands, spiritual understanding shows definitely what is true and what is false; the physical senses cannot testify truly.

- If we understand as Principle understands, every situation is interpreted from the system of the whole; personal views and opinions never lead to an understanding of reality.
- If we understand as Life understands, we are always exalted above the finite human sense of life in matter; if we look at everything from a limited, negative perspective, we can never perceive the newness and eternality of Life.
- If we understand as Truth understands, we develop a consciousness which can see every idea in its wholeness or divine gestalt; erring human consciousness cannot realize the spiritual facts of being.
- If we understand as Love understands, we always begin with the whole; atomistic thinking, which tries to accumulate isolated truths without seeing the gestalt of the whole, is a wrong way of knowing and therefore wholly incapable of telling us anything about the nature of being.

Here we realize the great demand which the Science of being, more than any other science or discipline, puts upon us. Learning many fragmentary truths or trying to improve our own isolated views about being are insufficient as means for understanding. We can only understand God with a model of consciousness which reflects the whole of being and is in harmony with it. Only this divinely imbued consciousness can comprehend being aright. Accordingly we must be willing to let our consciousness be thoroughly molded by the seven synonyms for God, until finally we approach being with the right means of understanding: a divinely structured consciousness.

SUMMARY OF THE FIRST FOUR LAWS OF ONENESS

The first four laws of oneness have one common denominator, one overriding theme, namely: Man's oneness with God, the infinite One.

First law: Accepting man's oneness with God.

Second law: Through man's oneness with God, the Godlike is exemplified in man.

Third law: Through oneness with God, man is one with God's universe.

Fourth law: Through oneness with God, man understands as God understands.

'*Prayer*' gives us the right starting-point by showing that we must accept man's oneness with God and always reason from the basis of this oneness (Word/Word).

'*Atonement and Eucharist*', as the next step, explains that this oneness with God has within itself the Christ. As we accept man's oneness with God, the Christ exemplifies the Godlike in man and excludes whatever is unlike God in us (Word/Christ).

'*Marriage*' then shows that, through oneness with God, we are one with everything which is Godlike, namely with the whole of God's universe (Word/Christianity).

'*Christian Science versus Spiritualism*' goes further, showing that when we are one with God and God's universe, the true nature of being becomes transparent to us; we understand being as God understands it. Man's spiritual understanding and God's understanding are one (Word/Science).

Chapter V
‘Animal Magnetism Unmasked’
(Christ/Word)

Many Christian Scientists do not care for this chapter. Either they think that the question of animal magnetism does not concern them personally, or they are perpetually afraid of animal magnetism and blame it for everything that seems to go wrong. Both views stem from ignorance of the real issue and how it should be handled scientifically. We must realize that, as with ‘Christian Science versus Spiritualism’, the chapter on animal magnetism is of vital importance to every student of Christian Science. Its highly significant place-value within the textbook-matrix — and therefore within the structure of being — cannot be either ignored or sidestepped. As with the fourth chapter, we must be able to resolve the questions it raises and learn consciously to handle these issues, before we can be justified in saying that it does not concern us.¹ What then is animal magnetism? The Scriptural text gives an indication of the source of animal magnetism.

Scriptural text: “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — Jesus.”

This quotation refutes a widely held view concerning the source of animal magnetism. Only too often, people believe that animal magnetism, with its accompanying malpractice, consists of erroneous, malicious thoughts — that animal magnetism comes from the influence, control and domination of thought. The Scriptural text, however, shows clearly that all these “evil thoughts” are not the cause but only the effect, the outcome; the cause lies elsewhere, namely, in the “heart”. What is meant by the “heart”? The Bible implies that evil thoughts come from a personal mentality or personal attitude, from our own personal standpoint and not from God, divine Principle. Consequently evil or wrong thoughts arise when we make the personal self, our personal mentality or opinion,

¹ For a full discussion of this subject, see: Max Kappeler, *Animal Magnetism—Unmasked*.

our starting-point — in other words, when we do not start from divine Principle.

Animal magnetism is a question of standpoint. Thus what we call animal magnetism is a question not of good or bad thoughts but rather of the standpoint we take. If we work from a personal, human standpoint, wrong thoughts are the inevitable result. To be free of animal magnetism, we must be willing to change our standpoint. Instead of making *our* heart, *our* opinion and *our* attitude the basis of our thinking and feeling, we must always reason from the one divine Principle. From this one Principle, only good can come; no evil thoughts proceed from Principle. By contrast, all the arguments, opinions and thoughts which proceed from the personal standpoint of a mortal ego comprise animal magnetism.

From Principle proceeds only the maximum of good. Only that which reflects the nature of Principle proceeds from Principle, and this Principle-like reflection represents the maximum of good. If we begin with Principle, what manifests itself is always good. This spiritual fact expresses the Christ at work: divine Principle has within itself the power to manifest itself as the maximum of good. God alone knows what is good, and God operates as nothing less than the maximum of good.

Animal magnetism is nothing. From the standpoint of Principle and its power of manifestation, the chapter shows clearly that animal magnetism is nothing: there is “no proof of the existence of the animal magnetic fluid” (100:20); “in no instance is the effect of animal magnetism . . . other than the effect of illusion” (101:29); “animal magnetism has no scientific foundation” (102:1) and is “a mere negation, possessing neither intelligence, power, nor reality” (102:6); “it is an unreal concept of the so-called mortal mind” (102:7); it “is not power” (102:30); “its so-called despotism is but a phase of nothingness” (102:30); it is merely a “false belief” (103:20), which “has not one quality of Truth” (103:22). To conclude: “In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power.” (103:29)

This means that animal magnetism is not an entity per se but only a name for that which appears when we do not work from the standpoint of Principle. Furthermore, a personal standpoint only produces “evil thoughts” because we attribute to a human, erroneous standpoint the power of manifesting or expressing itself: this is the only animal magnetism there is. Since it does not originate in God, animal magnetism is not an

entity in itself: of itself, it is nothing. Only when *we* ascribe to nothingness qualities which it does not possess — such as the power of operation or manifestation — does it seem to have an effect in the mortal realm. However, the fact that *we* attribute to something qualities which it does not possess in no way alters the truth about it. The truth about animal magnetism is that it is nothing. This is brought out quite plainly in the following two statements, both of which Mary Baker Eddy approved: “Animal Magnetism is the sum total of all error, and that in itself nothing until you attach belief to it.” (Coll. p.258) Although the sum total of error is animal magnetism, this in itself is nothing, for its suppositional existence arises solely from *our* belief in it. Because animal magnetism does not exist in reality, it cannot have any real power. “The only power there is in mesmerism is what *we* allow it to have.” (Coll. p.178)

Whenever we do not start from the one Principle and its power of manifestation but rather from our own human standpoint — whenever we feel, think and act out of our own “heart” — we have evil thoughts. These evil thoughts first attribute to animal magnetism a suppositional existence and then make us believe that this suppositional existence of animal magnetism has power.

Dissolving and healing animal magnetism. To be free from animal magnetism, we must free ourselves from everything which would tempt us to attach operative power to nothingness, the nothingness of a false standpoint. The moment we reason from the oneness of being, we automatically handle animal magnetism. This standpoint of oneness can be discerned in a few key statements from the chapter, which show clearly where the solution to the problem of animal magnetism lies. It is significant that the very chapter which deals with the sum total of error is the one which speaks of the maximum of good: “The maximum of good is the infinite God and His idea, the All-in-all.” (103:15) When we begin with Principle and its idea, that is, when we make the oneness of being our starting-point and no longer reason from our heart, what proceeds from this oneness is always the maximum of good, the All-in-all. From the level of divine Science, the question of animal magnetism simply does not arise — as the chapter declares: “Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only.” (103:13) Again the text stresses that, when we take the standpoint of Mind-science, we experience only the divine Principle, which works out the purposes of

good alone. This is the answer to so-called animal magnetism. Whereas animal magnetism claims to have both power and the ability to work out the purposes of evil, the true power of manifestation resides wholly with the Christ, divine Principle, establishing the divine power which operates eternally as the maximum of good.

Standpoint of oneness: There is only one power of manifestation: God, good.

The standpoint of oneness in the fifth chapter shows that there is only one Being and therefore only one power of manifestation. The emphasis is on the Christ — the operative, manifesting power of Principle.

Standpoint of duality: God manifests both good *and* evil.

This claim of duality directly contradicts the Christ aspect of Being. Christ is divine Truth, bringing forth nothing but its perfect expression. This one Truth operates not only as a preventive power on the level of absolute Christian Science but also as a corrective force eradicating error on the level of Christian Science. Christ, Truth, is the potential power which, from the whole of Being, always chooses those solutions, possibilities and manifestations which represent the optimum, the maximum of good, in every situation. By contrast, whenever we reason from the standpoint of duality, we let ourselves become victims of the evil thought that both good and evil proceed from Principle. This is the claim of animal magnetism.

The most subtle form of animal magnetism. Only too often, anything which does not conform to our human conceptions, purposes and wishes is called animal magnetism. Whenever we encounter inharmony in our lives, we blame it on animal magnetism. Yet it is not so simple. Not everything which we deem unpleasant has its roots in animal magnetism. Very often it is exactly the opposite, namely the Christ-operation, which is at work in such a situation. When this Christ-activity runs counter to our personal conceptions and wishes, we mistakenly regard it as the influence and workings of animal magnetism. In such cases, we may even interpret the translating power of the Christ as the operation of animal magnetism.

But how can something which we experience as inharmonious and evil be seen as the Christ-operation? To answer this question, we must reason from the fact that the Christ-operation is always at work, whether we are aware of it or not. Nothing can prevent the Christ-idea from having its

impact on every situation. Thus the standpoint of oneness in the fifth chapter shows not only that there is only *one* Being but also that there is only *one* power of manifestation. This irresistible operation of the Christ comes to human experience as a great translating power, transforming everything that does not conform to the divine. It is therefore the very nature of the Christ-operation to force the human to change in order to free itself from false beliefs. Because this process often demands that we give up some ingrained belief that we hold dear, it may well seem painful to us. Regarded humanly, the Christ-impact may appear as a bitter experience. Then we wrongly imagine that animal magnetism is at work, and we do everything we can to resist it, thus making the situation worse. We interpret the translating power of the Christ from the standpoint of our own human and mortal ignorance and so call it animal magnetism.

By contrast, with a consciousness based on the oneness of being, we build on the fact that there is only *one* Christ, only *one* power of manifestation, which always operates to bring about the maximum of good. However, this requires that we should be open to the good and accept the translating power of the Christ with all that it demands. Although Principle wills nothing but our salvation, it nonetheless works out our salvation according to its own plan of the highest good, not according to *our* human conceptions. Reasoning from the standpoint of the oneness of being, we can be confident that the changes which to the human may seem painful are really the effect of the Christ-idea. Why? The Christ-idea brings forth the maximum of good by ridding us of whatever hinders our spiritual progress, giving us only those experiences which most promote our growth in understanding. In human experience, it often seems that the Christ wounds to heal. Yet if we go along willingly with Principle's plan, the necessary experience does not need to seem difficult; situations only appear inharmonious when we reject the Christ and instead think that animal magnetism is at work. Thus animal magnetism is merely what we experience when we resist the self-operative Principle and its means of working out the maximum of good.

Animal magnetism should be handled consciously every day. If we consciously take the standpoint of Principle each day and are willing to accept its manifestation of the highest good, we are thereby handling animal magnetism. To understand this is vitally important for our progress in Christian Science. Handling animal magnetism does not mean fighting

nothingness or constantly grappling with negative problems. Rather it means preparing ourselves inwardly for the operation of Principle; we must culture the open and willing attitude which puts nothing in the way of Principle's plan for effecting the highest good. This method always leads to fresh insights, new understanding and new revelations, for Science is always revelatory. But to receive this ongoing revelation we need a spiritually attuned consciousness. Only a consciousness fully aware of the nothingness of evil or animal magnetism can recognize the somethingness of good ever more clearly. The veil of animal magnetism, which would otherwise blur our vision, must be rent for the light of revelation to shine through.

This fact has been proved in the development of Christian Science. Whenever someone asked John Doorly what he thought had made it possible for him to see the Science of Christian Science in the textbook, he always said it was because from the very first he had handled animal magnetism daily. We too must follow this method. Daily we must prepare the ground for the influx of divine inspiration by accepting the standpoint and workings of Principle, which simultaneously handles animal magnetism.

Law of oneness: God manifests itself as the maximum of good.

Here good stands for God; therefore good represents not merely a part of good but the whole of good, divine good in its entirety, since God always manifests itself as the whole, never as parts. Furthermore, since God is the one and only power of manifestation, it follows that evil has no power, means or ability to manifest itself. Only good can ever be manifested.

Elaborating the law through the seven synonyms for God, we see:

- Mind manifests itself as the maximum of Mind.
- Spirit manifests itself as the maximum of Spirit.
- Soul manifests itself as the maximum of Soul.
- Principle manifests itself as the maximum of Principle.
- Life manifests itself as the maximum of Life.
- Truth manifests itself as the maximum of Truth.
- Love manifests itself as the maximum of Love.

Once again this is a supremely simple but stupendous law. As such, its

full meaning cannot be taught but rather must be thought out and pondered. As we pray over the law quietly and let it speak to us through the categories of divine Being, the law reveals itself to us individually. Our aim therefore must be to get a deeper and deeper understanding of these laws, until they mold our whole attitude and consciousness. They become a part of ourselves, the law of our own inward attitude, and we no longer consider them as something outside us.

With this law of oneness for the fifth chapter, we can go on to see how the maximum of good is expressed not only through each of the synonyms for God but also through the specific ideas characterizing each synonym.

*The law of oneness
translated to the level of specific ideas:*

- Mind manifests itself as the All-Mind.
- Spirit manifests itself as the nature and substance of being, as spiritual reality.
- Soul manifests itself as the unchanging sinlessness of being.
- Principle manifests itself as the self-operative, infallible Science of being.
- Life manifests itself as the eternal isness of being.
- Truth manifests itself as divine rightness and justice.
- Love manifests itself as complete and fulfilled being.

The textbook-chapter indicates these specific ideas through its seven subjects, showing once again the scientifically exact way in which the textbook is written. In the development of its subjects, this chapter, like the previous ones, does not use just any ideas of the seven synonyms for God but rather selects those specific aspects and characteristics which are adapted to the tone and message of the chapter. Accordingly the fifth chapter presents the maximum of good, not by showing the guidance of Mind or the strength of Spirit, for example, but rather by using those ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love which characterize the intrinsic nature of the seven synonyms for God. The synonyms themselves — what God itself is — constitute the maximum of good and can be seen as such only as we accept the standpoint of God. Thus the first subject points to the All-Mind; the second to the true nature and sub-

stance of reality; the third to the sinlessness of being; the fourth to the Mind-science through which Principle operates; the fifth to the isness of being; the sixth to divine justice; and the seventh to the complete fulfilment of being, which excludes animal magnetism.

However, the chapter not only shows the manifestation of God as the only power of manifestation, but also goes further and uncovers the counterfeit argument. Accordingly each of the chapter's seven subjects exposes those erroneous beliefs on which so-called animal magnetism — with its seeming manifestations — rests; each subject unmasks a certain phase of animal magnetism. Thus the law of oneness, based on *one* power of manifestation only, the maximum of good, translates itself to the level of the counterfeit to uncover the false reasoning which lies at the root of the dualistic belief in evil. How?

*The law of oneness
translated to the level of the counterfeit:*

- Evil is not a manifestation of God but is based on:
- the power of imagination and illusions (vs. Mind);
 - a mere negation of the only reality (vs. Spirit);
 - a secretive, sinful disposition (vs. Soul);
 - an unprincipled, unscientific mentality; pseudo-scientific attitudes and practices (vs. Principle);
 - a destructive life-practice with harmful intents and consequences (vs. Life);
 - falsity and injustice (vs. Truth);
 - that which is not sanctioned or included in being and therefore is nothing (vs. Love).

These seven points give a clear indication of what constitutes the belief of animal magnetism: nothing claiming to be something. Yet this claim is invalid, for it has no foundation in being. Since animal magnetism claims to be what Mind, Spirit, Soul, Principle, Life, Truth and Love are not, it is an inverted concept of the somethingness of God and therefore nothing in itself — nothing but a mere negation of that which constitutes the whole of Being. When the somethingness of the sevenfold nature of God translates itself to the level of its counterfeit (not

counterfact, since such a thing could not exist), the somethingness of Being manifests itself as the nothingness of nothing: animal magnetism is unmasked and shown to be nothing. Specifically:

- The somethingness of Mind as the All-Mind manifests itself as the nothingness of imagination and illusions.
- The somethingness of Spirit as the only substance and reality manifests itself as the nothingness of every negation of spiritual reality.
- The somethingness of Soul as the unchanging sinlessness of being manifests itself as the nothingness of subtlety, sin and despotism.
- The somethingness of Principle as the self-operative Science manifests itself as the nothingness of all unprincipled operation and pseudo-scientific beliefs.
- The somethingness of Life as the eternal isness of being manifests itself as the nothingness of all that is destructive or harmful.
- The somethingness of Truth as divine rightness and justice manifests itself as the nothingness of falsity and injustice.
- The somethingness of Love as fulfilled being manifests itself as the nothingness of all that is not sanctioned and therefore not included in God.

Thus, as we reason from the standpoint of the oneness of being, animal magnetism is shown to be nothing per se, even though this nothingness seems to be something from the standpoint of misunderstanding. The error lies in the false standpoint, not in reality. In this way, Science unmasks animal magnetism.

Chapter VI
'Science, Theology, Medicine'
(Christ/Christ)

The sixth chapter of the textbook is fundamentally important for the theory and teaching of Christian Science. It was the last chapter of the textbook to be written, appearing as late as 1891. It is not surprising therefore that this chapter contains profound insights into being, presenting in fact the fundamentals of the scientific system of Christian Science.

Two Scriptural texts head the chapter. The first presents the subject from the standpoint of absolute Christian Science, the second from the standpoint of Christian Science. Together they indicate the two translations which appear on pages 115 and 116, explaining a principal theme in the teaching of Christian Science.¹ What are these translations?

The two translations — the “scientific translation of immortal Mind” and the “scientific translation of mortal mind” — explain the workings of the Christ-power. The first translation shows the Christ as that process in being which translates God to the point of individualized divine ideas, while the second translation shows how, through the “three degrees”, Christ translates error back into the true idea. Because these two translations reveal two aspects of one Christ, they operate as one and the same process. This simultaneous operation of these two functions of the Christ works on all levels to bring Truth more and more to light.

First Scriptural text: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — Paul.”

The source of revelation. In choosing this text, Mary Baker Eddy draws

¹ On the subject of translation see:

Max Kappeler, *The Minor Prophets in the Light of Christian Science*, pp. 22-25.

Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 187-192.

Max Kappeler, *The Bible in the Light of Christian Science, Vol. V, Kings* (forthcoming).

Max Kappeler, *Introduction to the Science of Christian Science*, pp. 40-47.

attention to a vitally important point, a point which she emphasizes again and again: revelation comes neither from personal, human thinking nor from any humanly conceived metaphysical system but rather directly from God. Revelation is not a humanly devised explanation of being but the interpretation which God, Principle, gives of itself. Principle itself penetrates human consciousness — even human speech — and interprets itself as the revelation of Truth. Just as Jesus said: “My doctrine is not mine, but his that sent me” (John 7:16), so Mary Baker Eddy writes: “No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH” (110:17). To her question: “Whence came to me this heavenly conviction?” she answers: “According to St. Paul, it was ‘the gift of the grace of God given unto me by the effectual working of His power.’” (108:3) The revelation of Truth is not reached through human efforts, neither is it earned by hard work. Revelation comes only by the grace of Principle, revealing and interpreting itself to those who are open to receive it. “The revelation of Truth in the understanding”, she says, “came to me gradually and apparently through divine power.” (109:22) The source of true revelation is always Principle, coming to us through “divine power”; it is in no way humanly contrived.

However, we must not overlook another fact which Mary Baker Eddy brings to our attention, namely, that she did not receive the full revelation of Christian Science all at once but “gradually”; furthermore she worked right to the last on the exact presentation of this revelation in the textbook. True, the great light of Truth in its full intensity first came to her as a sudden revelation, bringing her out of “the shadow of the death-valley” (108:20). But to find and set forth the Science of this revelation — to see the specific contours and detailed structures within this great light — involved decades of work and consecration.

Even more importantly for our development, we must realize that Mary Baker Eddy had already experienced a long period of spiritual unfolding before she received the decisive healing which led to the discovery of Christian Science in 1866. She says quite explicitly: “God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.” (107:3) What she later called a time of ‘gracious preparation’ had actually been years of need and privation, a hard way, involving suffering

and bitter life-experiences. We, too, often go through bitter experiences before we are sufficiently prepared for a new insight.

However, does this mean that we must always grow through painful experiences? Certainly not. Today we have the textbook, showing the necessary, ordered steps of development which we must take to prepare ourselves to receive new revelations. This way of gracious preparation is described in the preceding five chapters of the textbook, showing the method by which consciousness becomes so transparent to revelation that the light of Truth pours in freely. Then revelation does not come 'out of the blue', as it were; it comes when the ground is thoroughly prepared. Although the light of Truth shines equally for all, few are prepared to receive it. Thus, reflecting on Mary Baker Eddy's experience, we can see how important it is for all of us to take the steps laid down in the first five chapters of the textbook, for as the structure-book shows (pp. 55ff.), the various stages of Mary Baker Eddy's own life correspond exactly to the steps of spiritual unfoldment given in the textbook.

The revelation of Immanuel. What was the revelation that Mary Baker Eddy was led to receive? At the beginning of the chapter, she gives a brief, precise definition: "This apodictical Principle points to the revelation of Immanuel, 'God with us'" (107:7). Fundamentally, the revelation showed her that God is both with us and one with us. She gained insight into the great fact that God-with-us is the self-operating, self-organizing and self-governing Principle of being. This fundamental oneness of God with man became the starting-point of her life's work.

With this we touch a new aspect of oneness. Whereas the chapter 'Prayer' presents the oneness of being by emphasizing the oneness of man with God, the sixth chapter sets a new tone, emphasizing the oneness of God with man. It shows that God comes to man, is present with man and works in him like leaven, until everything in man corresponds to the divine. God not only manifests itself in man but also is forever one with its manifestation. This new standpoint of oneness resounds throughout the sixth chapter.

Standpoint of oneness: God-and-its manifestation is one.

Standpoint of duality: God and its manifestation separate.

The dualistic view is blind to the revelation of Immanuel and so always

considers man as something that exists independently, separate from God.

How can we adopt the standpoint of Immanuel? To see the full meaning of ‘God with us’, we can substitute for the term ‘God’ the seven synonyms for God and contemplate the profound insight which this opens to us. Specifically, we can ponder what it means that: Mind is with us; Spirit is with us; Soul is with us; Principle is with us; Life is with us; Truth is with us; Love is with us. Furthermore what is with us is always the whole of Mind, the whole of Spirit, the whole of Soul, the whole of Principle, the whole of Life, the whole of Truth and the whole of Love. Thus with each of the synonyms, we can hear the full, warm tone of the whole of God resounding within us; we can know, for example, that the whole of what constitutes Mind is one with us and constitutes our being. Thus Mind says: I am one with the primordial conception of being; I see only this infinite idea, only what is true, and I am with you; therefore, because I, Mind, am one with you, you can be aware of nothing but the infinite idea of being. In ‘Prayer’, we seek oneness with the one Being; from this attitude, we declare: I am one with Mind. However, when the stages presented by the first five chapters have been fulfilled in consciousness, the sixth chapter shows oneness as the gift of divine grace. From this standpoint, we do not go to Being; Being comes to us, translating itself to man. This takes us a vital step further in understanding the oneness of being, for now Being says: I — Mind, Spirit, Soul, Principle, Life, Truth, Love — am manifested as you. I am your I.

The more we ponder scientifically what it means that Mind, Spirit, Soul, Principle, Life, Truth and Love are with us, the more we feel that divine Science is leading us into the “atmosphere of God” (No. 9:26).

The sixth chapter uniquely brings a further point into focus. In this chapter as in no other, God is referred to as the One. We read, for example, that “God is *One*, — not one of a series, but one alone and without an equal.” (117:3) This One is defined as “infinite personality” (116:29). We are taken back to our scientific starting-point, namely, that the One and the many are not mutually exclusive opposites. God is the One, but this One simultaneously manifests itself as the many, showing God as the *infinite* One. Since ‘infinite’ in Christian Science does not mean infinite in time or space but infinite in individuality, God is defined elsewhere in the textbook as “infinite individuality” (281:15).

Thus Immanuel or 'God with us' signifies that the seven synonyms for God are not only one with us but also infinitely individualized in us. In other words, because the One is infinite individuality, it manifests itself in us as infinite individuality, making us not a part of the whole but the whole infinitely individualized. Our true individuality is therefore not small or narrowly circumscribed but rather comes to us from the infinite individuality of the whole, infinitely manifesting itself in us.

The law of oneness given in the sixth chapter reflects these two crucial points: 1) that God, the One, is with us, and 2) that this One is forever infinitely individualized.

Law of oneness: God manifests itself as our God, infinitely individualized, but still remaining the whole of God.

Elaborating the law through the seven synonyms for God, we see:

- Mind manifests itself as our Mind, infinitely individualized, but still remaining the whole of Mind.
- Spirit manifests itself as our Spirit, infinitely individualized, but still remaining the whole of Spirit.
- Soul manifests itself as our Soul, infinitely individualized, but still remaining the whole of Soul.
- Principle manifests itself as our Principle, infinitely individualized, but still remaining the whole of Principle.
- Life manifests itself as our Life, infinitely individualized, but still remaining the whole of Life.
- Truth manifests itself as our Truth, infinitely individualized, but still remaining the whole of Truth.
- Love manifests itself as our Love, infinitely individualized, but still remaining the whole of Love.

As with each of the other laws, this simple form of the law yields its full meaning only when we are well acquainted with the seven synonyms for God. Through a consciousness aware of the fullness of God's nature, we gain an overwhelming sense of what it means that the Mind which is God is our Mind, that this Mind is infinite and that therefore it manifests itself in infinitely individualized forms and ways as our own being.

Furthermore we see that this individualization and divine self-manifestation are multidimensional. On one level, Mind manifests itself as the all-

intelligent Mind, on another, as action or lawfulness, or again as awareness, true desire, guidance, and so on. Although the form of individualization varies greatly, it is always the whole of Mind which manifests itself as our being. The One, infinitely individualized, still remains the whole. Individualization therefore does not mean that Mind is somehow divided. Mind is indivisible. It cannot be split up, not even into ideas, since such a view would indicate a false concept not only of Mind but of ideas as well. Mind is and remains the one Mind — the whole which individualizes or manifests itself always as the whole. Thus the infinitely different forms or ideas which express Mind's self-manifestation are always accentuations of the whole.

As we culture the tone of Spirit, we gain a profound sense of the law which says: Spirit manifests itself as *our* Spirit — infinitely individualized. We can have no other spirit but Spirit, individualized. What does this mean? For example, Spirit individualized always brings forth infinite order, infinite spiritual fruit, infinite spiritual unfoldment, birth and development. Whatever the individualization, it is always the whole of Spirit which manifests itself as *our* Spirit.

If, when elaborating, we keep strictly to the law, prayerfully and devotedly allowing its meaning to permeate our consciousness, we gradually lose the false sense of being a separate idea or tiny part of God. Instead we accept more and more consciously that we are God-idea and that this idea lacks nothing.

Similarly, the more closely and intimately we are acquainted with the full meaning of the seven synonyms for God, the more profoundly we are conscious of what it means that Soul, Principle, Life, Truth and Love manifest themselves as *our* Soul, *our* Principle, *our* Life, *our* Truth and *our* Love, always infinitely individualized, yet always the whole.

Translating the law to the level of the human. The high standpoint of the oneness of being shown by this law translates itself in the sixth chapter to the human level. Throughout the chapter, we see how this divine fact operates in the human, translating the mortal back into the divine. The second Scriptural text indicates this process of translation and retranslation.

Second Scriptural text: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — Jesus."

The three measures of meal or "three modes of mortal thought" — science, theology and medicine — are leavened by the divine and thereby translated back into the divine. The main subjects of the chapter show how the seven synonyms for God have their effect on the mortal by translating the counterfeits out of the false concept back into the true idea of being. Thus the translation of the sixth law of oneness from the level of divine Science to the level of human experience is found to correspond with the textbook-subjects.

*The law of oneness
translated to the level of the textbook-subjects:*

- Mind translates the belief of mortal mind back into the metaphysics of divine Mind.
- Spirit translates the material concept back into the language of Spirit.
- Soul translates the false testimony of the physical senses back into spiritual sense.
- Principle translates the concept of material science back into the Science of God.
- Life translates barren theological Christianity back into a living, practical Christianity.
- Truth translates a belief in the healing power of drugs back into the remedy of Truth.
- Love translates a hopeless sense of alienation back into the restful embrace of Love.

(There is no seventh tone of Love in the textbook-chapter.)

This process of retranslation shows what happens in the human when the law of oneness exerts its impact on us. When Mind, Spirit, Soul, Principle, Life, Truth and Love are one with us — when the Immanuel-consciousness is established in us — this translates itself to the human level, operating like leaven, until every false concept yields to the true. Retranslation into the divine is accomplished. Thus the law of oneness shows:

- The one Mind, the All-Mind, manifests itself as *our* Mind, infinitely individualized. Translated to the human level, this one Mind comes to all the beliefs of mortal mind, leavening and transforming the whole

of mortal thought, until this mortal thought is utterly relinquished. As a result of this retranslation, we think only in ideas, and the true metaphysics of divine Mind establishes itself in us.

- The one Spirit manifests itself as *our* Spirit, infinitely individualized. Translated to the human level, this one Spirit comes to all material beliefs, leavening and transforming all our material opinions, until the onliness of Spirit is understood as such.
- The one Soul manifests itself as *our* Soul, infinitely individualized. Translated to the human level, this one Soul comes to the false testimony of the physical senses, leavening and transforming all false evidence indicated by the physical senses, until we perceive only the eternal facts of being. As a result of this retranslation, we perceive with spiritual sense, and the spiritual evidence of Soul establishes itself in us.
- The one Principle manifests itself as *our* Principle, infinitely individualized. Translated to the human level, this one Principle comes to every false concept of science, leavening the misconception that science is material. As a result of this retranslation, the false concept is transformed, and we recognize the Science of God as the only true Science and the only authority for solving problems.
- The one Life manifests itself as *our* Life, infinitely individualized. Translated to the human level, this one Life comes to a barren, theological sense of Christianity, leavening and transforming dead religious belief, until we are ready to accept a living, practical Christianity.
- The one Truth manifests itself as *our* Truth, infinitely individualized. Translated to the human level, this one Truth comes to the general belief that material medicine possesses power, leavening and transforming this erroneous conception, until we regard Truth as the only true remedy.
- The one Love manifests itself as *our* Love, infinitely individualized. Translated to the human level, this one Love comes to every hopeless feeling of alienation, leavening despair, loneliness, resignation, and transforming all sense of frustration, until we rest in the consciousness of being forever held in the embrace of Love.

Chapter VII
'Physiology'
(Christ/Christianity)

The seventh chapter brings into focus the issue of mortal, corporeal man, raising such questions as: What is body? What kind of law governs man: material, mental, psychological or spiritual? Is man a corporeal mortal, or is man immortal? The chapter answers these questions through its two parts. Whereas the first part of the chapter deals with all the questions connected with the physiological concept of man (165:1-190:31), the second part awakens us to the fact that man is immortal (191:1-200:29). Throughout we see the Christ demanding the translation of the physical concept of man back into the spiritual idea of man. However, there are not two kinds of man, one physical and the other spiritual. Indeed the dualistic belief in both a physical *and* a spiritual man must be translated into the understanding of *one* man: man as idea, God's man, that which is purely spiritual.

"The tree of the knowledge of good and evil". The opening paragraph of the chapter goes straight to the root of the problem: "Physiology is one of the apples from 'the tree of knowledge'. Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man's God-given dominion over the earth." (165:1) The crucial question is this: What has dominion? Good, evil or both? The tree of the knowledge of good and evil — the dualistic standpoint from which we try to manage our lives — further suggests that such knowledge can make us as gods. From this dualistic belief, other questions arise: Is God the only God, or is man also a god? Who has dominion, God or mortal man? Do both have dominion? Are there two different realms, a divine realm, ruled by spiritual laws, and a human realm, ruled by material and physical laws? If so, must different laws be applied according to the realm to which a problem belongs? Such are the questions arising from the "tree of the knowledge of good and evil".

The book of 'Genesis' indicates that the "tree of the knowledge of good and evil" stands in the same place as the "tree of life", namely, in the

midst of the garden. This raises the question: Which interpretation should be central, that is, which should reign in the midst of our consciousness? Should we work from the dualistic standpoint of good and evil or from the standpoint of the one Being? If we take the dualistic standpoint, we lose man's God-given dominion; but if we take the standpoint of the oneness of being, we are given dominion over the earth, the body.

The chapter 'Physiology' repeatedly stresses that we cannot work from two standpoints: "We cannot obey both physiology and Spirit" (182:9); "It is impossible to work from two standpoints" (182:12); "We cannot serve two masters" (167:11); "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error" (167:22).

If we choose the standpoint of the "tree of life" — the standpoint of divine Principle, the only Life — then we must face a further question: Does this Life-principle control the spiritual realm only, or does it control the material, physiological realm as well? Human and material thought cannot accept that, from the standpoint of the oneness of being, the divine Life-principle has dominion in both realms — in the realm of Truth as well as in the realm of belief. Nonetheless, as the chapter shows, "with God all things are possible" (180:26). Why is this fact so difficult for mortals to grasp?

The dualistic thinking of mortals starts from the proposition that, while God, Spirit, has jurisdiction over spiritual matters, physical man must nonetheless obey physical laws. This dualistic belief causes mortals to reap the fruits of duality: sin, disease and death. For this reason, the chapter repeatedly appeals to us to abandon this dualistic standpoint and adopt *one* standpoint only, namely Spirit. We cannot serve two masters: "There is but one way — namely, God and His idea — which leads to spiritual being." (167:24) We must never depart from "the basis of one God, one lawmaker" (183:4), for "the one Mind only is entitled to honor" (183:31). This Christ-demand is clearly expressed in the first Scriptural text for the chapter.

First Scriptural text. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — Jesus."

"Take no thought": waste no thought, time nor energy worrying about

material existence. Free yourself from mortal mind and its dualistic thinking, and reason exclusively from the basis of the divine Mind. Look away from human problems and put them all behind you, for "your remedy lies in forgetting the whole thing" (165:19). The solution to any difficult problem does not lie in always thinking about it, allowing ourselves to be disturbed and mesmerized by it, nor in constantly arguing against it mentally. Rather the right method of freeing ourselves from beliefs involves constantly turning away from the problem and adopting the standpoint of divine Principle. However tempting it may be to stay with the problem, one thing is certain: no problem has the intelligence to reveal the right answer, the truth, to us.

Mental and physical oneness. This chapter teaches us the origin of all inharmony: mortal mind, with its ignorance and fear, is the cause of all disease. Consequently Christian Science does not handle disease as such; it handles its cause — mortal mind, mortal belief. "Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it." (184:6) The inseparability of subjective mortal mind and its objective state, matter or body, shows clearly the oneness of mortal mind and concrete error. Under the marginal heading "Mental and physical oneness" (177), we find the following statements: "Mortal mind and body are one" (177:8); "Matter, or body, is but a false concept of mortal mind" (177:10).

This mortal oneness of mortal mind and body counterfeits the divine oneness of "God and His idea". Which do we choose to accept? Every time we rely on mortal oneness, on mortal physiology, we actually work against our own health. "Your belief militates against your health" (168:8), since "faith in rules of health or in drugs begets and fosters disease" (169:11). We must choose and rely on divine oneness, if we do not want to stir up a host of conspiracies against ourselves, for: "The description of man as purely physical, or as both material and spiritual . . . is the Pandora box, from which all ills have gone forth, especially despair." (170:28)

Turning away from matter and belief towards God. The key to solving all problems lies in a change of standpoint. As soon as we stop reasoning from mortal mind and make the oneness of "God and His idea" the basis of our reasoning, mortal mind can produce no further inharmony; the body is then under divine control. Accordingly the chapter con-

stantly urges the despairing invalid not to rely on physiology but to turn in his extremity to God (see 166:23). Numerous references emphasize this: it is unnecessary for the invalid to resort to anything but Mind (see 181:25); we should cast all our influence into the scale of Mind (see 168:6); we must put our "reliance on God, omnipotent Mind" (170:1), "depend on Spirit" (181:18) and "trust Truth" (181:23). In short: "We should forsake the basis of matter for metaphysical Science and its divine Principle." (195:12) Our capacity to forsake the false standpoint for the true shows our position as Christian Scientists (see 182:1-4, 192:4-6).

Divine Mind is the source of all being. However, in turning away from mortal mind as the cause of all inharmony and accepting divine Mind as the only basis, we do not shut our eyes to the so-called power of mortal mind and its negative effects. Since there is only *one* Being, this one Mind also has an impact on the suppositional realm of mortal mind. Thus the chapter emphasizes that Mind is *all* causation (180:12), that *only* spiritual causation is to be considered (170:22), that Mind is the source and condition of *all* existence (181:1) and that the divine Mind includes *all* action and volition (187:22). Therefore mortal mind possesses no real causation and no real action; its apparent causation, action and effect are mere supposition, a misunderstanding. Yet how do we explain the fact that the divine Mind, which is ignorant of the physical realm, still has control over it? Again this apparent paradox is resolved only as we consider it according to the dimensional nature of being.

The hierarchy of Spirit, soul and body. Duality would have us believe that man is a tri-unity of body, soul or psyche and spirit, hence a combination of three different principles, working sometimes together, sometimes against each other. Further, duality claims that the better these three principles are understood and the more strictly they are obeyed, the more successfully man can govern himself. Yet this is not true. These three so-called principles are not equal but are compelled to serve in one spiritually governed hierarchy, operating on three different planes: Spirit (rather than 'spirit') corrects the false beliefs of the mental (the soul or psyche), and this higher, Spirit-governed mentality abandons the beliefs that would otherwise cause the body to be sick. Thus the more the sphere of the mental (the psyche) is imbued with the higher rule of spiritual understanding, the greater the effect this spiritual

government has on the body. In short, we can see that divine Mind controls the body by translating the power and intelligence of Mind to each plane of human experience. This power of translation is brought out in the second Scriptural text.

Second Scriptural text: "He sent His word, and healed them, and delivered them from their destructions. — Psalms."

As the Psalmist shows, the standpoint of oneness demanded in the first Scriptural text has full power to operate in the realm of erroneous belief as well. As we turn away from the physiological picture of man to the Word of Life and adopt the standpoint of oneness, this exerts its impact on the realm of false belief: we are healed and saved. The omnipotence of Truth is demonstrated in the realm of belief. "Only through radical reliance on Truth can scientific healing power be realized." (167:30) We experience the control of the divine Mind over man and the body — over sin, sickness and death. Since the divine Mind includes within itself all action and volition, "Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science" (171:12). Thus, through the hierarchy of translation, we see how and why divine Mind is the body's "best friend" (176:20).

In this way the seventh chapter shows how God not only has absolute dominion in the realm of the divine, the spiritual, but rules everything in the human and physiological planes as well. This is why the word 'all' appears so frequently in this chapter: With God "*all* things are possible" (178:16); "He can do *all* things for us" (166:21), for "Mind, God, is the source and condition of *all* existence" (181:1) and "includes *all* action and volition" (187:23). (Author's italics)

Through man's oneness with God (as shown in the Word-chapters), God's oneness with man (Christ-chapters) operates on all levels of thought and experience: God is expressed throughout the whole universe, in the realm of Truth as well as in the realm of belief. Because man is included in the oneness of God and the universe, man possesses "God-given dominion over the earth" (165:4).

Standpoint of oneness: God is omnipotent in the realm of Truth *and* in the realm of belief.

In the oneness of being, there is only one God, the source and condition of all existence. To God all things are possible because of God's

absolute dominion over the whole universe. This one God has one man, the only man that ever really concerns us. As we trust the oneness of God and God's man, we experience the operative power of this oneness on every level of experience.

Standpoint of duality: Serving many masters.

By contrast, the belief of duality takes the tree of the knowledge of good and evil as its center and starting-point. Duality stands "in the midst", suggesting that we can work equally from two standpoints, both Spirit and matter, and thus serve two masters. Furthermore this belief of duality suggests that there are two mutually antagonistic sets of laws which must be obeyed: spiritual laws in the spiritual realm and material laws in the material realm. According to this false concept, God is not the only God, for duality claims that the knowledge of good and evil can make men gods also. Man is conceived of as a dualistic being, both material and spiritual, mortal and immortal.

Law of oneness: God is omnipotent — in the realm of Truth and in the realm of belief.

Elaborated through the seven synonyms for God, the law states:

- Mind is omnipotent in the realm of Mind as well as in the realm of beliefs counterfeiting Mind.
- Spirit is omnipotent in the realm of Spirit as well as in the realm of beliefs counterfeiting Spirit.
- Soul is omnipotent in the realm of Soul as well as in the realm of beliefs counterfeiting Soul.
- Principle is omnipotent in the realm of Principle as well as in the realm of beliefs counterfeiting Principle.
- Life is omnipotent in the realm of Life as well as in the realm of beliefs counterfeiting Life.
- Truth is omnipotent in the realm of Truth as well as in the realm of beliefs counterfeiting Truth.
- Love is omnipotent in the realm of Love as well as in the realm of beliefs counterfeiting Love.

Again this appears to be a very simple law. Yet by substituting for the term 'God' the seven synonyms for God, we can use this simple law to

handle the whole gamut of false beliefs. However, for the law to convey its full meaning, we must ponder deeply and consecratedly what it means that Mind, for example, is omnipotent not only in the realm of Mind but also in the realm of beliefs counterfeiting Mind. To do this, we must know which specific beliefs counterfeit each individual synonym. As we adapt the law to particular situations, we soon discover the wonderful thing about this law, namely, that it can be used in every field of human experience.

Translating the law to the level of the textbook-subjects. What impact does the law of oneness have on the level of the subjects dealt with in the chapter? The chapter consists of two parts, each corroborating the other. In the first part, we find the effect of the standpoint of oneness on the beliefs of physiological, corporeal man. In the second part, we see how the standpoint of oneness translates the physiological concept of man back into the spiritual idea of man. Thus the two parts of the chapter are not two separate treatises. On the contrary, they are intimately connected and complement each other. The first part shows that because Truth is omnipotent in the realm of belief, erroneous beliefs can have no dominion (I). The second part shows that the more these beliefs are seen as illusion, the more we awaken to our true manhood; the real man gradually appears and inherits his God-given dominion (II).

Together these two parts bring out the scientific fact that mortals cannot through their own efforts and volition lift themselves above corporeal existence into spiritual being. "This mortal seeming is temporal; it never merges into immortal being, but finally disappears," (I) "and immortal man, spiritual and eternal, is found to be the real man" (190:19) (II).

Christian Science proceeds from the standpoint of the oneness of God and man, leading us to the knowledge that, in this oneness, belief in physiological man has no place; so-called mortals vanish (I) and in their place the real man, that which has always existed, appears (II). Whereas Paul preached "Jesus Christ, and him crucified", Christian Science goes further and says: "I am determined not to know anything among you, save Jesus Christ, and him glorified." (200:27)

The law of oneness
translated to the level of the seven textbook-subjects:

- Because Mind operates not only in its own realm but also in the realm of belief, we see that basing our thought on physical laws of health and human beliefs leads nowhere (I). This realization awakens us to the knowledge that the divine Mind alone is intelligence and is alone able to enlighten our thought, enabling the true idea of what man is to dawn upon us (II).
- Because Spirit operates not only in its own realm but also in the realm of belief, we see that reliance on matter cannot help us but only leads to greater wretchedness (I). By contrast, Spirit gives us strength to rely on Spirit alone, and this carries within itself the power of healing (II).
- Because Soul operates not only in its own realm but also in the realm of belief, it does not permit us to identify man with body (I). Soul educates us to correct our human beliefs about man through a spiritual understanding of man, and this brings the effect of an improved physical condition (II).
- Because Principle operates not only in its own realm but also in the realm of belief, we see that human theories and sciences can never bring harmony, for they are one with the erroneous, inharmonious phenomena that they produce (I). Principle therefore demands scientific knowledge and education of the right kind — education in metaphysical Science (II).
- Because Life operates not only in its own realm but also in the realm of belief, we see that material methods not only do not improve life but moreover actively increase disease and death (I). Life alone gives us the higher standard which enables us to gain a new and better life (II).
- Because Truth operates not only in its own realm but also in the realm of belief, all material medicine and healing methods are unmasked as inadequate (I). Truth alone bestows the redeeming consciousness which gives us dominion over all life's circumstances (II).
- Because Love operates not only in its own realm but also in the realm of belief, it enforces the self-destruction of mortal mind's illusions (I). As a result, Love awakens us to the knowledge that man is the perfect and glorified idea of God (II).

Thus the whole chapter is based on the wonderful standpoint of oneness which says: God has a Christ which comes to man, and this Christ is omnipotent in all realms. To explain this oneness of Christ's workings, the first part of the chapter shows the fruits of the "tree of knowledge". We see how the realm of belief — the starting-point of duality — inevitably leads to the loss of man's God-given dominion over the earth. In this realm, Truth operates against: the beliefs of mortal mind, reliance on matter, the misinterpretation of man's identity, all human theories, material methods and medicine, showing them to be illusion and so forcing them to yield. The second part of the chapter then shows how Truth operates no longer as a corrective but rather as a constructive power, making the true idea of man appear. While the first part systematically refutes the misconception that material means and methods can have a saving effect — even in the realm of belief — the second part presents Truth as the sole way of salvation. Thus together, these two parts show how the oneness of God with man is supreme on every plane of consciousness and experience.

Chapter VIII
'Footsteps of Truth'
(Christ/Science)

The eighth chapter of the textbook is closely related to the seventh, answering an important question which 'Physiology' leaves open. 'Physiology' shows very clearly that Truth is omnipotent in the realm of Truth and also in the realm of belief. However, the question immediately arises: Are there then two realms — one true and the other false, one divine and the other human?

The divine and the human are not two separate realms. The eighth chapter answers this question by showing that there are not two different realms, a realm of Truth and a realm of human belief, but that the realms indicated in the seventh chapter are really two aspects of one consciousness. The divine and the human are not separate; they are not two intrinsically different things but rather two different ways of looking at one reality. What appear to be two different realms — the true and the false, the divine and the human — indicate not two realities but two different levels of viewing one being.

Once again we are reminded of the example of the half-cylinder (see Part I, p. 50) illustrating that there is only one consciousness, even though this one consciousness operates multidimensionally and so appears in different forms. On one hand, the identity of this one consciousness always remains the same; it is never divided into separate and different identities. On the other hand, when this one identity, the one consciousness, translates itself to other levels, it presents different phenomena, as in the case of the projected half-cylinder. Translated to the level of misunderstanding, for example, true consciousness appears as erroneous consciousness. Yet as the seventh chapter shows, since God is omnipotent in the realm of error as well as in the realm of Truth, the Christ-operation translates erroneous consciousness back into true consciousness, proving that only one consciousness is ever at work. This retranslation takes place gradually, step by step, and constitutes what we call human experience. Therefore what we term the divine and the human are, when understood dimension-

ally, not intrinsically different but actually one and the same. It is thus the purpose of the eighth chapter to show how divine footsteps and human footsteps are not two but rather always coincide as one — they are always “footsteps of Truth”.

Scriptural text: “Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — Psalms.”

Here human footsteps are called the “footsteps of Thine anointed”, implying that human footsteps belong to God; they are the footsteps of *Thine* (the Lord’s) anointed. Divine footsteps and human footsteps are therefore the same, so long as human footsteps are “anointed”. Yet how and in what way are human footsteps “anointed”? The answer follows from the preceding chapter. Because, from the standpoint of the seventh chapter, Truth is omnipotent in both the divine and the human, we see in the eighth chapter that the human is always under the impact of the divine and therefore can express nothing but the divine. Because one Truth reigns supreme throughout, the divine and the human coincide in one Christ-process.

This is of great practical help in daily life, for we usually labor under the delusion that we live in two different and mutually exclusive worlds. On the one hand, we love the spiritual; on the other, we face every kind of so-called material problem and must cope with human existence and its material demands. Facing this apparent dilemma, many believe that the solution lies in taking an absolutist standpoint, thinking that disharmonious situations can be solved by turning away from material existence entirely and spending one’s life exclusively in the study of Christian Science. Is this scientific? Besides being impractical, this attitude shows how much we believe in dualism, for it is based on the concept of two mutually exclusive realms, completely at variance with each other. By contrast, the scientific solution presented in the eighth chapter is quite different: it declares that there is only *one* true consciousness in being, namely, the divine, and that this divine consciousness alone prevails.

With this understanding, we can carry out all our human tasks in accordance with divine consciousness. Our human footsteps become the footsteps of God’s anointed — footsteps which are one with the divine — and we experience the humanity of divinity. Divinity comes to us as our

way of life. The issue is not then *what* we do humanly but *how* we do it. No matter where we are at any moment, we can fulfil the duties demanded of us in the human by approaching them with a consciousness imbued with the divine. We realize that our human way of life, with all its human footsteps, does not oppose the divine but rather reflects the operative power of divine consciousness, demonstrating itself in our human life and work. We experience the divinity of humanity. Humanity is imbued with the divine.

This understanding of the humanity of divinity and the divinity of humanity shows that we cannot have two different kinds of consciousness: a material consciousness doing everyday work and a spiritual consciousness when studying Christian Science. Rather we must always start from the premise that there is only *one* consciousness, the divine, penetrating all realms, and that this one divine consciousness gives us the means for accomplishing whatever footsteps are required of us humanly. Our job is to recognize and live in this one divine consciousness, no matter what human circumstances we may face. Through this translation of the divine to the human, divine footsteps become human footsteps, and the oneness of divine and human footsteps is established in consciousness.

The standard for this divine consciousness is given to us by the seven synonyms for God. Whether we are contemplating spiritual things or engaged in some human or material activity, we can always work in accordance with God's ideas. The job itself is of secondary importance; what matters most is the kind of consciousness we bring to our work. Thus the main point in the eighth chapter is not what we do but the "footsteps" with which we do it. Do we live life with a consciousness formed by the seven synonyms for God — that is, do we live our life with the Christ-consciousness — or do we live the same life with an erroneous, mortal consciousness?

Standpoint of oneness: There is only one consciousness: the Christ-consciousness.

Here the starting-point is the fact that there is only one true consciousness, the divine. What seem to us to be two different realms, the divine and the human, are not two realities but merely two phenomena of one and the same consciousness.

Standpoint of duality: There is both a divine *and* a human consciousness.

This sense of duality persists in us until we accept divine consciousness as the only consciousness molding our lives. True, the textbook speaks of 'divine consciousness', 'human consciousness' and 'mortal consciousness', but this does not mean that there is in reality more than one consciousness. Why? What Mary Baker Eddy calls 'human consciousness' is not consciousness per se but rather a condition formed partly by mortal illusions and partly by divine ideas, partly of error and partly of Truth. The more we accept the consciousness of divine ideas as the only true and real consciousness, the more the consciousness of error disappears. In this way, human consciousness coincides more and more with divine consciousness; our footsteps become the footsteps of God's anointed. We have the Christ-consciousness and can work from that consciousness which frees us from erroneous consciousness, making us one with the divine.

By contrast, attempting to free ourselves from erroneous consciousness by fighting against error is not the scientific way. Instead "the way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis." (201:17) The two parts of the chapter show this one way of divine consciousness, explaining how the divine embraces the human by making us God's anointed. How?

The first part of the chapter (202:6 - 233:32) shows how consciousness must be brought into conformity with Mind, Spirit, Soul, Principle, Life, Truth and Love, until our consciousness and divine consciousness become *one* consciousness: we have the consciousness of Mind, of Spirit, of Soul, Principle, Life, Truth and Love.

The second part of the chapter (234:1 - 254:32) shows the practical application. We see how the Christ-consciousness gained through the first part frees us from a life molded by erroneous consciousness. With this Christ-consciousness, we can do exactly the same work as before, but now we approach it with a new, divine awareness. We are both enabled and compelled to live our human life divinely, for only in this way can scientific oneness be understood and demonstrated.

From this oneness of divine consciousness, we see that whatever goes on in the divine must also go on — in translated form — on the human

plane; conversely, whatever happens in the human must be shaped by the divine. In this way, the two parts of the chapter show the humanity of divinity (Part I) and the divinity of humanity (Part II).

Oneness 'must' be worked out. This distinctly new standpoint of oneness is expressed in the introduction to the chapter: "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done." (202:3) This key sentence can be properly interpreted only if the word 'must' is correctly understood. (For earlier discussion of this point, see p. 45.) If we think of 'must' as a divine command, we proceed from a dualistic concept: God here, man over there and a command imposed externally on man from God. We assume that there are two different realms, a divine consciousness and a separate human consciousness, the latter having to work toward the divine and become aware of the divine. With the eighth chapter, this dualistic belief is both challenged and overcome.

From the basis that there is only one consciousness, we see that the word 'must' does not impose a command but rather expresses a divinely logical necessity, the inescapable consequence of the divine operation. The unity of God and man cannot help expressing itself on the human plane in practical everyday life. The will of God 'must' be universally done. Why? Because God has a Christ, the power of divine self-manifestation, there is no possibility of the one divine consciousness not penetrating all realms. The Christ-power is imperative. God, good, is not only self-existent but also self-expressed (see 213:9).

This means that we, with our human consciousness, do not have to try to attain divine consciousness. This would not only be an impossible task but would also presuppose that the human had greater power than the divine. Such a concept would turn us back to the Mosaic law of "Thou shalt . . .". Fortunately the eighth chapter presents not the Mosaic but the scientific way. Through the Christ Science, we start from the fact that there is only one consciousness: the divine. Our job is to let ourselves be molded by this one consciousness (as Part I shows). It is not then our own human awareness which is conscious of Truth, for this would indicate gross duality. Rather, oneness with divine consciousness alone makes us conscious of the divine, which in turn manifests itself in the human as the footsteps of God's anointed (as Part II shows).

There is only one Ego. With this understanding of the coincidence of

the divine and the human, we see why this chapter uniquely presents the most significant passages about the 'I' or Ego. The Ego is the conscious 'I', the conscious identity of Being. "There is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds" (249:32). God and man, therefore, do not have two separate and different egos; rather the Ego that is God is reflected in man's ego. To put it differently: God's Ego is reflected in man's subjective awareness of the divine, but this divine awareness is and always remains the one divine Ego.

As a result, the one divine consciousness must be the only criterion for working out human existence. If we tackle every human circumstance with this one consciousness, we experience the divine coming to the human, infusing the human and indeed constituting the human (Part I). But in the same measure, we also see that the human, when imbued with truth, is divine; that the truly human is fundamentally the divine manifesting itself in the realm of the human (Part II). In the first case, the divine is seen to touch, mold and fully permeate the human; in the second, the human, permeated by the divine, is the divine in manifestation.

Law of oneness: The divinity of God manifests itself as God-imbued humanity.

In pondering the law, we can replace the term 'God' with the seven synonyms for God. Once again, we get a full, warm and comprehensive sense of these synonymous terms, for in this case the law shows us not only the divinity of God, the inherent qualities of the synonyms, but also how the synonyms for God manifest themselves in the human. In a sevenfold way, the synonyms show how our consciousness coincides with their divinity. Elaborated through the seven synonyms for God, the law states:

- The divinity of Mind manifests itself as Mind-imbued humanity.
- The divinity of Spirit manifests itself as Spirit-imbued humanity.
- The divinity of Soul manifests itself as Soul-imbued humanity.
- The divinity of Principle manifests itself as Principle-imbued humanity.
- The divinity of Life manifests itself as Life-imbued humanity.
- The divinity of Truth manifests itself as Truth-imbued humanity.
- The divinity of Love manifests itself as Love-imbued humanity.

Clearly, for each elaboration of the law, there are two aspects to consider, corresponding to the two parts of the chapter. The first aspect shows how the divinity of Mind, Spirit, Soul, Principle, Life, Truth and Love manifests itself as divinely structured consciousness; the second aspect shows what this divinity brings forth as humanity. Accordingly it is not meaningful to elaborate this law with just any ideas of the seven synonyms for God; instead we must choose those ideas that are adapted to the theme and issue of the chapter. Since the central theme of the eighth chapter is the form of divinely structured consciousness, we must ask ourselves in the first aspect what ideas of Mind, Spirit, Soul, etc. constitute divine consciousness. In the second aspect, the main question is no longer what qualities characterize the synonyms for God but rather how the ideas which constitute divinely structured consciousness translate themselves to the human — without losing their divinity. Together the two parts of the chapter supply the answer to this question. If we translate the law to the level of the ideas and their translated forms, we see how closely this elaboration of the law follows the subjects of the textbook-chapter.

The law of oneness

translated to the level of the seven textbook-subjects:

- The divinity of Mind appears in consciousness as scientific knowledge (I); this is brought out in the human as the spiritual education of human thought — Mind-imbued humanity (II).
- The divinity of Spirit appears in consciousness as the understanding of spiritual facts (I); this is brought out in the human as spiritual receptivity — Spirit-imbued humanity (II).
- The divinity of Soul appears in consciousness as spiritual sense, spiritual understanding and Soul-sense (I); this is brought out in the human as the willingness of human thought to be transformed — Soul-imbued humanity (II).
- The divinity of Principle appears in consciousness as the ability to work scientifically (I); this is brought out in the human as interpreting and demonstrating everything from the standpoint of Science — Principle-imbued humanity (II).
- The divinity of Life appears in consciousness as spiritual methods of

- life (I); this is brought out in the human as living in the now, in the newness of Life — Life-imbued humanity (II).
- The divinity of Truth appears in consciousness as divinely liberated consciousness (I); this is brought out in the human as an awakening to the consciousness of our divine Ego — Truth-imbued humanity (II).
 - The divinity of Love appears in consciousness as that which knows only perfection (I); this is brought out in the human as our becoming aware of our own mistakes and faults and relinquishing them — Love-imbued humanity (II).

The 'incarnation'. These two aspects illustrate what theology frequently terms the 'incarnation', meaning that the Word was made flesh (I) through the appearing of Christ Jesus (II). Rightly understood, this term indicates the process depicted by the two aspects of the law: the divine is translated to the human (I) and appears in the human as the divine (II). How does this happen? The key lies in the molding of consciousness according to the divine. First, the divinity of the seven synonyms for God gradually builds up — molds — a scientific consciousness; second, these divine footsteps of consciousness shape and mold our human footsteps, elevating our whole human existence.

We can go through the two aspects again, considering them from a different angle. First we can ask: What constitutes the divinity of God in consciousness? How is true consciousness formed? The seven points of the first aspect supply the answer:

- Mind forms consciousness, which therefore perceives and knows as Mind itself knows; this Mind-consciousness embraces all true awareness, all true knowledge and perception.
- Spirit forms consciousness, which therefore knows only spiritual facts, spiritual reality, the spiritual calculus and the language of Spirit.
- Soul forms consciousness, which therefore views and knows everything only through immortal sense, through spiritual sense and Soul-sense.
- Principle forms consciousness, which therefore knows only the scientific standpoint, scientific interpretation, scientific method and scientific reasoning.
- Life forms consciousness, which therefore knows only those methods of life which are exalted above all that is earthly and limited.
- Truth forms consciousness, which therefore knows only that which is

divinely liberating, bringing man inalienable freedom and dominion.

- Love forms consciousness, which therefore knows only the perfection of all things.

We cannot, however, contemplate these seven fundamental points without being compelled to see their supremely practical spiritual implications. The divine 'must' translate itself to the human, permeating the human until it perfectly coincides with the divine. Thus we can ask the second question: How does this true consciousness translate itself to the human? In answering this question through the seven points of the second aspect, we see why this second aspect is so important for us. Specifically, we can see that:

- Mind demands that human thought be spiritually educated, for to be wise leaders and teachers, we must always have a constructive outlook and a broad mental horizon.
- Spirit demands that we always do what furthers our spiritual receptivity, for only as we relinquish stubbornness or inconsistency can we remain open to the spiritual and consciously cultivate it.
- Soul demands that we always be willing to change, to turn away from sense and self towards Soul and put behind us the human 'I' with its self-will and self-love.
- Principle demands that we interpret nothing from our own personal standpoint but reason wholly and exclusively from Principle.
- Life demands that we always be open to the newness of Life — that we live in the now, be flexible and always prepared to go forward.
- Truth demands that we do not see ourselves as mortals, as sinners who have fallen from grace, but rather recognise man as idea.
- Love demands that, with such an ideational consciousness, we become aware of everything which is false in the human and accept its correction. Only in this way can our human self be gradually evangelized and heaven be won as a present consciousness.

This divinely imbued attitude of consciousness is one with the "footsteps of the anointed" and so inevitably leads us higher and higher.

SUMMARY OF THE SECOND FOUR LAWS OF ONENESS

The second four textbook-chapters have, like the first four, produced four different laws of oneness. In summary, these laws state:

- Fifth law: God manifests itself as the maximum of good.
 Sixth law: God manifests itself as our God, infinitely individualized, but still remaining the whole of God.
 Seventh law: God is omnipotent — in the realm of Truth and in the realm of belief.
 Eighth law: The divinity of God manifests itself as God-imbued humanity.

Whereas the first four chapters present the oneness of man with God, the second four chapters present the Christ-standpoint, showing God's oneness with man. This standpoint is expressed in each of the four laws.

'*Animal Magnetism Unmasked*' not only builds on the fact that there is only one God, but goes on to show that there is only one Christ, only one power of manifestation, which always expresses itself as the maximum of good (Christ/Word).

'*Science, Theology, Medicine*' then presents the 'Immanuel'-standpoint, showing that this power of manifestation is not outside us but operates within us and manifests itself as us. God and its manifestation is one, thereby establishing that the Mind which is God is also the Mind of man (Christ/Christ).

'*Physiology*' proceeds from this standpoint to show that the oneness of God and its manifestation is omnipotent in the realm of Truth and in the realm of so-called belief (Christ/Christianity).

'*Footsteps of Truth*' finally leads us to the awareness that there is only *one* true consciousness, in which the consciousness of God and the consciousness of man coincide. In the one Ego, divine footsteps and human footsteps are one and the same — they are footsteps of Truth (Christ/Science).

Chapter IX

'Creation'

(Christianity/Word)

The first four chapters of the textbook share the tone of the first side of the holy city, the Word. The second four chapters focus on the second side of the holy city, the Christ. With the ninth chapter, we come to the third side, Christianity. The very first sentence sets the new tone with the statement: "Eternal Truth is changing the universe." (255:1) This new universe, the new creation, is the result of the operation of Christ, Truth — as explained in the preceding four Christ-chapters. In the sixth chapter we read: "Truth is a revelation" (117:27); the seventh chapter takes the statement a step further: "Truth is revealed. It needs only to be practised." (174:20) The eighth chapter then shows the result of this Christ-activity: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." (201:1) This activity of Christ, Truth, makes it possible for a new creation to appear; through its eternal activity, Truth brings forth the creation of ideas. *Eternal* Truth establishes the *eternal* universe — timeless, spaceless and limitless. The focus is therefore no longer on the oneness of man with God (as in the first four chapters), nor on the oneness of God with man (as in the second four chapters); what the Christianity-chapters show is the oneness of the whole of creation, the fact that there is only *one* universe.

There are not two universes. When we read that eternal Truth is changing the universe, we naturally ask: Are there then two universes, an old and a new? Is an old universe being changed into a new one? The chapter says: " 'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." (255:3) This introduces one of the main themes of the chapter: How can chaos be changed into order or discord into harmony? Are there in fact two universes — one discordant and the other harmonious? Can the one be changed into the other, into its opposite?

The chapter answers that there is no chaotic, disordered, discordant universe, no false universe which has to be changed into an ordered, har-

monious one. What must be changed is our way of looking at the universe. "As mortals drop off their mental swaddling-clothes, thought expands into expression." (255:1) To have an ordered, harmonious creation we need only put off our "mental swaddling-clothes", in other words, abandon our narrow, limited, immature human views about creation. Thus chaos and discord are not an intrinsic part of creation but only seem to exist *for us*. We are only aware of chaos and discord when we view creation from a false, limited standpoint. *We* entertain false concepts of creation, and this makes creation seem chaotic and discordant *to us*. Therefore the crucial question is whether we view the universe from the standpoint of "mythical human theories of creation" (255:6), or whether we have "accurate views of creation by the divine Mind" (255:9).

Because the material universe is fundamentally nothing else but the spiritual universe misunderstood, there are not in reality two universes — there is only one. When this one universe is viewed from a limited standpoint, it appears discordant, chaotic and material. By contrast, whenever we view the one universe from an unlimited standpoint, it appears as it really is — harmonious, ordered and spiritual. When creation is seen in the light of divine Science, the dualistic view disappears. "When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth." (267:19)

Chaos is order not understood. Chaos is not then a condition in itself but rather a function of our false concepts and means of perception. The more we gain a higher understanding, the more we see orders and laws of the greatest significance operating in what at first appears to be utter chaos. Similarly, when understood from a higher standpoint, chance and miracle are found to be nothing but manifestations of laws of a higher order. The natural sciences provide many clear examples of this. Much that once was regarded as chaotic, accidental and inexplicable is later discovered to be structured and governed by basic principles, rendering it completely comprehensible.

The same is true for the spiritual. If we look at creation without first freeing ourselves from our "mental swaddling-clothes" — that is, if we approach the universe with ignorant human thinking — we see disorder, chance, chaos, as well as the many forms of discord which result from these finite and false human concepts. A consciousness molded by Truth,

however, views the same creation from the standpoint of divine Mind and so sees in it laws of a higher order, laws which the human eye and human thinking cannot see or comprehend. To the consciousness of Truth, the universe is not dark or incomprehensible but bright and transparent. The spiritually attuned ear hears strains of infinite harmony, where the human ear hears only the discords of mortal inharmony.

According to Shakespeare, "There is nothing either good or bad, but thinking makes it so." If we persist in the narrow, human two-valued logic of good and bad, Spirit and matter, we experience creation as inharmonious. On the other hand, if our thinking is free from these "mental swaddling-clothes" and formed by one-valued divine logic, we experience the same universe as harmonious and ordered. This realization is so central to the teaching of Christian Science that Mary Baker Eddy chose Shakespeare's words as one of the mottos for the whole textbook.

This fact that there is but one universe can be fully and practically understood only in the context of the preceding chapter. In 'Footsteps of Truth', we see what constitutes divine consciousness and how this one divine consciousness transforms and permeates human consciousness. On this basis, the ninth chapter shows that when we view creation with this one divine consciousness, we see only *one* universe — the divinely harmonious universe.

The fact that we never deal with two different universes but only with two different ways of looking at the one universe is illustrated in the Bible by the incident of Moses' rod. This rod — Moses' staff and support — became a serpent to him as soon as he cast it on the ground. One and the same thing can be first a staff and the next moment a serpent to us. Whether Moses experienced the one thing as a staff, a means of help and support, or as a serpent, something mortally dangerous, depended solely on how he viewed it. If he cast his staff on the ground — that is, if he viewed it from the mortal standpoint, it became a source of great danger and discord. But if he did as the Lord commanded — putting forth his hand and taking the serpent by the tail, thus handling error with Truth — the serpent changed back into a staff, his help and support. Thus one and the same thing, if viewed from two opposite standpoints, can present two different phenomena — without losing its true identity.

From thoughts to idea. Whereas the eighth chapter shows that there is only one consciousness, the divine, the ninth chapter shows that this

divine consciousness is aware only of a creation of ideas. In contrast to thoughts, ideas are infinite, limitless. Only idea can express the limitless, boundless, inexhaustible and infinite nature of being. Thought, on the other hand, is limited and cannot grasp the “vastness of infinity” (256:29). Accordingly, because God is infinite, God does not primarily express divine thoughts in man but “expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (258:13). “Creation is the infinite image or idea emanating from [infinite] Mind.” (256:32) To see this infinite universe as such mortals must take off their “mental swaddling-clothes”, their narrow human conceptions, enabling thought to “expand into expression” — into the infinite nature of idea.

As a result, when eternal Truth changes the universe, it does not change an old universe, existing as a thing in itself, into a new universe but rather causes the limited view of the universe to yield to the ideational conception, the true concept of the universe. Since the idea-universe is created by Mind and reflects Mind’s one-valued nature, it can be understood as such only by this same Mind. Thus to see how and why there is only one creation — the creation or realm of ideas — we must learn to see this one creation rightly, namely, through Mind and Mind’s infinite, ideational conception.

Standpoint of oneness: There is only one creation, the creation of ideas of the infinite One.

Creation is the creation of ideas, not the finite sense of creation which we perceive with our thoughts. Human thinking is always narrow and limited in time and space. Therefore to perceive creation rightly, thought must be broadened beyond the limited to the unlimited — to the point of isness. As soon as thought is freed from all mortal limitations, it reflects isness; thoughts touch ideas, for ideas are always timeless and spaceless. Then the universe of ideas appears as such. Not bound by the limits of a time-space frame of reference, this ideational creation presents the limitless infinity of isness.

Consciousness of ideas. The tone of vastness and infinity, as well as the need for thought to awaken to this vastness, permeates the chapter. The question is: How do we gradually change from a narrow mental attitude to the perfect consciousness of ideas? The first and last paragraphs of the chapter show the way. Whereas the chapter begins with the “mental

swaddling-clothes" which must be put off, it brings us by the last paragraph to the "robes of Spirit", "white and glistening", like the raiment of Christ". How is this an answer?

In the Bible, clothing typifies the form of consciousness. Accordingly the beginning of the ninth chapter depicts thought bound in swaddling-clothes; our consciousness is at first tightly restricted by mortal limitations. However by the end of the chapter, our robes are "white and glistening". White, which contains all seven colors of the spectrum, symbolizes the seven synonyms for God and their ideas. With white robes, therefore, we reach a form of consciousness which reflects nothing but the infinite ideas of the seven synonyms for God; we have the "robes of Spirit".

Through this consciousness, we are able to take the standpoint of oneness, making even the lines from Shakespeare, quoted above, appear in quite a different light. Only on the level of metaphysics, i.e. the realm of thought, is it right to say that something is good or bad according to how we look at it. But when thought broadens to idea, we realize that the true universe never depends on what humans think or how human thought views creation. From the standpoint of the infinite idea, the universe always remains what it is in reality: the universe of ideas of the infinite One. This universe of ideas is always good. From this higher standpoint, we can modify Shakespeare's sentence: Human thought cannot make the universe good or bad, neither can it change the true identity of being, which is always good. All that human thought can do is merely make the universe *seem* good or bad to us on the level of human experience.

This is why the ninth chapter is so important in practical life. Through it, we are lifted out of the so-called intellectual and psychological schools of thought, which teach that wrong views produce a false, discordant universe, and brought to the standpoint of divine Science. From this divine standpoint, we see that there is only one creation, a universe of ideas of the infinite One, and further that this one universe remains forever untouched by false, limited thinking. The standpoint of duality postulates the exact opposite view.

Standpoint of duality: There are two universes.

The dualistic standpoint of believing in two universes is rooted in the

mental realm, where the quality of the universe always depends on how human thought evaluates it. The ninth chapter challenges this dualistic belief — as the first Scriptural text indicates — by showing that the true universe is unchangeable and eternal.

First Scriptural text: “Thy throne is established of old: Thou art from everlasting. — Psalms.”

In the universe of ideas, the throne, divine Principle, is eternally, immovably and unalterably established; no matter what mortal thought may think about the universe, it does not change. Only in human thinking does the universe seem to change according to the way we view and measure it. In the realm of ideas, our evaluation makes no difference or impact. The universe, the whole of creation, is always “from everlasting”; it remains true to its divine design: the eternal, infinite perfection of being.

The quality of ideas. If the true universe does not change, can we then view it in any way we like? Because this infinite universe has one divine identity, it cannot be seen or grasped as such except through the infinite Mind which creates it. A limited view can never fathom the infinite idea; the infinity of the universe of ideas can be grasped only by an infinite conception. Thus, if we want to see and experience the universe as it really is, we must view it through the infinite quality of Mind’s ideas.

Man’s individuality reflects the infinite individuality of God. To seek and have this right, Mind-like perception of creation is fundamental to our being, for through it we accept man’s true individuality as the conscious reflection of God. Specially characteristic of the universe of ideas is the fact that God and the spiritual creation are coexistent (see 266:31 and 267:12). However, in this *coexistence of God and the universe*, the ideational creation is not lost in Deity; man is not absorbed by the infinite One but rather reflects the infinite One. Idea, man, is therefore never a separate, isolated idea, nor does he ever lose his individuality by reflecting the infinite One. As the chapter clearly shows: “Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.” (259:1) Every idea is always an idea of the whole, giving each idea its true and complete individuality. On this fact rests the law of oneness in this chapter.

Law of oneness: The quality of an idea is the quality of the infinite One.

This law reveals a highly significant fact of being, namely, that every specific characteristic of an idea — every quality expressed by an idea — possesses the same quality as the infinite One itself. What constitutes an idea, therefore, is not a limited quality, for each quality is always as vast, as infinite, as powerful as the whole itself. Thus every idea is endowed with the whole authority and power of all the seven synonyms for God (cf. Part I, pp. 28-29). In practice, this understanding is of great value and help to us. We no longer feel that when we contemplate ideas, we are dealing with isolated qualities but rather realize that when we touch an idea, we touch the full nature and power of the infinite.

Translating the law of oneness to the level of the textbook-subjects. If we translate this powerful law to the level of the seven textbook-subjects, we must in each case use those ideas of the seven synonyms for God which are especially adapted to the themes dealt with in the chapter. The main theme of ‘Creation’ revolves around the question: What constitutes true creation? How is the universe of ideas constituted and structured? Elaborated through the seven synonyms for God, the law gives us the same answer that we find in the seven textbook-subjects.

*The law of oneness
translated to the level of the seven textbook-subjects:*

- The conception of an idea is the conception of infinite Mind.
- The substance of an idea is the substance of infinite Spirit.
- The limitlessness of an idea is the limitlessness of infinite Soul.
- The principled nature of an idea is the principled nature of Principle itself.
- The fatherhood of an idea is the fatherhood of infinite Life.
- The sonship of an idea is the sonship of infinite Truth.
- The motherhood of an idea is the motherhood of infinite Love.

What does this imply as we ponder it further? We see:

- Behind every idea is the conception of the divine Mind, for Mind creates all as idea, and these ideas can be known only by Mind (Mind).

- This conception of Mind — the creation of ideas — always has the substance of Spirit and therefore possesses all spiritual qualities. Thus the universe of ideas has the nature of Spirit, and this spiritual universe alone is substantial (Spirit).
- This ideational universe, conceived by Mind and supplied with all the qualities of Spirit, is never limited *within* any bounds; it is always as incorporeal and unlimited as Soul itself (Soul).

Through Mind, Spirit and Soul, we see the nature of creation — what constitutes the universe of ideas.

- Principle builds on these elements of being to establish the harmony of the universe. Here we see that the principled relationship and harmony of every idea perfectly reflects the harmony of infinite Principle itself; in this way, the oneness of Principle and idea is established as the basis of scientific demonstration (Principle).

On the foundation of the fourth subject, Life, Truth and Love introduce a new aspect. The focus is no longer on describing the nature of the universe of ideas but rather on how ideas demonstrate the harmony of Principle.

- Every idea expresses the full fatherhood of Life, providing all other ideas with infinite abundance. Ideas father one another; they support and take care of one another; each idea gives every other idea what it needs (Life).
- Every idea expresses the sonship of Truth by being fully conscious of itself and all other ideas. Through the sonship of ideas, each idea fully recognizes and affirms every other idea (Truth).
- Every idea expresses the motherhood of Love by accepting itself and all other ideas in their perfection. Ideas mother one another; in other words, each idea protects, preserves, cares for and loves every other idea in the fullest measure (Love).

Our attitude towards the idea of Christian Science. These last three subjects of Life, Truth and Love show distinctly the attitude we should have towards the idea of Christian Science. One of our highest and finest tasks is to express the fatherhood, sonship and motherhood of the idea. Translated to daily actions, this means that we should be on our guard not to discredit anyone or anything connected with the idea of Christian Science by adverse or destructive criticism, neither should we subject the progressive idea and its human expression to ridicule or abuse, nor leave it

exposed undefended to animal magnetism. Rather we should do everything to serve the idea — avoiding anything which could harm it — and always hold its name high.

Second Scriptural text: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — Paul."

The second Scriptural text deals with the theme of the chapter from the level of human experience, raising the question of how we can accept the true ideational creation. Paul describes the human condition of 'groaning' or yearning to accept the high standpoint of oneness indicated in the first Scriptural text. The question is: What must we do to be able to accept this God-given adoption? Specifically: What false mental attitude must be changed by eternal Truth, before we can discern the universe as a creation of ideas and so experience "the redemption of our body"?

The answer to these questions emerges when the law of oneness is translated to the level which handles the beliefs of limitation. For us to accept the true creation as it is — in its infinite and unlimited nature — the limited and false concepts must be exposed. Accordingly, through a seven-fold elaboration, the law shows that a limited view can never fathom a limitless universe.

*The law of oneness
translated to the level of the limited view:*

- The limited concepts of mortal mind cannot see the unlimited nature of the allness of divine Mind (Mind).
- The limited views of a material outlook cannot see the unlimited nature of spiritual substance (Spirit).
- The limited concepts imposed by the five physical senses cannot see the unlimited nature of an incorporeal creation (Soul).
- The limited views fostered by personal sense cannot see the unlimited nature of a principled idea (Principle).
- The limited views of mortal conception cannot see the unlimited nature of the fullness and newness of Life (Life).

- The limited concepts born of a false, erroneous consciousness cannot see the unlimited nature of divine sonship (Truth).
- The limited concepts perpetuated by a sense of imperfection cannot see the unlimited nature of heavenly good (Love).

Through the seven synonyms for God, the law uncovers those finite mortal conceptions which would limit us and make the world seem chaotic and discordant. We can handle this claim when we see that the universe itself, the perfect creation including man, is neither limited nor imperfect but only appears discordant when we view it through such limited concepts. Specifically, creation appears discordant to us:

- when we view the universe (Mind's ideational creation) with limited mortal mind, for this finite mind can never perceive the creation of the All-Mind (Mind);
- when we view the universe (whose substance is spiritual) with a limited material outlook, for this material attitude can never understand the nature of Spirit (Spirit);
- when we view the universe (which is never limited 'within' the bounds of matter) with the five physical senses, for the material senses can never testify truly to an incorporeal creation (Soul);
- when we try to interpret the universe (whose harmony is always Principle-governed) from a limited personal standpoint, for personal sense always leads to discord (Principle);
- when we view the universe (in which every idea expresses fatherhood by sustaining all other ideas) with a mortal conception, for this mortal concept can never see the abundance and newness of Life (Life);
- when we view the universe (in which every idea affirms and recognizes all other ideas) with a false, erroneous sense of God and man, for this erring sense can never acknowledge or claim divine sonship (Truth);
- when we view the universe (in which every idea reflects the infinite motherhood of Love and so beholds everything in all its perfection) with an imperfect sense, for this imperfect sense can never experience heavenly good (Love).

Again, the essential point is that there is only one universe, no matter how human thought views it. Although this one universe may appear harmonious or discordant according to the standpoint we take, this

does not mean that there are two universes. The one universe remains the one universe, whether it appears harmonious to one observer (starting from divine Mind) or inharmonious to another (starting from mortal mind). From the immortal standpoint the universe is seen as it truly is — perfect and immortal — even though from the mortal standpoint the same universe appears mortal. The difference in perceptions stems from the level of consciousness from which we view Mind's creation, not from creation itself.

Chapter X
'Science of Being'
(Christianity/Christ)

Ideas have a Christ. Within the overall structure of the textbook, the tenth chapter presents the standpoint of Christianity as Christ. Christianity always signifies the outcome of the Christ-operation, presenting the universe of ideas as the outcome of God the creator. What the tenth chapter does is to show this universe of ideas — the subject of all four Christianity-chapters — in its Christ-aspect. This points to a fundamental fact in being: not only does the Word have a Christ (as shown in the second chapter), not only does the Christ express itself as Christ (as shown in the sixth chapter), but Christianity also has a Christ: ideas have a Christ. Therefore we have not only to contemplate the nature of the ideational universe (as in the chapter 'Creation') but also to see that ideas have within themselves a Christ, a dynamic, operative power to express themselves. Through this Christ-power, ideas translate themselves as an irresistible, redeeming power to all levels of existence.

The universe of ideas is therefore not something static or final but rather possesses the dynamic power of the Christ, always at work, always bringing forth something new through constant restructuring. Furthermore this dynamic restructuring of ideas works multidimensionally and so comes to the human and material as an irrespressible, translating power, expressing divine creation on every level of experience. Because this Christ-power of translation cannot be obstructed, it forces every counterfeit belief about the realm of ideas to change, thereby working as a universal savior. Thus the evolution which goes on eternally in the spiritual realm appears on the level of human belief as ideas dissolving illusions (the process described in the first part of the chapter, 268:1-306:31). This dissolution of error brings forth evolution in human history, the inevitable progress that appears as the Adam-dream disappears (the process described in the second part of the chapter, 306:32 - 330:10).

The question of evolution. This translating power of the Christ shows that the Christ never operates exclusively on one level — only in the

realm of the absolute, for example — but always works multidimensionally throughout the whole. Translation occurs from one level to another to embrace all levels of consciousness and experience. This Christ-power of translation throws light on a problem which has puzzled thinkers in every age: What is evolution? What precipitates and ensures progress? Is evolution spiritual? Is it material? Or are there two kinds of evolution, spiritual and material and, if so, do they then have two different causes, one spiritual and the other material?

On one hand, there are too many indications of the spiritual nature of progress for the spiritual dimension of evolution to be seriously contested or disregarded; on the other hand, we cannot ignore the impressive history of material evolution from inorganic matter to such complex structures as the human brain. As a result, no conclusive answer to the question of evolution has been found. Each opinion has its distinguished adherents. Nonetheless, however interesting and well-reasoned the many theories may be, they are all based on the same dualistic world-view, namely, that matter has its own reality apart from the spiritual. With such considerations in view, we realize that the problem cannot be merely a question of spiritual *or* material evolution. Instead we must ask: How is evolution — regardless of which realm it occurs in — brought about? How can evolution be explained at all? Once we understand what evolution per se is, we can then ask the further question: What is the relationship between spiritual and so-called material evolution? As we shall see, such questions can be answered only from the standpoint of the oneness of being. Only the scientific concept of oneness reveals the two fundamental facts of being which alone resolve the apparent duality of a spiritual and a material evolution:

1. There is only one being, and this being is spiritual.
2. This one being is a dimensional whole.

Applying these facts to the theme of the tenth chapter, we derive the standpoint of oneness underlying the chapter.

Standpoint of oneness: There is only one evolution: the spiritual.

Because this one evolution works multidimensionally, it translates itself to other levels where it appears in very different forms. Accordingly what seem to be other processes of evolution are really manifestations of one spiritual evolution, when this one evolution is seen and under-

stood dimensionally. However, popular opinion takes the very opposite view.

Standpoint of duality: There are two evolutions — spiritual *and* material.

The question of evolution illustrates why the two essential facts of scientific oneness cited above are so important, providing a constant reference-point for answering all fundamental questions. As we shall see, no other standpoint can adequately explain this vital issue. Neither the natural scientist's method of observation nor the religionist's approach through faith in God can solve the riddle of evolution. On one hand, the natural scientist, starting from a dualistic basis, acknowledges two parallel evolutionary processes, but will make no statement about their prime cause for fear of appearing unscientific. On the other hand, the religious thinker accepts that there is in fact only one being, but tends to see this one being as an unstructured, undifferentiated whole. For the religionist, since all is Spirit, so-called material evolution can be accounted for only by maintaining that matter is either a creation of Spirit or a gross form of Spirit. Yet neither scientist nor religionist offers any real solution. The explanations bypass rather than resolve the apparent Spirit/matter duality. Only the divinely scientific standpoint — by revealing the One as a dimensional whole — provides the necessary framework for understanding evolution in a coherent and divinely scientific way.

From the previous chapter ('Creation'), we understand how and why there is only one universe. The tenth chapter takes the explanation a step further by showing that this one universe, the universe of ideas, has a Christ. Thus the one universe not only exists (Word) but also expresses itself in infinitely new ways (Christ). This Christ-powered activity of ideas constitutes the spiritual evolution that goes on eternally. Furthermore this spiritual evolution constantly manifests itself not just in the absolute but dimensionally, simultaneously touching every realm. Since it is brought about by the Christ's power of manifestation, spiritual evolution inevitably translates itself from the realm of the spiritual to every level of consciousness and experience. On the level of finite consciousness, for example, the one spiritual evolution appears as so-called material evolution. This means that undeniable progress in the material world is not an independent process, going on *apart from* spiritual evolution. Rather so-called material

evolution is the effect of spiritual evolution, and goes on not because of but in spite of material belief. In this way, the universe of ideas has its specific form of manifestation on each level of existence. Although the phenomena of evolution vary, the identity of their spiritual origin remains the same.

There is only one cause of evolution. The first paragraph sets the tone of the chapter by showing that what appears to be material evolution has no independent cause of its own; all progress throughout human history is brought about by the oneness of being and the oneness of its spiritual evolution. "In the material world, thought has brought to light with great rapidity many useful wonders. With like activity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect." (268:1) Thus both spiritual evolution and so-called material evolution have one and the same basis: divine Mind. There are not two opposite causes and therefore there cannot be two opposite effects.

However, we may ask: Does this not contradict the Principle of the oneness of being? Does it not suggest that the spiritual brings about something unlike itself, namely, material evolution? If we disregard the fact that being is dimensional and limit ourselves to reasoning on one level only, we easily arrive at such dualistic conclusions. Indeed this concept of evolution draws many adherents, especially among those who love nature. For them, nature is such a miraculous system of laws and principles that they think the material world can only be divinely created.

If, however, we understand the infinite One, the one great cause, dimensionally, we come to quite different conclusions. Dimensionalism explains that there is only one being, one identity, but that this one appears as many different phenomena, depending on the level from which it is viewed. In this dimensional One, the Christ-operation is forever at work. When this Christ-operation translates itself to the level of the material realm, it appears there as material progress. Yet just as in our example of the three-dimensional half-cylinder, the cylinder itself does not change into a square or rectangle when projected as a two-dimensional image, so the one spiritual cause never becomes a material cause or effect. The

spiritual evolution — namely, the Christ-operation of ideas in the realm of the divine — is never translated *into* material evolution; it is only translated *to* the material level, where to material sense, it appears as a different phenomenon — as material evolution. In short, the problem of evolution can be understood rightly only as we keep the following points clearly in mind: spiritual evolution operates as such on the spiritual level; however, this same spiritual evolution *appears* to us as material evolution on the material level, even though *in reality* it forever remains the one spiritual evolution. Material evolution is not therefore a counterfact of spiritual evolution, but only a phenomenon of spiritual evolution when translated to a lower plane. To set this tone for the chapter, the first Scriptural text indicates how the spiritual creation manifests itself in the human as material evolution.

First Scriptural text: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. — John, First Epistle.”

Here the text plainly speaks of two different levels: first, the level of the absolute, referred to as the “Word of life”, “that which was from the beginning”; second, the level on which this absolute can be “seen with our eyes” and “handled” with our hands — namely, the level of human experience. Thus the text shows that the “Word of life” translates itself to the level of human experience, enabling us to perceive it with the five physical senses. John realizes therefore that there are not two different universes — one spiritual and the other material — but that that which is perceptible to the material senses comes from the “Word of life”. John also indicates what gives him the understanding of the one universe: “Our fellowship is with the Father, and with His Son Jesus Christ”. In other words, “fellowship” or oneness with the Word of God (“the Father”) and with Christ (“His Son”) brings the realization that there is only one outcome of the Christ, only one Christianity, one universe. Because this one divine universe is multidimensional, it also manifests itself on the level of human experience. This realization identifies the standpoint on which the chapter ‘Science of Being’ is based.

Matter does not have the power within itself to evolve. Behind the

process of translation lies the dynamic impact of the Christ, which nothing can obstruct — not even so-called matter. All so-called material progress appears only as a result of this Christ-activity, translating spiritual evolution to the level of human experience. Behind every development there is only one cause, the spiritual, that cause which forever remains spiritual. Spirit never produces its opposite, matter. Thus what we experience as material evolution and progress in the material realm is not due to any law of evolution residing in matter. Material evolution does not come about *through* matter or because of matter, but *in spite of* matter, for matter has no power within itself to evolve. It is not something per se but merely that which appears to us when we harbor illusions about being. To the question, ‘What is matter?’, the philosopher and physicist Carl Friedrich von Weizsäcker answers: “Matter is spirit, insofar as spirit is not understood as spirit.”¹ Thus matter is only a misunderstanding of what Spirit really is. The Christ-impulsion is so powerful that it translates the idea to all levels — *in spite of misunderstanding*, in spite of matter — and this brings about the disappearance of matter. This disappearance of material misunderstanding then appears to us as material evolution.

Material evolution is not a question of matter evolving but of lifting material restraints. Thus evolution in the material realm does not mean that matter itself evolves higher — developing, improving, becoming more beautiful, more complex or better organized — even though this is how it seems to material perception. Quite the reverse: material evolution represents the gradual falling away of matter’s limitations. As matter — the misunderstanding of Spirit — gives way more and more, progress takes place. The more the human view of things becomes less material, the more powerfully the spiritual idea and its divine laws of evolution come to light. We then witness progress in the material realm.

The biologist Charles Birch sums this up as follows: “Creation is the lifting of restraints on matter.”² The famous scientist Lecomte du Noüy comes to similar conclusions in his book ‘Human Destiny’: Basic scientific laws are inadequate to explain evolution; there must therefore be another law, more powerful and more intelligent than the laws of matter. This points to a dynamic, intelligent, supra-physical or metaphysical being.

¹ See Koestler/Smythies, *Beyond Reductionism—New Perspectives in the Life Sciences*.

² From: *Nature and God*, SCM Press Ltd., London, 1965.

Hence it must be assumed that a telefinalistic (goal-directed) intelligence outside of matter controls matter. From this du Noüy concludes that it is no longer the body which evolves but the spirit.

Evil points to good. Through similar reasoning, Mary Baker Eddy clarifies the false concept of a dualistic Old Testament God. She says: "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin." (540:5) The tenth chapter corroborates this analysis by showing that the greatest evil is not something per se, but merely that which points us towards reality: "There is no vapid fury of mortal mind — expressed in earthquake, wind, wave, lightning, fire, bestial ferocity — and this so-called mind is self-destroyed. The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'The anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit." (293:21) In short, the self-destruction of misunderstanding (evil) points us towards a right understanding of reality (divine good). In this way, we witness the Christ's translation of spiritual evolution to the plane of misunderstanding, making illusions and material concepts give way through their own self-destruction. What then is the spiritual evolution that underlies this correcting and purifying process?

Spiritual evolution. In the one divine evolution of being, the universe forever expresses the ever new, unfolding self-manifestation:

- of Mind as Mind's infinite idea;
- of Spirit as Spirit's infinite idea;
- of Soul as Soul's infinite idea;
- of Principle as Principle's infinite idea;
- of Life as Life's infinite idea;
- of Truth as Truth's infinite idea;
- of Love as Love's infinite idea.

This is the true and only evolution, continually going on in consciousness.

Our need is to cherish and nurture this Christ-process, as it leads us and all mankind forward.

Spiritual evolution operates in spite of matter. Such an attitude does not lead us to hide our heads in the sand. Because all true consciousness is multidimensional, it is true (and therefore translatable) on many levels. For example, on the level of so-called material evolution, what appears to be material evolution, progress or unfoldment is in reality the spiritual evolution going on in spite of matter. If we elaborate this realization through the seven synonyms for God, we see the oneness of evolution.

- Within the one Mind, everything is the manifestation of divine intelligence;
 - therefore what appears as so-called intelligent matter and intelligent human thinking
 - is in reality the intelligence of divine Mind, operating in spite of material beliefs.
- Within the one Spirit, everything is the manifestation of spiritual good, the substance of Spirit;
 - therefore what appears as good substance-matter
 - is in reality the substance of Spirit, spiritual good, operating in spite of matter.
- Within the one Soul, God, everything is the manifestation of sinless, incorporeal Soul-existence;
 - therefore what appears as freedom, happiness and satisfaction in human experience
 - is in reality the sinlessness of Soul, operating in spite of the belief in a limited, sinful, corporeal existence.
- Within the one Principle, everything is the manifestation of divine harmony;
 - therefore what appears as human harmony
 - is in reality the harmony of Principle, operating in spite of belief in material personalities and human will.
- Within the one Life, everything is the manifestation of eternal Life;
 - therefore what appears as organic life
 - is in reality deathless Life, operating in spite of the claim of mortality.
- Within the one Truth, everything is the manifestation of divine consciousness

- therefore what appears as individual and collective human consciousness
- is in reality the consciousness of Truth, operating in spite of erroneous beliefs.
- Within the one Love, everything is the manifestation of man's oneness with God;
 - therefore what appears as human efforts towards salvation
 - is in reality the Christianity of Love, operating in spite of the belief in fallen man separate from God.

Thus, from the standpoint of the oneness of being, there is only one evolution, the spiritual. On this fact rests the law of oneness in the tenth chapter.

Law of oneness: Material evolution is spiritual evolution, operating in spite of matter.

What seems to be material evolution is in reality spiritual evolution, appearing on the material and human level in the measure that we are more and more willing to give up all material beliefs. The process of evolution takes place in three phases, corresponding to the following three questions: (I) What is spiritual evolution? (II) What material beliefs must be given up? (III) How does spiritual evolution precipitate and therefore appear as progress, even as so-called material evolution? Through these questions, we can see how the law of oneness translates itself to three different levels: (I) the level of absolute being, which expresses the evernewness of life; (II) the level of beliefs which have to be given up; and (III) the level which shows how that which is divinely true manifests itself in a positive and progressive form. In this way, the law shows very plainly the dimensionality of the evolutionary process.

*The law of oneness
translated to the level of the textbook-subjects:*

- Mind: Because spiritual evolution rests on "the idea of a metaphysical basis" (268:8), its cause lies in the divine Mind (I). Therefore the belief that progress of any kind rests on the basis of intelligent matter

must be abandoned. Evolution is not due to the brain or intellect of mortals or to material conditions; rather the cause of all forward development lies solely in Mind (II). In the measure that the belief in a material cause of progress or evolution is given up, spiritual evolution manifests itself in the human realm, appearing, for example, as human creativity (III).

- Spirit: Spiritual evolution rests on Spirit, that which alone is substantial and eternal. This spiritual evolution goes on in the realm of spiritual reality, in which like always brings forth like (I). Therefore the belief in substance-matter must yield, for matter, the opposite of Spirit, is by nature unreal and therefore has no substance or power to evolve (II). In the measure that the illusion of substance, intelligence and life in matter disappears and no longer poses an obstacle to spiritual evolution, we witness a natural, ordered development in the human. An ascending line of evolution brings about human civilization (III).
- Soul: Spiritual evolution always takes place in the realm of the unlimited, for Soul is never 'in' anything (I). As the belief of limitation in finite forms yields, along with the belief that progress must be manifested in the material and corporeal (II), the limitless evolution of ideas becomes evident in the human. Evolution is no longer bound by the limits imposed by physical sense and so is free to develop beyond corporeality (III).
- Principle: Spiritual evolution rests on the unrestricted authority of divine Principle and its Science. All sciences not derived from this Principle are without authority (I). Therefore the belief that science is material and humanly conceived — and on this human basis able to explain the universe — must yield (II). Then the Science of God, the Science of Spirit, translates itself to the material level, bringing forth new concepts of science as an instrument for progressive human thought, thus providing us with more and more complex insights (III).
- Life: When we look to the spiritual cause of “those lower things which give impulse to inquiry” (268:5), we come, in Life, to the idea of the immortality of being and to the fact that the isness of Life and its spiritual evolution knows no end nor beginning (I). By contrast, erroneous belief claims that the reproduction or renewal of life is due to the perpetually recurring rhythm of birth, maturity and decay. This

false sense of Life must be given up (II). Then the immortality of being translates itself to the human realm, appearing as a process of evolution that goes on independently of the material laws of cause and effect and so brings forth new mutations in obedience to the law of spontaneity. In the course of evolution, unexpected breakthroughs constantly occur. These breakthroughs accelerate progress, even though they cannot be explained or predicted by the material laws of natural science. Only the fact of the immortality of Life can explain why material evolution does not proceed according to the law of causation but is impelled forward by mutations which accelerate the evolutionary process (III).

- Truth: Spiritual evolution involves the constant expansion of consciousness through Truth's restructuring of ideas (I). Therefore all the beliefs involving human and mortal consciousness must yield. What are these beliefs? For example, false belief claims: that human consciousness is dependent on the brain and determined by its erroneous conceptions; that human consciousness is formed of material experiences, both individual and collective; and that man has a subconscious filled with mortal illusions, leaving us prey to archetypal, individual, collective and universal images of mortality (II). The more all the beliefs about the various false forms of mortal and human consciousness are given up, the more easily divine consciousness can translate itself to us, appearing in the form of a higher, expanded, more spiritually structured consciousness. This process of broadening consciousness goes on not only in individual experience but in the whole history of evolution as well. Today we live in an age in which man is becoming more and more conscious of his true, divine destiny (III).
- Love: Spiritual evolution rests on the unalterable fact of the oneness of God-man-universe. In Love, man and the universe are always integrated harmoniously into the whole of being (I). In proportion as the belief that man and the universe can ever be separated from perfection yields (II), the inviolable oneness of God, man and the universe manifests itself on the level of material evolution as the demonstration of true Christianity, leading to the state which can be described as heaven on earth (III).

In this way, the Science of being explains the miracle of all progress in

the material world — namely, the Christ-process of evolution by which “thought has brought to light with great rapidity many useful wonders” (268:1). This Christ-power does not work with “lower things”, with matter, but always with the divine; thus spiritual evolution always manifests itself in spite of matter — in spite of false beliefs about evolution. The ascending scale of evolution that we witness in human experience is always the result not of matter and its laws but of the Christ and its divine power of evolution.

Chapter XI
‘Some Objections Answered’
(Christianity/Christianity)

Students of Christian Science who accept its teaching fully — without any criticism or objections — often feel that the eleventh chapter does not concern them, thinking that it was written merely to answer criticisms raised by opponents of Christian Science. However, this is not the chapter’s primary purpose. If we consider it within the structure of the textbook, we find that, like every other chapter, ‘Some Objections Answered’ has its unique, spiritual place-value within the structure of divine being and is therefore indispensable to understanding the message of the textbook as a whole.

This fact is seen through the way the chapter evolved. ‘Some Objections Answered’ was first entitled ‘Reply to a Clergyman’ (until 1885), then ‘Reply to a Critic’ (until 1890). Only after several revisions did the present version finally appear. In this final form, rather than addressing itself to a single critic, the text uncovers fundamental objections which are present, consciously or unconsciously, in everyone’s mentality. This important role of the chapter is reflected in the first Scriptural text.

First Scriptural text: “And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — Jesus.”

With this statement Jesus declares that what he teaches is “the truth”. By this he does not mean that he teaches individual, isolated truths, but rather that his whole teaching proclaims Truth itself, the whole of Truth. What does this imply? For the whole body of teaching — including both his statements and their proof — to be true, it must be true in every part, in every detail. No one can convince (convict) him of sin. Other Bible translations read: “Which of you convinceth me of *one sin?*” (author’s italics). In Truth, there is not one false statement or action to be found. Otherwise, if the smallest part were wrong, all would be false, and the whole structure would collapse from its inherent weakness — its self-contradiction.

The trouble is that human thought does not 'believe' that this is either possible or practicable. According to the human, atomistic way of thinking, it is enough for something to be 90 or even 99 per cent correct. But is this scientific, even humanly speaking? For instance, if we have an arithmetical problem that requires ten steps for its solution but is correct in only nine, we know that nine-tenths of a solution is no solution. Scientifically speaking, such an answer is one hundred per cent wrong.

The concept of sin. What then does 'sin' in this context mean? Sin does not refer to a moral offense but rather to that mistake which renders the whole answer wrong. In the *Old Testament*, sin means 'missing the mark', signifying whatever attitude is not in line with the divine standard. In this sense, sin denotes a disregard of the Word-standpoint. In the *New Testament*, Paul presents a broader concept of sin, namely, as that attitude which does not live by faith (understanding) and grace: sin represents a disregard of the Christ-standpoint. The *eleventh chapter* of the textbook presents sin in yet another light, namely, as that which counterfeits the Christianity-standpoint. How? Sin represents whatever would endanger the oneness or consistency of the whole. Everything that would falsify the whole answer, the whole Truth, everything that is not scientifically and logically integrated into the whole, is sin. Sin is that which "is in itself inconsistent, a divided kingdom" (354:26). Thus, in the context of the eleventh chapter, sin is the belief in a self-contradictory, divided, faulty, incoherent universe.

The coherency or logical consistency of the whole. This great and practical tone of the coherency of the whole can be heard throughout the chapter. From the standpoint of the oneness of being, the universe is a consistent, united whole, an integrated network that has no inconsistencies or contradictions. The term 'consistency' — used in the tenth chapter to denote this inner unity of the universe — means, according to Webster: "that which stands together as a united whole". Thus the Science of being reveals the consistency of the universe, showing God's universe to be one unbroken, coherent whole — an integral system in which all the parts fit together harmoniously.

However, this one consistent whole can often seem illogical, contradictory and inconsistent to dualistic thinking. Why? Dualistic thought knows only the two-valued logic of 'either/or' and not the dimensional logic of 'not only/but also'. From a dualistic basis, thought cannot

understand the harmonious, coherent whole in its divinely scientific, dimensional consistency, and so it raises objections. Yet as we can see, these objections arise only when we reason from the supposition that everything happens exclusively on one level. In other words, all the arguments and reservations brought against Christian Science occur only when the system of divine metaphysics is not seen holistically and multidimensionally. The integral whole must be viewed as such, as a dimensional whole, for only then can its inner consistency and coherency be rightly understood.

False interpretations arise from taking statements out of context. Since the fundamental answer to all objections lies in unmasking the unscientific, one-dimensional approach, we can ask: How can we recognise this wrong approach and identify it as that which leads to unjustified criticisms against Christian Science? According to the chapter, the chief characteristic of this false method is the practice of taking specific statements or even phrases out of their context and then drawing conclusions about Christian Science from these isolated statements. As we shall see, this mistaken approach occurs as much among adherents as among critics of Christian Science. The criticisms and misunderstandings that result are "criticisms . . . generally based on detached sentences or clauses separated from their context." (341:4) When single statements are disconnected from the whole — from the context on which their meaning depends — they cannot be properly understood and so cannot provide real or accurate information about Christian Science. A single truth, separated from its proper context, can easily convey a wrong sense of the subject. Because such isolated truths lead to misinterpretation and misunderstanding, they are, in fact, untrue. Every statement is true — and understandable to the reader as such — only when the assumptions and conditions on which it rests are known and understood. Consequently every truth must always be seen in relation to the larger framework of the text's spiritual structure, for only in this right context can the truths be rightly interpreted.

Let us consider an example: a critical reader of the textbook, on first reading the sentence "Man is immortal", could argue that because he has seen people die, this ordinary daily experience contradicts the textbook's statement. In this case, the critic would be judging from his own human frame of reference. By reading this as an isolated statement, he would fail

to investigate whether or not the statement belongs to a different, larger frame of reference — a context unknown to him. Only when he stops seeing the statement “Man is immortal” in an isolated and atomistic way and strives to understand it within the whole system of divine metaphysics can the statement begin to make sense to him. The first thing he must realize is that ‘man’ in Christian Science does not mean a corporeal mortal but God’s idea, spiritual man. With this additional information, the textbook-statement gains its proper context and so begins to be more intelligible and understandable to the reader. Further, the more clearly he sees how the truth of man’s immortality is related to all the other truths which constitute the teaching of Christian Science — for example, how this truth translates itself to every level of experience, giving us an ever more spiritual sense of man’s life — the less likely he will be to misunderstand and doubt the truth of this statement.

The very first paragraph of the tenth chapter stresses this central theme: “Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage.” (341:6) A correct interpretation of the parts is possible only from the higher standpoint of the integral whole. The more we use this method of interpretation in Christian Science and interpret every individual statement from the basis of the oneness of being — the coherency of the whole — the more apparent contradictions and ambiguities disappear (see 354:31). Through this holistic and dimensional method, Christian Science no longer appears to us as a divided kingdom (see 354:27).

Only a scientific truth has the power of demonstration. Single truths, therefore, without their proper context are useless, even false or misleading. Even a parrot can repeat odd facts it has been taught. The question is: Is this understanding? Such facts may be correct, but are they — in isolation — conclusive? Do they contain any scientific proof? To be not only correct but also scientifically true, a statement must be understood within the system to which it belongs. Then we no longer either believe or reject it as mere opinion but rather strive to understand it in relation to the whole system; we finally see it interwoven with the whole network of relationships — with Truth itself. Only through this right relationship with the whole does a truth become a scientific truth, and only as such can it be used correctly and proved conclusively.

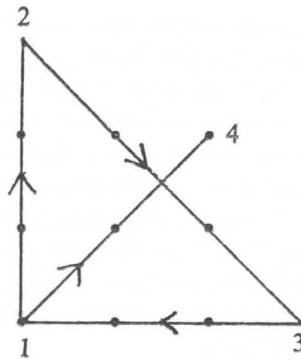
Every problem must be viewed from the standpoint of the whole. The

necessity of seeing every individual statement within the whole system of divine being is one of the most important rules not only for spiritually scientific text-interpretation but for the practice of Christian Science as well. We must consider every question or problem, not primarily within the narrow framework of our personal lives, but far more in the wider context of the whole. As we soon discover, when we put the problem into a larger frame of reference, it takes on a very different value and usually loses a great deal of its self-claimed importance. The problem appears in a distinctly different perspective. With this new perspective we feel free to explore new ways of solving the problem — ways which can be seen only when we stop viewing the problem within the narrow bounds of the usual, humanly preconceived solutions.

A well-known thought-puzzle provides an excellent illustration of this point. The puzzle consists of nine dots, arranged so that they give the impression of a square:



The object is to connect all nine dots by four continuous straight lines without lifting the pencil or retracing any line. Most people become so obsessed by the suggested form of a square that it never occurs to them to extend the joining-lines beyond the narrow framework of the square. Nonetheless this is the only possible way of solving the problem; within the square there is no solution. We must break out of the narrow framework by beginning, say, at point 1 and proceeding according to the numbers in the sketch overleaf:



The same method applies to the solution of our ordinary day-to-day problems. Instead of letting ourselves be bound by the narrow human frame of reference — thinking that the solution must always be found within its given limits — we must look beyond these limited human conceptions. The more we approach problems from a larger frame of reference, the more we gain new perspectives and measure things by different aims and values. Then the individual problem is put in its proper context, and a solution emerges which we were previously unable to see.

Choosing the right frame of reference. Thus solving a problem is not a matter of examining the problem itself but of first putting it into a larger frame of reference, letting this larger context determine the real place-value of the problem in our life. The only frame of reference which provides a right perspective for all problems is the divine system of reference. Only from this divine whole can the actual importance of a problem be rightly judged.

Furthermore, regarded as an isolated experience, a difficulty often seems extremely negative, and we call it the work of evil. By contrast, if we look at the same experience from the standpoint of the whole, from the divine system of reference, we realize that what lies behind all experiences is not evil but the Christ-activity, placing us under the stress of circumstances in order to fulfil its plan of salvation. Often we realize this only long afterwards; looking back, we can say: “The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.” (574:27)

This method of choosing the right frame of reference to interpret all things must also be applied to our study of the textbook. Statements should always be understood as scientific truths, truths which exist not only within the framework of the whole chapter but also in relation to the textbook as a whole. That which seems erroneous within the limited framework of human sense and experience (as the statement "Man is immortal" can seem) is understood as scientifically true as soon as we view it from the standpoint of scientific understanding and the apprehension of relationships within a structure.

The significance of the synergy principle. The synergy principle (already mentioned in Part I in connection with the meaning of 'parts and the whole', see page 24) states that the whole is greater than the sum of its parts. The word 'synergy' comes from two Greek words, 'syn' = 'together' and 'ergon' = 'work', and means 'working together'. Thus the whole is constituted of the sum of its parts *plus* the relationships among those parts as they work together within one whole. This synergy principle can be illustrated by the example of the ocean, an example used in the chapter itself. Although the ocean as a whole consists of countless single drops of water, no drop on its own has the qualities which characterize the whole ocean. No drop of water by itself could carry ships, form waves or support marine life — all of which the ocean can do. The qualities which characterize the whole come not only from the sum of the qualities of the single parts, but also from the fact that the parts correlate and operate with each other. Consequently a single drop of water gathers the qualities of the whole through its relationship with all other drops, giving each its true significance. It is therefore meaningless to try to judge the value of a single drop of water in the ocean by examining that drop alone. Its meaning for the whole and the value it acquires can be seen only from its relationship to all other drops — only from its relation to the whole. Just as an isolated drop of water possesses fewer qualities than the same drop in the ocean, so an ocean-drop no longer has just the properties of a drop of water but, through its relationship to all other drops, gains an 'oceanic' quality.

Furthermore the synergy principle gives us a deeper understanding not only of the 'parts' but also of the whole. The whole is manifestly more than an accumulation of parts; it is a 'gestalt'. In other words, the whole is an integrated structure which exists and has meaning only as a unified whole, one coherent form. As soon as we try to split this whole into many sep-

arate elements, we destroy the very properties that make it what it is. The essence and meaning of an ocean cannot be explained by dividing it into drops of water and examining them one by one. Divided into many separate drops, the ocean as a gestalt would be destroyed.

This indissoluble inner relationship of the so-called part to the whole is illustrated at the end of the eleventh chapter: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." (361:16) Accordingly the whole can be understood, not by accumulating a knowledge of more and more isolated facts, but only by striving to know every fact in relation to the whole and to all other facts. What is the nature of the relationships that establish the coherency of the whole?

The oneness of the whole is due to reflection. The coherency of the whole can also be likened to a web. In weaving, no strand can exist on its own, since each is meaningful only when it is interwoven with other strands, helping to form the whole web. If a single thread is removed, the whole is no longer 'whole'. As Jesus' words imply: If you could convict me of a single sin, the whole would be false.

In the ideational realm of the divine system of reference, this interweaving or blending occurs through reflection. Everything hangs together with everything else, because every idea reflects the essential character of the whole. Furthermore, by presenting an individual aspect of the whole, each idea is related in essence and meaning to all other ideas. In this way, the realm of ideas is maintained as "one web of consistency without seam or rent" (242:25). There are no flaws or gaps, since each idea, to be an idea, must also reflect all other ideas. Thus, from the standpoint of the oneness of being, the universe of ideas is — in accordance with the synergy principle — one completely integrated whole, giving the standpoint of oneness in the eleventh chapter.

Standpoint of oneness: There is only one realm: the realm of the infinite reflection of ideas.

Standpoint of duality: There is a realm divided against itself, a realm of contradictory isolated facts.

The eleventh chapter shows that the one realm can be understood only if it is grasped as a whole, and that each individual statement in the text-

book is comprehensible only when it is interpreted within the whole system of reference of divine metaphysics; only then does it become a scientific truth for the reader. Furthermore only a scientific truth is demonstrable. This blending or interreflection of ideas is indicated in the second Scriptural text, showing its practical power of demonstration.

Second Scriptural text: "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — Paul."

When the Spirit of God, the whole nature of God, dwells in us — in other words, when all ideas are reflected in consciousness — there are no gaps, no mistakes, and we have that understanding which a complete and pure reflection of ideas establishes in us. This "quickness of our mortal bodies": the full demonstration appears, complete in every individual idea.

The standpoint of the chapter. The fact that a scientific apprehension of the complete reflection of ideas brings demonstration emerges from the standpoint of the chapter within the textbook-structure: Christianity as Christianity. From the absolute standpoint, the chapter answers all criticisms by stating that being is a consistent, coherent realm of ideas — a consistent unity based on the interreflection of each idea with all other ideas (Christianity from the absolute standpoint). Practical Christianity — that is, the actual demonstration of this coherent, harmonious oneness (Christianity from the human standpoint) — requires that we give up the atomistic way of looking at things, replacing this false method with an understanding of the realm of ideas as a whole. Demonstration means seeing all ideas blended and interlinked to form one consistent whole. Reflection becomes demonstration, proving that reflection and demonstration are one. The law of oneness for the chapter shows how this consistent whole operates and establishes itself.

Law of oneness: Every idea reflects every other idea.

Since every idea is an idea of the infinite One, this relationship of oneness establishes the unity of each idea with every other idea of the One. Through this reflection, each idea represents far more than a single concept or isolated quality, for each is established as an integral value operative throughout all being. In quality an idea is always as infinite as God; hence an idea is always God's idea. Not to see this infinite quality

of idea — idea in its full reflection — hinders the demonstration of wholeness or true health.

This fundamental law showing the oneness of the infinite reflection of ideas is of great practical importance, as we soon discover when we study the ideas of the seven synonyms for God. The first step in this study involves clearly analyzing the specific qualities and attributes characterizing each of the seven synonyms for God. Through this study, we gain an extensive list of qualities and attributes for each synonym. But however necessary and valuable this first step is, it is of itself insufficient and even misleading. Only when each of these listed concepts is understood in correlation or interreflection with all the others does the concept expand to an idea. In other words, each idea assumes its right place-value as idea — and not just as an isolated concept — only when it is seen in the light of all the ideas of the seven synonyms for God.

Let us take 'intelligence' as an example. Intelligence is a quality which specifically qualifies Mind. Yet as idea, the intelligence of the divine Mind also reflects Spirit, Soul, Principle, Life, Truth, Love and their specific ideas. Thus, by applying the law of oneness in the eleventh chapter, we can see the idea 'intelligence' in its full blending or reflection. For example:

- As an idea of the divine Mind, intelligence is not dependent on the brain or human intellect of mortals.
- Because this intelligence also reflects Spirit, it is purely spiritual and not material.
- Because true intelligence also reflects Soul, it is incorporeal and unchangeable.
- Because intelligence also reflects Principle, it is at all times proving and demonstrating itself within the whole system of being.
- Because intelligence also reflects Life, it is eternal and indestructible.
- Because intelligence also reflects Truth, it is unerring and has a saving effect.
- Because intelligence also reflects Love, it is always fulfilling a divine plan; it is always directed towards the goal of establishing perfection.

Through this simple exercise, we can see how the idea 'intelligence' blends with the ideas of all the seven synonyms for God. Only in this way can intelligence become more than just a vague concept to us. Otherwise, as an isolated fact unsupported by all the qualities of Spirit, Soul, Principle,

Life, Truth and Love, intelligence would contribute little towards solving life's problems. Why? What would be lacking if intelligence did not reflect the qualities of all seven synonyms for God?

We may well recognize that intelligence exists in being as an intelligence which originates in Mind and so is always at work. But in isolation, this insight is inadequate, even open to misinterpretation. Without the qualities of Spirit, intelligence could develop or express itself through the opposite of Spirit — through evil effects or materiality; without the qualities of Soul, it would be an intelligence which would constantly vacillate and so could be available in one situation but not in another; without the qualities of Principle, it would be an intelligence which could not prove itself — a mere abstraction rather than an imperative, practical power of demonstration; without the qualities of Life, it would be an intelligence which could at any time be exhausted; without the qualities of Truth, intelligence could err and hence would bring no salvation; and without the qualities of Love, intelligence, having no divine purpose, could be used to further the designs of evil, annihilation and hate. Thus we see that intelligence only gathers its true meaning when it is understood as an idea of the whole; as an isolated concept, it could be turned into its opposite.

Through this exercise, we can see that to use the law of oneness given in the eleventh chapter, we need a good working knowledge of the synonyms for God. The more we understand these synonyms through the specific sets of ideas which characterize each, the more we can elaborate the law and so clarify for ourselves the universal nature of each idea. Just as the idea 'intelligence' must be spiritually defined, so also must every idea of the seven synonyms for God be defined and understood through its manifold reflection. Otherwise we face the danger of ideas remaining only words and isolated concepts to us, with no relation to the whole or to our practical life.

An understanding of the whole brings demonstration. The consistent and faultless whole demonstrates and proves itself as such only to that understanding which is able to see it as a whole. As a result, the answer to all objections lies in gaining this holistic and dimensional understanding. The critic who claims that the textbook is contradictory — as everyone who approaches the textbook with an atomistic mentality does — reacts this way because he has not learned to understand the coherent whole as a whole. To such a mentality, not only the textbook but also the universe

and all of life-experience seem contradictory, full of mistakes and discord. Yet in all cases, it is the atomistic mentality, and not reality itself, which is the cause of disharmony. Neither being itself nor its scientific presentation in the textbook needs to be corrected; only the lack of a holistic understanding must be changed before the flawless coherency of the universe can appear as such.

What prevents pure reflection? Through its seven subjects, the chapter presents the seven fundamental objections arising in the mentality of every mortal which would contradict and disrupt the sense of the whole, thereby hindering demonstration. If we accept these criticisms, we fail to see every question in the light of the pure reflection of ideas, stated in the law of oneness, and so are misled by the false context of human beliefs and concepts. What are these root-objections?

The law of oneness

translated to the level of the seven textbook-subjects:

If the whole system of blending or reflection is not understood and therefore not demonstrated, it is because:

- the lack of logical thinking would contradict Mind and obscure its power of demonstration.

To grasp the whole as a whole, we must approach it with divinely holistic logic. The human method of reasoning, based on human views and opinions about existence, cannot grasp the consistent whole; only divinely logical reasoning, emanating from Mind, can reveal the whole as such to us.

- the lack of ability to distinguish between the spiritual and the material would contradict Spirit and obscure its purely spiritual demonstration. To see and experience the logical consistency and coherency of the divine system of reference, we must “be able to discern the distinction . . . between God’s man . . . and the sinning race of Adam” (345:22). By contrast, the tendency to work with vague, human concepts leads to muddled views about being and prevents clear understanding. Only as we distinguish clearly between divine values and human, material conceptions can we value Spirit’s purely spiritual demonstration as such.

- the lack of spiritual sense would contradict Soul and obstruct the right apprehension of its demonstration.

When we read the Bible and the textbook with human, material sense, their spiritual meaning is lost. Only when our "thought is educated up to spiritual apprehension" (349:27) can we discern the spiritual meaning behind the material terms and understand the spiritual facts of being.

- the lack of sufficient trust in Science would contradict Principle and obscure its practical proofs.

Human theories, religious dogma and doctrines cannot elucidate the Science of Christianity. Only as we trust divine Principle and its Science unreservedly can the consistent harmony of the divine system of reference manifest itself to us in practical proofs.

- the lack of willingness to lay down the mortal concept of existence would contradict Life and impede its demonstration of the reality of Life.

Our unwillingness to give up a mortal, narrow, limited sense of existence stands in the way of our demonstrating a higher and better way of life. There is no answer to the question: How can I improve my physical, my material, my mortal life? Only the willingness to give up the "ghost of materiality" (353:25) enables us to grasp the eternal reality of Life and receive its abundant blessing.

- the lack of consistent reasoning and acting would contradict Truth and obstruct its consistent demonstration.

It is not enough to contemplate Truth if we do not also put the true vision into practice. Because Truth demands consistency between theory and practice, only as we reason according to Truth and make our actions consistent with our reasoning can we experience the full, integral reflection of ideas.

- the lack of insight into being as one consistent whole would contradict Love and prevent the demonstration of one Christianity, only one being.

Everything in us which does not reason from a holistic and comprehensive view — everything in us which continually raises isolated questions and tries to solve problems from within the narrow framework of our own interests — hinders full reflection.

Only when we put each and every problem into the larger frame-

work of the whole, the divine system of reference, do we gain the correct insight into being which brings complete demonstration.

Thus, from the standpoint of the oneness of being, the eleventh chapter shows that there is no inharmony, no incongruity, no inconsistency in being itself. The more we comply with the demands made in this chapter and adopt the attitude described in the seven subjects, the more we see this flawless and faultless whole in its pure reflection. The whole demonstrates itself to a consciousness able to accept its comprehensive holistic nature, and so establishes itself in both theory and practice as one coherent, harmonious system of infinite reflection.

Chapter XII
'Christian Science Practice'
(Christianity/Science)

Divinely holistic practice. Taking the standpoint of the whole, the overall view, as the eleventh chapter teaches, is absolutely necessary for understanding 'Christian Science Practice'. Otherwise, if we are interested only in isolated questions about the practice of Christian Science, the chapter remains closed to us. Why? The purpose of the chapter is not to outline separate recipes for treating separate diseases or isolated problems, but rather to explain Christian Science practice from the basis of the whole divine system of reference, giving a divinely holistic sense of practice. To this end, the chapter presents the Principle of Christianly scientific practice in four parts, showing those four fundamental aspects of divinely principled practice that apply to every situation.

The standpoint of the chapter. The standpoint of the chapter within the textbook-structure identifies the key theme for practice: scientific understanding. The universe of ideas (Christianity from the absolute standpoint) must be understood scientifically (Science from the relative standpoint). Whereas the eleventh chapter shows how the realm of ideas forms one coherent, consistent whole in which there are no inconsistencies or mistakes, the twelfth declares that this faultless whole manifests itself through understanding in all realms — therefore in the human also — as the faultlessness of being, appearing as true health. Through understanding, we realize that the wholeness or health of the ideational universe is one with wholeness or health in the human. Practice therefore becomes a question not of improving the human but of understanding divine ideas.

Understanding and demonstration are one. This oneness of understanding and demonstration is shown clearly in both Scriptural texts.

First Scriptural text: "Why art thou cast down, O my soul [sense]? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, Who is the health of my countenance and my God. — Psalms."

In the oneness of being, God is always “my God”. From this basis, the text shows that the whole that is God establishes the wholeness of being, which in turn constitutes the wholeness or health of man. Without a scientific understanding of this fact, our sense is always “cast down”. By contrast, as soon as we hope in God — as soon as we reason from man’s oneness with God — we “shall yet praise Him”: we understand that the wholeness of God constitutes the “health of [our] countenance”. Through this understanding, we are instilled with gratitude for the fact that the wholeness of being is fundamentally one with the wholeness of man; we gain an inner attitude which hopes in God and therefore abides in the consciousness of the divine. The verse from Psalms emphasizes a theme central to the whole chapter: namely, that through having a divine consciousness (scientific understanding) and hoping in God (abiding in man’s oneness with God), we experience the wholeness of God as *our* wholeness. Understanding and experience are one.

The second Scriptural text corroborates this sense of oneness, showing how understanding and demonstration go hand in hand.

Second Scriptural text: “And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. — Jesus.”

The word ‘believe’ in the Bible does not suggest blind faith, as it commonly does today; it signifies rather a trusting reliance on a God we understand. Therefore, for “them that believe” (have understanding), signs will follow: “they shall recover” (demonstration will take place) “in my name” (in the name of divine Principle, through oneness with the whole nature of God). Understanding God means healing; hence understanding God and being whole or healthy are one and the same.

This unity between understanding and demonstration corresponds to the specific standpoint of oneness underlying the twelfth chapter.

Standpoint of oneness: Understanding and demonstration are one.

Standpoint of duality: Understanding and demonstration are two separate things.

From a false, dualistic standpoint, understanding is always regarded as separate from demonstration. Accordingly the prevalent dualistic belief is that we can get understanding, but that this understanding is frequently not demonstrable — in other words, that it is possible to be a good theoretician (to have a great deal of understanding), while being a poor practitioner (without ever demonstrating this understanding). The twelfth chapter unmasks this standpoint as the belief of dualism and teaches that understanding and demonstration are forever one.

What is demonstration? The word 'demonstration' comes from the Latin verb 'demonstrare', meaning 'to set forth', 'to show'. Understanding 'sets itself forth' or 'shows itself'; demonstration is the showing forth or manifestation of understanding. Thus the Christianly scientific treatment which brings true demonstration does not focus on an unhealthy condition, a sick body or a person, a so-called patient; instead its focus and aim is always understanding. What has to be treated is not a so-called problem but a misunderstanding of Truth. As soon as this misunderstanding yields to Truth, demonstration is made manifest. Thus, whereas the misunderstanding of Truth presents itself as an erroneous situation, the understanding of Truth demonstrates itself as a healthy situation.

This means that understanding never has to be applied to something outside itself. Understanding never manifests, demonstrates or proves itself as anything but itself, since understanding and demonstration cannot be separated. Because one is unthinkable without the other, demonstration is primarily concerned, not with demonstrating human health, supply, happiness and so on, but with understanding God. Therefore our treatment is never for a patient but merely to correct a misunderstanding about God.

Law of oneness: Understanding the wholeness of God and demonstrating wholeness (health) are one.

Layout of the chapter. From the layout of the chapter, we can see how thoroughly and systematically the textbook deals with the subject of Christianly scientific practice from the standpoint of oneness. This layout consists of four parts: the first three parts show the nature and task of the practitioner; the fourth shows the effect of a treatment on the patient. Each of the four parts deals with a different fundamental question concerning

practice. Specifically, whatever situation of practice we may face, we must always ask:

1. What constitutes the true practitioner? (First part, 362:1-367:29)
2. What is the Truth which the practitioner must know? (Second part, 367:30-386:15)
3. What method must be used? (Third part, 386:16-410:21)
4. How does the treatment have an effect on the patient? (Fourth part, 410:22-442:32)

To answer these basic questions, each of the four parts adapts the law of oneness for the twelfth chapter according to its own specific theme.

First part: What constitutes the true practitioner? If the question of the nature of a true practitioner were asked from the dualistic standpoint, it would be differently — and wrongly — worded: *Who* can be a practitioner? What persons are qualified to become practitioners, and who is the patient? Yet the very fact that the textbook does not go into such questions indicates how false and inappropriate such questions are. Instead the textbook presents the constituents of a true practitioner wholly from the standpoint of the oneness of being. From that standpoint, the text is not concerned with people — with neither a personal practitioner nor a personal patient — but rather with the healing, saving consciousness which is one with the nature of being. The combined tone of the synonyms ‘Love and Mind’ pervades the first part, explaining that only a consciousness permeated with Love and Mind can exert a healing effect. Accordingly the true practitioner is not a person with special qualifications and gifts but rather a mental attitude which never starts with persons (neither practitioner nor patient) but always with idea. In other words, the true practitioner is that consciousness which disregards the people-universe and instead addresses itself entirely to understanding the scientific idea. This is our only practice. Such an inner attitude or true practitioner manifests itself as that which sees only the perfection (Love) of the divine idea (Mind) at work in every situation. Adapted to this first part, the law of oneness states the impersonal, ideational starting-point of all true practice.

Law of oneness of the first part: The consciousness of ‘Love and Mind’ demonstrates itself as the understanding that all that matters is the scientific idea.

The standpoint of duality, on the other hand, declares: Persons — a practitioner and a patient — are involved in a treatment.

Translation of the law of oneness to correct duality. Although the standpoint of the oneness of being on the level of divine Science — that standpoint which knows neither practitioner nor patient as persons — underlies the chapter, it is not the chapter's chief focus. Rather the text intends to show how the perfection of the scientific idea can be demonstrated on the level of Christian Science. The exalted standpoint of oneness, which in the first part of the twelfth chapter apprehends only the scientific idea, is translated to the human level through the seven subjects, giving a right, divinely scientific sense of both practitioner and patient. These subjects show the attitude which oneness with Mind, Spirit, Soul, Principle, Life, Truth and Love brings forth in both practitioner and patient. Because the whole nature of Being translates itself to every dimension, it establishes on the human level that state of consciousness which makes demonstration possible. How?

*The law of oneness of the first part
translated to the level of the seven textbook-subjects:*

First, we can see how the whole nature of being brings forth a right attitude in the practitioner:

- Mind bestows on the practitioner the ability in every situation to see only perfection, enabling him, like Jesus, to say: "Thy sins are forgiven".
- Spirit bestows on the practitioner the quality of being good and pure himself, enabling him to gain the spiritual discernment to distinguish between Truth and error.
- Soul bestows on the practitioner the quality of unselfishness, so that he does not practice from a belief in his own ego or from self-interest.
- Principle operates in the practitioner, enabling him to forgive himself scientifically. Only in this way can he learn to recognize himself as the operation of the impersonal idea and so refute all the errors that burden mortals through a personal sense of things.
- Life causes the practitioner to demonstrate the abundance of Life first for himself, enabling him to proceed from the abundance of

Life and its power to flood every situation with blessings.

- Truth establishes the Christ-consciousness in the practitioner, enabling him to grow into the stature of Christian manhood. Only from the wholeness of the complete spiritual vision can the healing Truth flow.
- Love provides the practitioner with that wonderful mother-sense which sees the promise in every situation — which always anticipates fulfilment and so excludes all doubts and fears.

Second, we can see how the whole nature of being brings forth a right attitude in the patient, reflecting his fundamental oneness with the seven synonyms for God:

- Mind causes the patient to seek perfection and to be attracted to what is true.
- Spirit makes the patient adopt the attitude of the second Beatitude, so that he contritely turns away from material ambitions and longings to spiritual goodness and purity.
- Soul enables the patient to repent and reform, so that he can rise higher.
- Principle mobilizes the patient's spiritual power to resuscitate himself.
- Life floods the patient's thought with the spiritual abundance of Life, so that he is no longer overwhelmed by a sense of sin.
- Truth raises in the patient the mentality which seeks Truth for the sake of Truth, lifting him to the standard of Christian manhood.
- Love leads the patient securely in the right line of light, so that he actually reaches high attainments.

Thus the first part of the chapter establishes the basis of practice through the following points: The true practitioner and patient are not to be regarded as persons but as a right inward attitude, an attitude molded by the consciousness of 'Love and Mind'. Love imparts a consciousness of perfection, fulfilled being (Love), which knows only the perfect idea (Mind). This consciousness of perfection translates itself through the sevenfold nature of God to every situation and, through the oneness of being, manifests itself not only as that which can impart healing but also simultaneously as that which can receive healing.

Second part: What is the Truth which must be known? The second part also goes out from the standpoint of oneness. Accordingly it does not explain what the practitioner thinks about a particular case but rather presents Truth as such, that consciousness which constitutes wholeness or health. In Christian Science practice, it is not necessary to know the disease, the course it normally takes, ordinary chances of recovery and so on. On the contrary, all dualistic methods of healing and solving problems — which not only admit disease and discord as existing besides healthy being but also endeavor to understand this inharmony — are excluded. The truth which must be known, in order to solve any problem, is Truth itself, that which represents and is conscious of the whole nature of God. Thus the overall tone of the second part is 'Truth and Mind', constantly stressing that the only true healing is found in knowing (Mind) Truth, which is God. The practitioner does not have to know about sickness. "Jesus never asked if disease were acute or chronic" (369:16), for "a physical diagnosis of disease . . . tends to induce disease" (370:20). Disquisitions on disease, far from aiding the Christianly scientific analysis of a problem, have the effect of ghost-stories on the minds of children (see 371:5). The only way out of this condition is the way in divine Science (see 371:18).

From the standpoint of oneness, the Truth which is known is not applied to sickness or any other negative problem, for there are not two different things: Truth which constitutes divine being and, in addition, the sickness to which Truth must be applied. Instead the Truth which we know demonstrates its own nature, causing the belief in sickness to disappear, and with this disappearance of beliefs, health is demonstrated.

Thus the true practitioner's healing state of consciousness, that consciousness which sees (Mind) only perfection (Love) (first part), never asks: Who or what is sick or imperfect, or what does this imperfection look like? In the consciousness of oneness, the question is rather: What constitutes the perfection of being?

Law of oneness of the second part: The consciousness of 'Truth and Mind' demonstrates itself as the understanding which knows man only as the idea of wholeness and health.

The standpoint of duality, on the other hand, declares: The Truth which has been seen must be applied to a sick person or situation.

Translation of the law of oneness to correct duality. Although the second part, like the first, proceeds from the oneness of being, it likewise is concerned not only with absolute Truth but also with presenting Truth in its Christ-office as that Truth which liberates us from beliefs. Therefore the answer to the fundamental question posed by the second part — What is the nature of perfection? — is given by the seven synonyms for God, explaining the healing influence of Truth's knowledge as it appears on the level which resolves human problems.

*The law of oneness of the second part
translated to the level of the seven textbook-subjects:*

From the standpoint of oneness, we see:

- Truth's knowledge of Mind knows that Truth is all.
- Truth's knowledge of Spirit knows that Spirit is the only reality.
- Truth's knowledge of Soul reveals the true, sinless, incorporeal nature of man as idea.
- Truth's knowledge of Principle knows that man is a metaphysical idea and — as the operation of divine Principle — a scientific system of health.
- Truth's knowledge of Life knows that man is always maintained and sustained by the fullness of Life.
- Truth's knowledge of Truth knows that man is the divine state of consciousness which has absolute dominion over error.
- Truth's knowledge of Love knows that man is free from any penalty for transgressing material laws.

Translated to the level of human experience, the same seven subjects of the second part simultaneously explain:

- that besides the one Truth, which is all, there can be no error which needs to be healed (Mind);
- that sickness and matter are not realities and therefore cannot be substantial (Spirit);
- that man is not a corporeal mortal, plagued and controlled by the body, that man is never "in bondage to his beliefs" (371:14) (Soul);

- that man is not a material person, under the authority of material, medical theories, prognoses and diagnoses (Principle);
- that man can never lack anything, that he cannot be robbed of his full health, vigor and strength (Life);
- that sickness can have no dominion over man (Truth);
- that breaking material laws incurs no penalty, no negative consequences (Love).

Here again we see that true practice never deals with a person or a disease but always with understanding what the one Being declares about man. Thus the aim of Truth-knowing, presented in this second part, is not to make a negative situation better but rather to bring understanding into harmony with being, that which knows no negative situation.

Third part: What method must be used? The overall tone of the third part, 'Life and Soul', constantly reminds us that being (Life) is changeless and inviolable (Soul). As the practitioner works from this standpoint, he knows that what has been seen as the truth of being, namely, the nature of perfection (second part), remains forever untouched by beliefs and any form of error (third part). This changeless being, immune from suppositional negative beliefs, is depicted through the seven subjects of the third part, giving us the clear assurance that besides this one changeless being, there is no inharmonious state to rob being of its harmony; no false condition exists which consequently has to be healed. Practice therefore does not mean using the Christianly scientific method to change sickness into health, for such an endeavor would be thoroughly dualistic. Instead, following the true method shown by the text, the practitioner never falls away from the standpoint of oneness but abides steadfastly by his understanding of Truth. By trusting the changelessness of being, he is never led astray by contrary arguments or by so-called sense-testimony. The law of oneness adapted to this third part shows this right method of practice.

Law of oneness of the third part: The consciousness of 'Life and Soul' demonstrates itself as unchangeable, inviolable being, in which there is nothing to be healed.

The standpoint of duality, on the other hand, declares: A discordant situation has to be changed into a harmonious situation.

The translation of the law of oneness to correct duality. As with the previous two parts, the third part is firmly rooted in the oneness of being, showing that a Christianly scientific treatment never leaves the standpoint of oneness. However, this inviolable reality of being translates itself simultaneously to the level of the Christian Science practitioner, explaining the scientific method of treatment. According to this method, the practitioner must abide steadfastly in his understanding of the inviolability of perfect being. The seven subjects show what kind of attitude this method establishes in the practitioner on the human level—in the face of a specific case with its accompanying false arguments and suggestions.

*The law of oneness of the third part
translated to the level of the seven textbook-subjects:*

- Mind: The truth seen and known by the practitioner (second part) is the only law operating in being. Therefore the practitioner always starts from this “divine basis of Christian Science” (388:7) and not from ignorance, that which does not know this law.
- Spirit: The spiritual reality of this truth cannot be disturbed or deranged by any material conditions. The practitioner does not therefore accept the contrary reports of material appearances.
- Soul: The truth which is known is supreme, regardless of what the physical senses testify about so-called bodily conditions. Accordingly the practitioner steadfastly rejects and rebukes the illegitimate claims of the senses, challenging them with the greater rule of Soul and its immortal testimony.
- Principle: The truth which is known is the only governing authority, that which is universally valid; human theories, diagnoses and prognoses cannot influence the harmony of being. Therefore the practitioner never “enthrones matter through error” (394:12) but allows divine Science to overcome in himself all faith in a carnal mind (see 395:11).
- Life: The truth which is known is self-sustained, self-maintaining and self-existent, untouched by any kind of destructive influence. Therefore the Christianly scientific practitioner never practices “mental quackery” but approaches every case with a constructive attitude.
- Truth: The truth which is known is the true form of man; erring, mortal

consciousness cannot touch man. Accordingly the practitioner does not explore the why and wherefore of mortal beliefs but understands "that mortal existence is . . . not the truth of being"; through this understanding, he remains in command of the situation (see 403:14).

— Love: The truth which is known is always fulfilled, untouched by any uncertainty. The difficulty of a problem only makes the practitioner's faith stronger and his love purer, until all fear is excluded, and he abides in Love.

In this way, the third part never leaves the standpoint of the oneness of being; its focus is never on a discordant situation which has to be changed but always solely on understanding. By adhering to this method, the practitioner abides in the knowledge of Truth (second part) and so remains undisturbed by the counterfeit sense of existence.

Fourth part: How does the treatment have an effect on the patient? The fourth part, "Mental Treatment Illustrated" (410:22), shows how fear, ignorance and sin, the "procuring cause and foundation of all sickness" (411:20), are finally handled and healed. Here again the text proceeds from the standpoint of oneness. In the oneness of being, there can be nothing 'outside' the one realm. Consequently, contrary to common belief, what we experience humanly as an improvement in the material condition — as healing — is not caused by the perfection of being having an effect on something outside itself. Rather healing is spiritual reflection within the realm of being itself, which then appears on the human level as improvement — as a healing-process. Accordingly the fourth part, taking a liver-complaint as a concrete example, deals with only one being, not divine being *and* a separate material existence where the treatment has its effect. Healing is shown as a process of reflection (Spirit) within being itself (Love, Truth, Life). What constitutes this reflection?

1. The perfection (Love) which the true practitioner beholds (first part) is reflected *in itself*.
2. The practitioner's knowledge of Truth, that which forms the content of his treatment (second part), is reflected *in itself*.
3. Changeless being (Life), that which is untouched by any beliefs and in which the practitioner abides (third part), is reflected *in itself*.

This pure reflection within being itself constitutes the law of oneness adapted to the fourth part:

Law of oneness of the fourth part: Love, Truth and Life are reflected in themselves (Spirit).

The standpoint of duality, on the other hand, declares: Life, Truth and Love have an effect on something outside or opposed to themselves.

The translation of the law of oneness to correct duality. As with the previous three parts, the fourth part corrects the dualistic sense of practice from the standpoint of the oneness of being. From this standpoint, we see that healing is not something which takes place outside the perfection of being. On the contrary, it is the nature of Love, Truth and Life to reflect themselves eternally and infinitely (Spirit), and this reflection constitutes true practice. Translated to the level of material phenomena and experience, this reflection appears as healing — as the scientific solution to every discord arising from the beliefs of fear (vs. Love), ignorance (vs. Truth) or sin as the law of death and mortality (vs. Life). The seven subjects of the fourth part show this pure reflection as the healing-process occurring.

*The law of oneness of the fourth part
translated to the level of the seven textbook-subjects:*

- Mind: Christianly scientific treatment works through the Science of Mind and not through the power of a practitioner's thought or through thought transference. There is only one being, only one Mind. Therefore reflection (or healing) goes on universally within the realm of this one Mind.
- Spirit: In the Science of Mind, the only thing going on is the order of Spirit — that which orders everything correctly, giving everything its correct place-value. Since sickness is nothing but "falling away from divine order", the order of Spirit is reflected humanly as an improved condition, establishing order on every level of experience.
- Soul: In the Science of Mind, Soul is also fully reflected. As Spirit establishes its order, this appears as a change taking place, for Soul enforces change until the situation conforms to the order of Spirit.
- Principle: In the Science of Mind, Principle is also fully reflected. Therefore the change brought about through Soul reaches every part of the system, transforming the entire system of our body, our business,

our life, our world in every detail.

- Life: In the Science of Mind, Life is also fully reflected. The omnipotent Principle brings newness of life to every part of the system. This irrepressible nature of Life reflects itself in the human as ever-renewing life.
- Truth: In the Science of Mind, Truth is also fully reflected. Truth re-establishes the true standard of manhood as a state of health. Reflected humanly, this wholeness of Truth appears as healing.
- Love: In the Science of Mind, Love is also fully reflected. Love purposes complete salvation, appearing as the saving principle for every human problem.

Summary of the twelfth chapter. Through its four parts, the twelfth chapter shows clearly that Christian Science practice is successful only as we consistently reject the dualistic belief either that there is an existence outside of being or that such an existence has to be improved, saved or healed. Practice never presupposes a duality of harmony and discord but is always a matter of Christianly scientific understanding. As misunderstanding about being yields to the understanding of being in its full perfection, this understanding appears as complete demonstration. Thus the oneness of being is maintained as the starting-point for each of the four fundamental aspects of practice, shown in the four parts of the chapter.

The first part shows that an understanding of 'Love and Mind' demonstrates itself as the knowledge of what constitutes the true practitioner and true patient. Practice is never concerned with a practitioner and patient as persons but always with a Christianly scientific attitude in which practitioner and patient meet as one divinely molded consciousness.

The second part shows that an understanding of 'Truth and Mind' demonstrates itself as the knowledge that Truth knows man only as idea and therefore never has to be applied to a sick person. In the human realm, this knowledge strips error of all the qualities which it unlawfully and suppositionally assumes.

The third part shows that an understanding of 'Life and Soul' demonstrates itself as the knowledge that, because being exists in changeless, inviolable perfection, there is nothing to be healed. Accordingly the true method of practice never tries to change supposed sickness or discord into health but rather relies unshakably on absolute facts.

The fourth part shows how understanding the fact that Love, Truth and Life are forever reflected within themselves (Spirit) demonstrates itself as healing. Since there is nothing outside of being, Love, Truth and Life do not have to be applied to anything outside themselves. In this way, the wholeness of being is understood as the self-reflection of Love, Truth and Life, and this wholeness translates itself to the human level as healing.

SUMMARY OF THE THIRD FOUR LAWS OF ONENESS

In Christianity, the focus is always on the realm of ideas:

- Ninth law: The quality of an idea is the quality of the infinite One.
 Tenth law: Material evolution is spiritual evolution, operating in spite of matter.
 Eleventh law: Every idea reflects every other idea.
 Twelfth law: Understanding the wholeness of God and demonstrating wholeness (health) are one.

Each of these four laws presents some fundamental aspect of the nature and essence of the ideational realm, together showing that there is only one universe: the universe of ideas.

'*Creation*' shows that there is only one creation: the creation of ideas. In this ideational universe, because every idea has the quality of the whole, every idea is always qualitatively as vast as the infinite One itself (Christianity/Word).

'*Science of Being*' shows that this universe of ideas has a Christ, bringing forth continual evolution. Since all evolution is the result of the Christ-operation, going on in spite of matter, there is and can be only one evolution: the spiritual (Christianity/Christ).

'*Some Objections Answered*' shows that this dynamic, constantly self-restructuring universe comes from the infinite reflection of each idea with all other ideas. Because, through reflection, every idea blends infinitely with every other idea, the universe is one coherent, self-consistent system of ideas (Christianity/Christianity).

'*Christian Science Practice*' shows that an understanding of the wholeness of the universe of ideas coincides with the demonstration of wholeness, health. The understanding of being as a universe of ideas and the practical proof of this ideational universe are one (Christianity/Science).

Chapter XIII
‘Teaching Christian Science’
(Science/Word)

Whereas the twelfth chapter leads thought to the realization that understanding and demonstration are one, the thirteenth chapter takes the subject a step further by asking: How can understanding be achieved? What is the basis or foundation of the teaching of Christian Science? How is understanding established in us?

Only like can understand like. Contrary to general views about teaching and learning processes, the scientific answer to these questions is based on the spiritual law that only like can understand like. This spiritual law corrects the common dualistic belief that ignorance can be turned into knowledge, lack of understanding or misunderstanding into understanding, stupidity into intelligence, a student who does not know into a teacher who knows, and so on. The scientific standpoint rests on a different logic: because “understanding is a quality of God” (506:5), it cannot come from that which God is not, from something unlike God. Understanding is born only of understanding and cannot be derived from ignorance; in other words, understanding develops, not from a lack of understanding, but only from the fullness of spiritual comprehension.

To human thought, this law is utterly paradoxical: we usually strive to understand something precisely because we think we lack this understanding. Thus we start from a state of not knowing and try to turn this ignorance into knowing. Just how impossible this is — and how fundamentally different from the way of understanding taught in Christian Science — is clear from the Scriptural text.

Scriptural text: “Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — Proverbs.”

As the text indicates, instruction is not for those who lack knowledge and wisdom, but for the wise who already comprehend. A state of not knowing cannot be turned into a state of knowing by instruction, for the darkness of misunderstanding cannot accept the light of under-

standing. John says: "And the light shineth in darkness; and the darkness comprehended it not." (John 1:5) Darkness and light, lack of understanding and understanding, are opposites which never meet. The darkness of our misunderstanding of Truth, rather than changing into light, must *yield* to the light of a higher understanding, for only that which is of the light can comprehend the light. What does this spiritual law imply for the right approach to the teaching of Christian Science?

Starting-point of teaching and learning in Christian Science. To advance in the understanding of Christian Science, we must not begin by assuming that we are ignorant — in the dark — yet neither should we make the opposite assumption that we already know everything. The standpoint to take is that expressed by the first Beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) In other words: Blessed are they who recognize that the source of true knowledge and wisdom does not lie in human thinking and knowing but resides wholly in Mind. This scientific standpoint, taught by both the first Beatitude and the thirteenth chapter of the textbook, requires that we turn away completely from the personal 'I' and recognize God alone as the source of knowledge. This means that we must relinquish not only the belief that the human thought or intellect can give us understanding but also the opposite belief that we have no knowledge and that this lack of understanding must be turned into understanding. Neither our human understanding nor our human lack of understanding can provide a right starting-point for teaching and learning in Christian Science, for Science can never be achieved by starting from human thinking. Only the standpoint of oneness gives us the right basis, showing the necessity of building on the man of Science — the divinely endowed scientific consciousness — within us. As the standpoint of oneness shows, Science can be understood only as we approach it through Science.

Standpoint of oneness: Science can be gained only through scientific consciousness.

Standpoint of duality: Ignorance and Science.

Dualistic thinking always reasons from a dualistic basis: from unscientific thinking and a lack of understanding on one side and Science and understanding on the other.

How can we adopt the standpoint of oneness? The important paragraph on scientific obstetrics, appearing in the thirteenth chapter, completely dissolves this duality, explaining that both "teacher and student should . . . be familiar with the obstetrics taught by this Science" (463:5). Scientific obstetrics, presenting the spiritual method of giving birth to a new idea or understanding, goes out from the standpoint of oneness. From this standpoint, there are not two realms: a realm of knowing and understanding (represented by the teacher) and a realm of not-knowing (represented by the student). Both teacher and student dwell in one and the same realm, the divine Mind, and should be equally familiar with the true method of gaining a higher understanding. Accordingly the passage does not say that the teacher has understanding and so should be familiar with scientific obstetrics, whereas the student does not need such knowledge: such a position would be grossly dualistic. Instead the starting-point of the passage is the oneness of Science and scientific understanding. From the standpoint of oneness, neither teacher nor student should turn to his own personal knowledge or lack of knowledge; both must go to the source of all true understanding, to the divine Mind, and be familiar with the fact that true knowledge and understanding flow solely from Mind. Only as both approach the Bible and the textbook with this scientific attitude can these revelatory books become scientifically clear and understandable. What constitutes this scientific approach? Reflecting the seven synonyms for God:

- We start from Mind and not from our own human comprehension or the knowledge obtained from mortal mind. Accordingly we read the books with the Mind of Christ, that which understands and knows all, and so are able to receive revelation.
- We start from Spirit and not from human, dualistic logic. Consequently our understanding unfolds in a direct, ordered line; instead of merely gathering random, atomistic truths, we gain an increasingly clear and ordered understanding of the fundamental categories of divine being.
- We start from Soul and not from our own emotions and feelings. Through Soul-sense, the spiritual consistency of Science becomes evident to us, and we perceive the higher meaning of revelation.
- We start from Principle and not from our own personal views on the subject. Through scientific sense, we gain insight into the whole system of Science.

- We start from Life and not from routine. As a result, a higher sense of the newness of Life is revealed to us, and we experience an infinite abundance of new insights and inspiration.
- We start from Truth and not from mortal consciousness. Accordingly we recognize the divine revelation in its wholeness, free from mistakes or contradictions.
- We start from Love and not from fears or doubts that we might be excluded from a full realization of Truth. Thus Love gives us the perfect understanding that we need in every situation.

The right method of gaining understanding: strict adherence to divine Principle. Only one method enables us to gain an ever higher and more comprehensive understanding of the Science of being, namely, strict adherence to the rules of divine metaphysics (see 459:31). This requirement of undivided adherence to Principle resounds throughout the thirteenth chapter. Since all true understanding comes from God, it unfolds in us only as we adhere strictly to God, to Mind, Spirit, Soul, Principle, Life, Truth and Love. Whenever we rely on anything other than God in our search for spiritual understanding, we are on the wrong track. "One cannot scatter his fire, and at the same time hit the mark." (457:21) We should not dissipate our energies by investigating all sorts of other metaphysical systems in an attempt to widen our understanding. A true understanding of God comes only from God, only from Mind, Spirit, Soul, Principle, Life, Truth and Love. As a consequence the only way to attain this true understanding is to abide steadfastly by the seven synonyms for God.

What does this involve? How can we obey this requirement? We abide by that which constitutes Being through devoting our whole heart and efforts to nurturing what we have already understood, loving our spiritual vision, constantly pondering it anew and being grateful for what we have already seen. As we direct all our energies to cultivating the seed of understanding and creating a spiritual atmosphere in which it can thrive, understanding grows of its own accord in us, bringing forth new insights undreamed of by human thought.

Unfoldment, not accretion, brings understanding. It is not true, as dualistic thinking would have us believe, that understanding grows by accretion. Understanding is not developed by adding more and more

information or accumulating countless, isolated facts. Such a process leads only to encyclopedic knowledge. Understanding, in any subject, depends on an increasingly profound grasp of the fundamental system in which all the details naturally have their proper place. We possess understanding only as we are able to fit all the details we know about a subject into a meaningful whole and can recognize the relationships and interdependences existing within this whole. Thus we gain an understanding of Christian Science only as we shift our efforts away from accumulating separate truths and instead strive to study and ponder the fundamental categories of the system of divine metaphysics.

As we find in other fields, this method of concentrating more and more on the fundamental categories unfolds major discoveries. Epoch-making discoveries do not appear to just anybody but only to that consciousness which is steeped in the fundamental system of reference of the discipline concerned. Furthermore such discoveries are not planned: no one can foretell what a new discovery will be or what form it will take. Instead what the scientist can do is prepare himself for such breakthroughs by going over and over the same laws and principles long familiar in his own field. Through this method of abiding by the fundamentals, a new insight suddenly emerges. Through culturing the fundamentals, the scientist works not from a mere knowledge of countless details but from an understanding of the interrelationships of the fundamental categories in their overall structure. In this way, he is primed to detect a meaningful restructuring of these categories — and this appears as discovery.

Being true to Principle does not exclude tolerance. Realizing that we can only progress in spiritual understanding if we abide by the categories of divine being, we adopt an attitude of absolute devotion and undivided adherence to divine Principle. By contrast, dualistic thought always argues against such steadfast and consistent faithfulness: Does not exclusive reliance on the teaching of Christian Science lead to one-sidedness and intolerance of other ways of thinking? Should not the Christian Scientist be broad-minded and open to all other views? In other words, should we not be tolerant of other teachings and methods and investigate them without prejudice?

The chapter deals with this issue at the outset by showing what true tolerance means: "all are privileged to work out their own salvation according to their light, and . . . our motto should be the Master's counsel,

‘Judge not, that ye be not judged.’” (443:10) Christian Scientists “are advised . . . to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions.” (444:13) However, with this counsel comes the instruction: “Let us be faithful” (444:16). Only as we are faithful to Principle can we distinguish between those teachings which represent personal opinion and speculation and those which are based on the Science of being.

This true concept of tolerance is wholly different from the ordinary, relativistic sense. True tolerance consists, not in sharing differing opinions and making these differing human concepts of God our own, but rather in conceding the right of others to hold such views. Thus we must clearly recognize that we as Christian Scientists can inquire into different world-views with an open mind, but should not expect these human opinions, teachings or schools of thought to give us a greater understanding of the Science of being. Real tolerance therefore does not mean abandoning our own position but simply not denying others the right to be of a different persuasion. In other words, acknowledging the freedom of others to go their own way should not lead us to abandon our own adherence to the way of Science nor tempt us to mix it with various human doctrines, but rather should only make us more clear and true to our own position. Otherwise we would foolishly expect to enlarge our understanding of the Science of God by a method not based on Science. Since “understanding is a quality of God” (506:5), it can come from nothing but strict, undivided adherence to the categories of divine being.

What makes a Scientist? In every discipline, a scientist’s standard is measured by his understanding of the system of reference appropriate to his own field. For instance in physics, expertise depends entirely on the scientist’s understanding of the laws and rules of physics. No characteristic of his personality, circumstance of life, choice of hobby, nor any other detail can tell us anything of importance about his qualifications as a physicist. The only thing which counts is the degree to which he is grounded in his field. The same standard applies in Christian Science. To be a Christian Scientist means to put everything into one scale. The more completely we turn to the one Principle — looking for and accepting all instruction from Principle alone and serving one Principle only — the more we earn the name of a Christian Scientist. Our standard as a Christian Scientist is not measured by how many theories we know but by how

uncompromisingly and consistently we adhere to the teaching of Christian Science.

The ethics of Christian Science. In proportion as we do not become lost in the duality of human theories but stick to the spiritual method of strict adherence to divine Principle, we become Christian Scientists and follow the "system of ethics" (464:29) taught by Science. One of the fundamental points of scientific ethics is "that all is Mind, and that the Scientist must conform to God's requirements" (444:32). What does this mean?

With this statement, the chapter provides a new way of judging the true ethics of Christian Science. It is not enough to observe a human code of morals or to comply with the changing standards of what is considered to be morally good or bad. The ethics of Christian Science demands much more than this. "One must abide in the *morale* of truth" (456:19) — in that which is *divinely* true. We must "conform to God's requirements", which demand of us no less than unreserved acceptance of the fact "that all is Mind" (444:32). To take this absolute standpoint of oneness is far more difficult for human thought than to obey a set number of human and moral laws. Nonetheless Christian Science shows that we live in conformity with scientific ethics by letting ourselves be governed only by God and by allowing only that to develop in our consciousness which Mind, Spirit, Soul, Principle, Life, Truth and Love dictate. As Christian Scientists, we must adhere so faithfully to the "rudiments laid down" (462:15) by divine Principle that only the seven synonyms for God shape our consciousness and thereby determine what we are. Only then do we fulfil the system of ethics taught by Christian Science. Accordingly the Christian Scientist's moral task is to become more and more the Christianly scientific man described by the chapter: "The Christianly scientific man reflects the divine law, thus becoming a law unto himself." (458:23)

This high demand of God requires that we abandon the standpoint of duality. We cannot "abide in the *morale* of truth" if we fail to accept the fact that "all is Mind"; we cannot see divine Principle and its law on one side and on the other side mortal man, trying to be 'good' on a humanly moral plane. We can only comply with the ethics of Christian Science if we adopt the standpoint of oneness and recognise that like can be understood and reflected only by like. From this standpoint, we realize that Principle can never be glorified by its unlikeness, that is, by a mortal personality (see 464:21), but only by its own likeness — by idea. Only

Principle's idea reflects its Principle with a fullness and completeness that fulfils the ethical standards of Christian Science.

Thus true ethics is wholly a matter of understanding. Obeying the "morale of truth" means growing in the understanding that man is not a foolish, ignorant mortal who must be turned into someone who knows, but rather the expression of the idea of Science and therefore a Scientist. Only Science can understand Science. Only the idea of Science, the true Scientist, can gain an understanding of Science. The more strictly and persistently we adhere to this absolute fact — in other words, the more we work from man's oneness with Principle as the true Scientist in us — the more we are led to a higher and higher understanding. As a result, we see how scientific ethics translates itself through understanding to the human, appearing as agreement between word and deed, teaching and practice. In the understanding which emerges from man's oneness with divine Principle, there is no discrepancy between theory and practice, knowing and being, for they are one. As we abide by this fundamental oneness with divine Principle, not only do we understand what we are, but we are what we understand. The understanding which comes from abiding by the Science of Mind, the Science of Spirit, Soul, Principle, Life, Truth and Love, makes us representatives of this Science. In short, we become Scientists, with the ability to fulfil the high demands of the ethics of Christian Science.

The law of oneness underlying this chapter answers the question of how such an understanding can be gained.

Law of oneness: Abiding by the Science of God fosters scientific understanding.

Through seven subjects the chapter shows how strict adherence to the divine Principle of Science makes us one with Science. This oneness with Science constitutes the Scientist — one who truly understands. Thus understanding not only comes from oneness with divine Principle but also leads back to oneness with the Principle of being. Elaborating this law through the seven synonyms for God, we see that:

— as we abide by the Science of Mind, our understanding unfolds from Mind;

- as we abide by the Science of Spirit, our understanding unfolds from Spirit;
- as we abide by the Science of Soul, our understanding unfolds from Soul;
- as we abide by the Science of Principle, our understanding unfolds from Principle;
- as we abide by the Science of Life, our understanding unfolds from Life;
- as we abide by the Science of Truth, our understanding unfolds from Truth;
- as we abide by the Science of Love, our understanding unfolds from Love.

The law of oneness

translated to the level of the seven textbook-subjects:

- As we abide by the Science of Mind and trust in the wise guidance of the divine Mind, our understanding unfolds from Mind. Then we no longer “limit in any direction of thought the omnipresence and omnipotence of God” (445:17) nor rely on human sources of knowledge — on the human intellect or on human and material learning — but rather gain the true vision “that all is Mind” (444:32). This makes the true Scientist: one who conforms to God’s requirements (see 445:1).
- As we abide by the Science of Spirit and stay true to the purity of Spirit, our understanding unfolds from Spirit. Then we abandon all dualistic considerations and recognize Spirit, good, as the only reality. This makes the true Scientist: one who “has enlisted to lessen evil, disease, and death”, and who “will overcome them by understanding their nothingness and the allness of God, or good” (450:19).
- As we abide by the Science of Soul and adhere to the divine rules, our understanding unfolds from Soul. Then we are not subject to mental malpractice, that which “arises from ignorance or malice aforethought” (451:27), but rather have the sinless understanding which has no “inclination or power to practise wrongly” (452:30). From Soul we gain the understanding which makes the true Scientist: one who unmask evil with assurance, thus protecting himself from malpractice as well as from malpracticing.

- As we abide by the Science of Principle and endeavor to fathom it through its system, our understanding unfolds from Principle. Then we receive our “knowledge of Christian Science, or metaphysical healing” not “from a human teacher” (455:17) but from “the Principle of Mind-healing” (454:14), that which forever interprets itself to us as the system of divine metaphysics. This makes the true Scientist: one whose thought is in “accord with the spirit of Truth and Love” (455:1) so that it is impossible for him “intentionally to influence mankind adverse to its highest hope and achievement” (456:1).
- As we abide by the Science of Life and base ourselves solely on the one Christianly scientific practice, our understanding unfolds from Life. Then we know the “method of the Christ-cure” (456:17), adhere to the “rules of the scientific method” (456:6) and no longer err by claiming “that there is more than one Principle and method of demonstrating Christian Science” (456:11). This makes the true Scientist: one who guards ‘the tree of life’ and desires to keep quackery out of Christian Science (see 458:15).
- As we abide by the Science of Truth and adhere to Truth-consciousness, our understanding unfolds from Truth. Then we no longer find Christian Science abstract but understand it more and more through spiritual consciousness, “until finally the shadow of old errors [is] no longer cast upon divine Science” (460:31). We reach the standard of the true Scientist: one who embodies the Christianly scientific man and so is “a law unto himself” (458:24).
- As we abide by the Science of Love and adhere to the motherhood of Love, our understanding unfolds from Love. Then we learn how to give birth to the fact that man is Principle-idea, the true Scientist. We achieve our true fulfilment, our self-realization, as Scientists, “seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind” (464:10).

Thus the understanding that enables us to prove ourselves to be true Scientists stems from our oneness with divine Principle. Only as we understand ourselves as Principle-idea, or when, in the words of the Scriptural text, we are “wise” and “just”, can we accept instruction and so “increase in learning”.

Drawing upon the structure of the textbook as a tool for insight and

discovery, we can see how the groundwork for becoming a Scientist through understanding has already been laid in the fourth chapter, 'Christian Science versus Spiritualism' (Word/Science). There the law of oneness explains what kind of understanding is necessary to know the true nature of God: only that understanding which comes from God can understand God aright. With the overall emphasis on the nature of Being (Word from the absolute standpoint), the fourth chapter shows how and why God's nature must be understood through right, Godlike means of understanding (Science from the relative standpoint). Now the thirteenth chapter, 'Teaching Christian Science', takes the issue of understanding an essential step further, showing what it means consistently and persistently to abide by Godlike understanding. Here the main focus is on Science — on the oneness of Principle and idea (Science from the absolute standpoint). The question is: What enables us to accept and embody this fact of oneness? The answer lies in understanding: as we adhere to the understanding which comes from God, we accept the oneness of Principle and idea so completely (Word from the relative standpoint) that we become the embodiment of this oneness — we become true Scientists. In short, through adherence to Godlike understanding, we come into conformity with Principle and so fulfil the "scientific system of ethics" (464:29) established by Christian Science.

Chapter XIV
'Recapitulation'
(Science/Christ)

The thirteenth chapter has shown us that the only way to be Scientists is through oneness with Science. Now a further question arises: What is the inner content of this Science? What constitutes the Science that we represent and embody? The fourteenth chapter supplies the fundamental answer to this question.

The whole can be understood only through its system. The content of the whole, the Principle of Science, is infinity. As a whole, infinity is beyond human comprehension; only when it is reduced to a system can infinity be understood. This is true in every field. For instance, although arithmetic comprises a virtually infinite number of possible calculations, the student can grasp it and apply it correctly provided that he is familiar with its system. In other words, the student must know the categories on which arithmetic is based (the ten digits and four methods of calculation) and have a fundamental understanding of how these categories work together to produce infinite calculations. In the same way, the infinity of divine Principle is structured for human understanding through its system of ideas — a system which is explained by divine metaphysics. The Principle of Science uses divine metaphysics, expressing itself through categories of divine being, which in turn operate to produce the infinite calculation of ideas: the “divine infinite calculus”.

Science includes scientific metaphysics. In its introduction, the chapter states explicitly that its purpose is “to elucidate scientific metaphysics” (465:5). Accordingly the chapter does not deal with ordinary human concepts of metaphysics but only with that metaphysics which is derived from the divine Principle of Science. This scientific metaphysics is not a human or mental system but is comprised wholly of the ideas of the infinite One. It presents the relationships and interrelationships of Principle and idea in a system, explaining the categories of divine being through the infinite spiritual calculations of ideas which these categories

bring forth. Thus the system of ideas — as explained by scientific metaphysics — enables us to understand the Science of God. We see how Science and its scientific exposition through a system of ideas are inseparable.

Standpoint of oneness: Science and scientific metaphysics are one.

Standpoint of duality: Science separated from metaphysics.

The dualistic standpoint is prevalent in various forms. On one hand, the belief of duality would have us attempt to study Science without metaphysics, while on the other, it would proliferate countless metaphysical systems not based on the Science of God. What is wrong with each of these forms of duality?

On one hand, *Science without metaphysics* has no Christ. The whole of Truth has a saving effect only when it translates itself, proving itself to be the only true problem-solving agent in every situation. Accordingly Principle is only seen to be the Christ to a situation when — through scientific metaphysics — we can grasp it as a system of ideas and thereby behold the divine calculus, that which reveals the solution in each specific case. Science devoid of metaphysics leads to blind absolutism, to theoretical assertions about truth in general without their practical application to particular cases. Thus, were we to study Science without metaphysics, Science would become for us impractical and unreliable.

On the other hand, *metaphysics without Science* has no saving power. The statement in the sixth chapter about works on metaphysics applies to all those metaphysical schools of thought *not* based on the Science of being: “They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies” (116:14). Because such systems are not rooted in Mind, in the divine system of reference, they neither bring victory over error nor possess divinely saving power. Whereas the statements of scientific metaphysics are deduced exclusively from one divine Principle, metaphysics not based on Science starts from duality and follows the same method as all material, physical systems. Such metaphysics would have us look at the material world of appearances, at a single material phenomenon, and deduce the metaphysical solution from the material problem — not from the divine system of reference. The difference between such metaphysics and the conventional

material ways of solving problems is merely that, instead of using physical means, such metaphysics employs only those means which are above (meta) the physical, namely, metaphysical or mental. Thus, whereas material solutions rest on beliefs based wholly on the material, metaphysics without Science rests on beliefs which belong to the non-physical realm. Real solutions, however, occur not through beliefs but wholly through Godlike understanding. Beliefs — whether founded on the physical or metaphysical (mental) — are never a source of real solutions.

Recapitulation of the teaching of Christian Science as a system. Before presenting the 'Key to the Scriptures' in the fifteenth and sixteenth chapters ('Genesis' and 'The Apocalypse'), the textbook provides a definitive restatement of the constituents of the essential teaching of Christian Science. The word 'recapitulation' means 'a summary of the main points'. For any science, the fundamental 'points' are those categories which form the basis of the science and its system of reasoning. Accordingly the fourteenth chapter gives, not a repetition of isolated points drawn from the preceding thirteen chapters, but rather a broad survey of the categories of divine being on which Christian Science rests. By recapitulating the categories of divine being through the system of Science, the chapter shows how these categories operate to form one coherent and dynamic whole. What are these categories?

*Layout of the chapter.*¹ The categories governing the system of Christian Science are the seven synonyms for God, the four modes of divine operation — Word, Christ, Christianity, Science — and the four levels of spiritual consciousness. Which of these three categories is accentuated in any particular chapter is determined by the purpose of its theme. The purpose of 'Recapitulation' is to bring together all the manifold shades and variations of divine being, presented in each of the textbook-chapters, and to reduce them to the *divine modus operandi*. To serve this purpose, the category that comes into focus is the fourfold operation — Word, Christ, Christianity, Science — that category which is also reflected in the layout of the whole textbook. Furthermore, just as all the textbook-chapters present a blending of absolute Christian Science and Christian

¹ For the layout see also: Max Kappeler, *The Structure of the Christian Science Textbook — Our Way of Life*, pp. 148 ff., also Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, 'Recapitulation'.

Science, so in 'Recapitulation' we see the four modes of operation presented from the levels of absolute Christian Science and Christian Science. The remaining category — the category of the seven synonyms for God — appears in this chapter in a role of secondary importance, supporting the presentation of the dominant theme by providing the ordered development of individual sections and paragraphs.

Practical significance of schooling ourselves in the system. This symmetrical exposition of the system of Christian Science in 'Recapitulation' is of great practical importance. We know that the Science of being alone can provide the answers to all life's questions. However, as in every other science, the student must learn how to apply this Science in actual cases and to specific problems. This practical application of the system of Science is explained in the fourteenth chapter — that chapter which was taken "from the first edition of the author's class-book" (465:1) and has served as the basis of Christian Science class instruction to the present day (see Man., Article XXVII, Sect. 3). The chapter shows us how we can most rapidly gain a thorough knowledge of the system of Christian Science, namely, through the scientific method of instruction in the fundamental categories.

Yet however practical this method is, it is not valued by human thought. Most often, human thought wishes to see countless isolated questions answered in an atomistic way in the shortest possible time. Attention soon becomes centered exclusively on how to solve specific problems, not on the fundamentals of the system from which all solutions are derived. By contrast, the chapter 'Recapitulation' presents the scientific way. It does not deal with random, isolated questions but rather with those 24 basic questions which serve to elucidate the fundamental categories of divine being in their system. This systematic presentation enables the reader to ponder, patiently and devotedly, step by step, the operation of the Word, Christ, Christianity and Science from both the absolute and relative standpoints.

Such a scientific method, like the method used by the student of arithmetic, gives us the scientific means of grasping the whole. In arithmetic, we cannot begin by answering isolated problems but must first learn how to use the system of arithmetic. We cannot expect to find in an arithmetic textbook the specific answer to every problem we shall ever have to solve. Likewise it makes no sense to try to learn by heart the answer to such

calculations as 385×597 ; a completely different method is necessary. We must exercise, drill and thoroughly school ourselves in the fundamental categories of the system of arithmetic (the ten digits and the four methods of calculation) and learn how to combine these categories with each other in the right way. As we learn this fundamental principle of arithmetic, we find ourselves able not only to find the answer to 385×597 but also to solve any other arithmetical problem we may face, even though we may never have seen it before. The same method applies in Christian Science. The surest way of finding the scientifically correct answer for a specific problem is to be so familiar with the fundamental categories of reality that it becomes less and less difficult to ‘compute’ or work out our problems scientifically. For this reason, there is nothing more practical or of greater importance for the student than to culture lovingly the categories of divine being.

The Scriptural text. The Scriptural text indicates clearly the inner attitude required by this chapter, which places such strong emphasis on culturing the fundamental categories of Science.

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — Isaiah.”

These words of Isaiah, exhorting the children of Israel to hearken to the revelation of the Lord, also apply to the student of the textbook. The revelation or system of Christian Science opens itself to us only as we accept its teaching through the exactness of its system: “line upon line”. Just as the student of arithmetic first learns addition, subtraction, multiplication and division without thinking of their future application, so the Christian Scientist should realize the absolute necessity of disciplined study — of gradually, step by step, gaining a sound knowledge of the categories. As students of Science, we should return again and again to the fundamentals — the seven synonyms for God, the four modes of divine operation and the four levels of Science — and concentrate on getting a deeper understanding of them through constant culturing, reasoning along their logic and refining our sense of their adaptability and application to every question of existence. The more firmly our understanding is rooted in the categories, the more spontaneous and natural it becomes for us to solve any problem that arises.

“*The categories of metaphysics rest on one basis, the divine Mind.*”
(269:13) The fact that the categories of metaphysics, in reducing the

infinite to a comprehensible system, rest on the basis of Mind is of paramount importance. From this basis, we do not approach the infinite through human thought or human categories, thereby laying a limited, human grid over the infinite, but rather let the divine Principle of Science interpret itself through its innate, hence divinely scientific, categories. Only this divine basis of scientific metaphysics ensures that the interpretation of Principle given by the chapter coincides with the nature and essence of Principle itself.

The 24 questions and answers of the chapter: reasoning in divine categories. Accordingly the 24 questions and answers posed in the chapter are not human; they are not selected to answer 24 of the human mind's countless, isolated questions. Not surprisingly, human sense cannot fathom why precisely those 24 points found in 'Recapitulation' should be taken; it cannot perceive the fundamental issues behind those questions, their inner relationship or the logic dictating the order of their appearance. Why? The fundamental meaning of the chapter is transparent only to that understanding which reasons according to the categories of divine being. Anyone trained to think in the categories of the system of Christian Science soon realizes that the important issue is not how the specific questions are answered, but why those particular questions have been selected to appear where they do in the chapter. Thus the questions and answers are not intended to satisfy a human desire for the solution to isolated questions and problems; instead they are selected to serve the self-interpretation of Science through its system. As we have seen, this system rests on the four modes of divine self-operation: Word, Christ, Christianity, Science. The purpose of the chapter is to focus on the workings of this divine modus operandi and so to illustrate the method of category-based reasoning in Christian Science.

With this in view, we can discern the law of oneness pervading the chapter.

Law of oneness: The Science of being interprets itself through its own categories.

Elaborating this law through the four modes of operation which constitute the scientific system, we can easily see how the law appears on the level of divine Science:

The Science of being interprets itself:

- out of itself (Word);
- through itself (Christ);
- as itself (Christianity);
- for itself (Science).

This elaboration of the law through the four modes of divine self-operation further shows us:

- Word: The Science of being interprets itself *out of* itself, out of no other source than the whole of itself. Hence divine self-interpretation always gives the full revelation of what constitutes the nature of Being.
- Christ: The Science of being interprets itself *through* itself, through no other medium, no other channel, than the whole of Being itself. Herein lies the all-embracing power of manifestation, always expressing the whole of Being.
- Christianity: The Science of being interprets itself *as* itself. Being, as the outcome of the divine power of manifestation, never appears as anything but the all-embracing, undivided One in its infinity.
- Science: The Science of being interprets itself *for* itself. Being is fully grasped only by its own divine self-understanding. All understanding lies in Science itself. No other understanding, no other comprehension than the divine self-comprehension inherent in Being itself, can grasp the Science of being.

Being in operation. In the Science of God, Being is never separated from the intrinsic categories through which it manifests itself. Accordingly the law of oneness not only shows how the divine modus operandi reveals the self-interpretation of Being but also explains how the one Being operates through its fourfold operation. Specifically, Being is always that which:

- exists out of itself (Word),
- expresses itself through itself (Christ),
- fulfils itself as its own all-embracing being (Christianity),
- explains itself for itself, for the glory of divine self-comprehension (Science).

Translation of the law to the level of the textbook-subjects. In this way, the law of oneness shows the workings of the divine self-operation on the level of divine Science. Yet as we have seen, Science also includes within

itself scientific metaphysics. Accordingly the law of oneness, which on the level of divine Science interprets itself as the one infinite Science, translates itself to the levels of absolute Christian Science and Christian Science, showing how Science expounds itself to human comprehension as a system of metaphysics. Since the systematic exposition of the categories of divine being from the standpoints of absolute Christian Science and Christian Science is the purpose of 'Recapitulation', we can see how the law of oneness has an impact on the scientific metaphysics presented by the chapter. Specifically, in the layout of the chapter, the four modes of operation — Word, Christ, Christianity and Science — are elucidated from the standpoints of both absolute Christian Science and Christian Science: from the standpoint of *absolute Christian Science*, we see how Being presents its dynamic workings as Word, Christ, Christianity and Science; from the standpoint of *Christian Science*, we see which counterfeit beliefs are thereby destroyed. Yet for both standpoints, the source of these fundamental facts of scientific metaphysics lies in the law of oneness stated on the level of *divine Science*. To see the interdependence among these three levels clearly, we must keep in view three standpoints, corresponding to the following questions:

- I. What is the intrinsic modus operandi through which Being interprets itself? (level of divine Science)
- II. How does this modus operandi of Being present itself? (level of absolute Christian Science)
- III. What counterfeit beliefs are thereby handled? (level of Christian Science)

The law of oneness
translated to the level of the textbook-subjects:

Word:

- Because Being interprets itself *out of* itself (divine Science),
- the true definition of God as the All-God comes to light (absolute Christian Science, questions 1-3)
- and excludes the belief of many gods (Christian Science, questions 4-6).

Christ:

- Because Being interprets itself *through* itself (divine Science),
- only the operation of God is ever expressed (absolute Christian Science, questions 7-9),
- and the belief that evil can manifest itself in any form is obliterated (Christian Science, questions 10-12).

Christianity:

- Because Being interprets itself *as* itself (divine Science),
- the unreality of inharmonious, sinning man becomes evident (Christian Science, questions 13-15),
- for only the spiritual universe can be the expression of God (absolute Christian Science, questions 16-18).

Science:

- Because Being interprets itself *for* itself (divine Science),
- we realize that beliefs and sense-testimony can give nothing but a false sense of existence (Christian Science, questions 19-21),
- for only a scientific understanding of God can reveal being as it truly is and make us one with it (absolute Christian Science, questions 22-24).

Science has a Christ. In this way, 'Recapitulation' supplies the fundamental answer for solving all life's problems: we must reason in the categories of the ever-operative system of Science. In accordance with its standpoint within the textbook-matrix (Science/Christ), the chapter shows how the Christ operates through the system of scientific metaphysics, "speaking to the human consciousness" (332:10) and "dispelling the illusions of the senses" (332:13). True Science is always Christian; it is the saving, problem-solving way. Accordingly the fourteenth chapter recapitulates the teaching of Christian Science by showing, with absolute coherence, that our salvation lies in nurturing the categories of divine being — in culturing the system of scientific metaphysics.

This paves the way for a radical change in the student's approach to the understanding of Christian Science, calling for a completely different method of reasoning. The atomistic method of regarding every problem as one of a countless number of isolated problems and trying to find the solution from within each problem is challenged at its very core. With the fourteenth chapter, we are no longer allowed to concentrate on the

problem but are required to turn away from it completely, focusing all our attention on the one great problem of understanding being through Science. With this as our one overriding concern, our method of reasoning follows one great deduction from and through the categories of Science, in which there are no unsolved or isolated problems. The more we stay with these categories and follow their divine logic, the less we feel burdened by isolated problems. Through the simplicity of Science and its system of categories, we rise ever higher in divinely scientific understanding.

Chapter XV
'Genesis'
(Science/Christianity)

With its Christianly scientific interpretation of Genesis, the fifteenth chapter touches “the deep divinity of the Bible” (546:21), elucidating the biblical “narrative of being that is without beginning or end” (521:4) and revealing the “Science of creation” (537:23).

Standpoint of the chapter. Once again, the standpoint of the chapter within the structure of the textbook (Science/Christianity) indicates its main purpose. Whereas the ninth chapter, ‘Creation’ (Christianity/Word), shows the nature of creation, the purpose of ‘Genesis’ is to explain the process of creation — how creation comes into being. Here creator and creation come equally into focus, for each presupposes and complements the other. Thus the question is not ‘Who is the creator?’ or ‘What is the creation?’, as if creator and creation, Principle and idea, could ever be considered as separate. Instead the fifteenth chapter takes up the issue: In the oneness of creator and creation, Principle and idea (Science), how does constant genesis — ongoing creation — (Christianity) occur?

Viewed scientifically, genesis does not emerge from the duality of a creator on one side and, on the other, a creation detached and separated from its creator. Rather the Science of creation shows that the one Being — Principle and idea — always possesses within itself the creative aspect, ensuring constant self-regeneration from within its own infinite domain. This is brought out clearly in the first Scriptural text, which is a key to the whole chapter.

First Scriptural text: “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — Exodus.”

At first glance, the relevance of this verse to the purpose of the chapter may not be obvious. Nonetheless, in its deeper meaning, the verse hints at an essential aspect of the chapter’s message. How?

The ordered revelation of God. God reveals itself in its wholeness, not all at once, but step by step to advancing understanding. Consequently

God appears always in a new way, forever showing a new aspect of the divine nature. How is this ongoing revelation of God indicated in the Scriptural text? To see this, we must know the background and context of the passage. To the patriarchs, God had not been revealed fully, for Abraham, Isaac and Jacob had not seen the highest concept of God. Only with Moses was thought led a fundamental step further towards a full recognition of the nature of Being. God had commanded Moses to bring the Israelites out of bondage in Egypt. But when Pharaoh refused to let them go, oppressing them even more, Moses reproached God, saying: “neither hast thou delivered thy people at all” (Ex. 5:23). Moses thought that the divine promise to free the Israelites had not been fulfilled. For him the promise and its fulfilment seemed to be two different things: he believed in the promise but doubted its fulfilment. In this context, God says to him: “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty . . .” (Ex. 6:3). The original Hebrew uses a name for God that rarely appears in the Bible: ‘El Shaddai’, meaning ‘God Almighty’; this term means all-bountiful life-giver, the divine power which gives ‘increase’, or makes fruitful. This indeed is how the patriarchs perceived God, for God had appeared to Abraham to make him “exceeding fruitful” (Gen. 17:6). “But”, Moses is then told, “by My name Jehovah was I not known to them.” What does the name ‘Jehovah’ mean? What new aspect of God was now being revealed to Moses? According to biblical translators and commentators, ‘Jehovah’ in this context signifies a God who fulfils what he promises. God is revealed as that which is at once promise and fulfilment. With this new insight, Moses can trust that God’s word will be fulfilled — that the children of Israel will be delivered from the hand of Pharaoh. The question is: How does this insight set the tone for the fifteenth chapter, indicating its unique standpoint of oneness?

The fact that God is at once promise and fulfilment corrects the age-old dualistic belief that these are two separate happenings, that creator and creation, origin and its expression, are divided and separate. Against this dualistic concept, God is revealed to Moses as that oneness which includes within itself both promise and fulfilment, not as separate but as one. God is seen as that which appeared to Moses as “I Am that I Am” (Ex. 3:14). This expression, used only once in the Bible, conveys an exalted sense of God, surpassing the patriarchal concept of God as the all-supplier. What is this ‘I Am that I Am’?

As we have seen (page 29), the Hebrew term for God rendered 'I Am that I Am' can be variously translated. It can mean, for instance: 'I am that I shall be'; 'I shall be that I shall be'; 'I am that which I will always show myself to be'; or 'I am, because I am'. This last rendering gives the sense that there is no foundation or reason for the existence of God outside of God; the foundation for God's existence is God itself, for God is both the cause and effect of itself. All these possible translations make one important point clear: God should be understood as infinite self-containment, as eternally self-existent and self-fulfilling Deity.

'Genesis' reasons from the oneness of being. As we read the fifteenth chapter, we must, like Moses, relinquish the traditional belief that there is the one divine Being, the creator, on one side and the divine expression, creation, on the other. God and man, Principle and idea, are not two different things but forever coincide as the 'I Am that I Am'. This 'I Am' is the starting-point of the chapter. Right at the beginning it speaks of "the eternal . . . unity of God and man, including the universe" (502:25). God as infinite Being is not a static, inactive God but the dynamic, creative Principle, always expressing and realizing itself. Furthermore that which is being created as an ever new expression is never separate from its creator. If it were separate, the creator would be without its creation, hence not a creator. Creator and creation, Principle and its idea, are not two different things but two aspects of one and the same infinite, eternally self-expressing Being. In other words, the *existence* of the 'I Am' simultaneously and eternally includes the *self-genesis* of the 'I Am'; being and becoming are one. This reveals the standpoint of oneness pervading the chapter.

Standpoint of oneness: Being and becoming are one.

Standpoint of duality: Creator and creation are separate.

The standpoint of duality must be relinquished. The exalted concept of God as 'I Am that I Am' inevitably remains closed to dualistic thought. Such thought cannot conceive of God as that which includes everything within itself, but always tries to split the infinite One into separate parts. To dualistic thinking, that which generates is separate from that which is being generated; the divine cause is separate from the divine effect; creator and creation, Principle and idea, are divided and separate. It is this dualistic standpoint that the chapter 'Genesis' compels us to relinquish.

The importance of this standpoint of oneness — in contrast to the usual conception of God the creator *plus* a separate creation — can be seen from a small alteration in the text of this chapter appearing as late as 1907. Up to that time, the interpretation of the sixth day read: “The eternal Elohim created the forever universe.” Later this was changed to: “The eternal Elohim includes the forever universe.” (515:16) This characterization of God as the infinite One *including* the universe corresponds to the exalted sense of God seen by Moses as the ‘I Am that I Am’. The Elohim does not create a universe existing alongside or outside of itself. Instead creation, the forever universe, is included within or “hid in” God (St. Paul) as an essential aspect of God. The generating process, or divine self-genesis, always takes place within Being itself, within the infinite One. There is nothing created which could exist outside of the all-inclusive, infinite One.

The infinite self-containment of God. The chapter expresses this indivisible unity of creator and creation in language which seems contradictory to dualistic thought, but which nonetheless strikingly defines the essential nature of creation from the standpoint of the oneness of being. “Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?” (519:3) God’s creation is infinite, but this infinity is nothing else than God itself manifesting itself within its own infinite *self*-containment. Creation is the “emanation” of this “infinite self-containment”. Here the text describes the two characteristic aspects of Elohim: first, the infinity of God, that which is all-inclusive self-containment, including the forever universe, and second, the dynamic aspect of this infinity as that which eternally gives birth to creation through its infinite emanation. Dualistic thought immediately interprets this “emanation” or “spiritual creation” as something separate, flowing away from its source. But the standpoint of oneness shows that the emanation — that which comes forth ever new from the infinite One — belongs to the infinite self-containment of Being. Since creation represents an aspect of this infinity, without the creative aspect, infinity would no longer be infinite.

God-genesis goes on eternally. The logical conclusion must therefore be that infinite, self-contained Being is the one and only Being, and that this one Being includes the aspect of genesis as an integral part of itself; every-

thing that is made must therefore belong essentially to Being itself. We begin to see that there is nothing going on but an eternal God-genesis: God always generating itself anew as itself. Genesis is not then the coming into being of a creation separate from God, but rather the infinitely new self-generation going on within Being itself. To be wholly God, God must be eternally and infinitely at work. God is therefore both being and becoming.

Creation is a process of restructuring. The more we think in terms of Principle and its infinite realm of ideas instead of God and its creation, the easier it is to understand what God-genesis means. Let us take a simple illustration:

We know God as the sevenfold Principle of being through the seven synonyms for God. Each of these seven synonyms can be seen through its characteristic ideas. Now, instead of the seven synonyms for God, let us consider seven different colors, and instead of infinite ideas, let us imagine that we have 100 pieces of stone in each of the seven colors (700 pieces altogether). In our example these 700 pieces of stone represent being, isness. Yet from these 700 pieces, an infinite number of different mosaics can be made. We can make geometric patterns, landscapes, portraits, abstracts — as many new pictures as we like. Although the number of pieces does not change, the possible designs are countless. Something new is always being made. How? Simply by rearranging the pieces. Each new picture is the result, not of adding more pieces of stone, but of simply restructuring the same 700 pieces into new compositions.

This analogy helps us to understand the generating process that goes on eternally within the one Being. There is an infinitude of elements in this Being, since Principle has infinite ideas. But for Being to bring forth its creation infinitely, no further element ever needs to be added. Being is infinite self-containment, lacking nothing. Consequently its ever new creation — “the outgrowth, the emanation of His infinite self-containment” — is never a question of supplementing or replenishing the infinite One but simply of restructuring elements which have always existed. From within the infinite self-containment of divine Principle and its infinite ideas, new arrangements and restructurings bring forth new expressions of the same infinite Principle. Principle constantly restructures itself, appearing or revealing itself infinitely, always as something new but always of the same Principle.

Thus the term ‘God-genesis’ means that God is always structuring

and restructuring itself in a new gestalt; God-genesis is the infinite capability of God to generate itself eternally anew. With this as its main theme, 'Genesis' presents God as 'I am that which forever reveals Myself anew', and we begin to understand what the chapter means when it asks: "Was not this a revelation instead of a creation?" (504:14)

The creative Principle — Life, Truth, Love. At the beginning of the chapter 'Genesis', God or Elohim — that which always reveals itself anew and "includes the forever universe" — is defined in its threefold essential nature: "The creative Principle — Life, Truth, and Love — is God." (502:27) It is noteworthy that the Bible uses the name Elohim as a plural noun. Bible commentaries point out that the name does not suggest primitive polytheism but rather indicates that Elohim is the God which unites in itself all the aspects of Deity. In this same way, the creative Principle includes all the qualities of Life, Truth and Love. Thus Elohim represents the triune Principle: Life, Truth and Love, operating in unison as the one Principle of creation.

This threefold Principle of self-generation becomes clear when we understand the meaning of Life, Truth and Love in this office: Life is divine spontaneity, the divine impulse which is always bringing forth newness of being; Truth is the factual, that which actually is, that which is right and true, always presenting the ideal form; and Love is perfection, establishing everything as perfect and fulfilled. Thus the creative Principle unites the impulse of Life, the factuality of Truth and the perfection of Love as one eternal chord of divine self-creation, generating itself over and over again in ever new forms. If we consider this God-genesis dimensionally, we see that the creative Principle — working on the level of absolute Christian Science as Life, Truth and Love — constantly reveals itself anew as the whole of divine Principle, generating on the level of Christian Science the seven days of creation. Life, Truth and Love (absolute Christian Science) cause the sevenfold nature of God as Mind, Spirit, Soul, Principle, Life, Truth and Love to unfold itself to us eternally as an ordered process of creation (Christian Science).

This brings us to the law of oneness for the fifteenth chapter:

Law of oneness: God generates itself within itself.

God — the creative Principle of being: Life, Truth and Love — gener-

ates itself within itself as its own true nature. Elaborating the law through the seven synonyms for God, we can see how the creative Principle generates itself within itself as the nature of the one Being:

- Life, Truth, Love generates itself within itself as Mind.
- Life, Truth, Love generates itself within itself as Spirit.
- Life, Truth, Love generates itself within itself as Soul.
- Life, Truth, Love generates itself within itself as Principle.
- Life, Truth, Love generates itself within itself as Life.
- Life, Truth, Love generates itself within itself as Truth.
- Life, Truth, Love generates itself within itself as Love.

The law touches two different levels of consciousness. In this law God is characterized in two distinctly different ways: first, as Elohim, the creative Principle, always operating as the tri-unity of Life, Truth and Love on the level of absolute Christian Science; and second, as Mind, Spirit, Soul, Principle, Life, Truth and Love, bringing forth the ordered revelation of the divine nature on the level of Christian Science. In this way, God is depicted from two different levels — absolute Christian Science and Christian Science — each level accentuating a different aspect of divine self-creation.

Viewed from the absolute standpoint, creation is not a gradual, step-by-step process. Instead the creative Principle always expresses itself as the tri-unity of Life, Truth and Love, constantly generating at every point that which is called into being by Life, ideally realized by Truth and held forever in a state of fulfilment by Love.

On the level of Christian Science, however, this same creative Principle is seen, not as one tri-unity of Life, Truth and Love, but as the Word-order of the seven synonyms for God. God is defined through the same invariable order of spiritual unfoldment as is given by the seven days of creation in 'Genesis'. From the relative standpoint, creation appears as an ordered process of unfolding revelation, leading thought step by step from the first light of spiritual insight (Mind) to the perfect understanding of what constitutes the true nature of God (Love).

Law of interdependence. Although these different levels reveal different aspects of one divine fact, in the oneness of being these levels operate not as separate or isolated realms but as one interdependent, interlocking system of dimensional being. On one hand, we can see how the

divine laws appearing on any given level of consciousness always have their origin in the spiritual laws of being established on the next higher level; on the other hand, we can also see how the spiritual facts of being established on the higher levels of consciousness translate themselves lawfully to the level immediately below. Thus, that which appears on the level of Christian Science as the ordered, progressive self-revelation of Being through the seven synonyms for God in the Word order (the seven days of creation) has its origin in the creative Principle, operating on the level of absolute Christian Science as the tri-unity of Life, Truth and Love. Conversely the ordered steps of spiritual creation appearing to us on the level of Christian Science inevitably lead us to recognize the eternal, divine impetus impelling those steps of unfoldment from the level of absolute Christian Science. What appears to us as seven steps of unfoldment is really the divine law of Life, Truth and Love translating itself to us.

This close interconnection or mutual dependence between the different levels of consciousness can be expressed through *laws of interdependence*. These laws of interdependence show us how, in the oneness of being, everything which is true on one level of spiritual consciousness is linked with the facts of being presented on other levels of consciousness. Through translation, each level is lawfully and intimately interrelated with every other.

Specifically, the law of oneness underlying the fifteenth chapter indicates the law of interdependence between absolute Christian Science and Christian Science in the category of the Word. The creative Principle — Life, Truth and Love (the Word in absolute Christian Science) — constantly generates itself within itself to reveal its true nature as Mind, Spirit, Soul, Principle, Life, Truth and Love (the Word in Christian Science).

The law of interdependence in the Word: the seven days of creation as the emanation of Life, Truth and Love. The first record of creation (Gen. 1:1 - 2:3), interpreted in the first part of the chapter 'Genesis', contains one of the best examples of this law of interdependence. Through the seven days of creation, God reveals itself in its true nature as Mind, Spirit, Soul, Principle, Life, Truth, Love. We see a progressive, ordered line of unfoldment from the first day of creation (beginning with the light of spiritual insight) to the seventh day (the day of fulfilment and

rest). In this way, the seven days of creation show the fundamental law of creativity through which God reveals itself on the level of Christian Science.

Each of these seven days, however, is impelled by the law of Life, Truth and Love in absolute Christian Science. Each day begins with the dynamic command of creation: "Let there be . . ." (Life); each day witnesses the realization of this command in its ideal form: "it was so" (Truth); and each day is climaxed in its complete fulfilment: "God saw that it was good" (Love). At work behind the first day, for instance, is the law of Life, Truth and Love: giving the command for the light of Mind to appear (Life), making the light factual (Truth) and creating it perfectly (Love). In this way, each day of creation is brought forth in accordance with the definition of the word "day" in the Glossary: "The irradiance of Life; light, the spiritual idea of Truth and Love." (584:1)

The significance of the law in practice. This law of interdependence is especially important in preventive practice. The twelfth chapter, 'Christian Science Practice', presents the method for correcting negative problems — error in manifested forms. But now the law of interdependence in 'Genesis' provides the fundamental answer to the positive question: How can we demonstrate ourselves as the true creation, the real man? For this, we must learn to handle the latent claim of a creation shut out from God, subject to error because it does not exist within the oneness of being. This issue raises the three main questions dealt with through the three parts of the chapter: I. What is the truth about creation? II. What opposite claim is thereby scientifically corrected? III. What divine factors of being constitute the whole of creation?

The three parts of the chapter. The first part (502:21 - 520:15) presents the Christianly scientific interpretation of the true record of creation, showing that: "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man." (Mis. 57:27) In this way, the first part gives us the correct starting-point for all true reasoning on the subject of creation. Through the seven days of creation, we see how the creative Principle — Life, Truth and Love — translates itself to the level of Christian Science, revealing its divine self-generation as an ordered, sevenfold process of unfoldment.

The second part (520:16 - 543:16) gives an interpretation of the so-

called second record, the false record of creation, which, point for point, exactly counterfeits the sevenfold presentation of God. Through the second part, we see how the all-inclusiveness of divine creation, by the law of opposites, excludes everything which does not conform to scientific facts. In this way, thought is led an important step further. We not only know the truth about creation but also realize that the sevenfold postulate of material creation is the exact counterfeit of the divine self-revelation and so has no self-existence.

The third part (543:17 - 557:27), on the basis of the statement not only of what is (Part I) but also of what has no existence (Part II), establishes the fact that all creation stems from God. Human and material theories about evolution cannot explain the Science of being. By basing all their conclusions on material conditions and material laws, they start from the false premise that creation is a material process. To correct these false theories, the third part of the chapter shows us how to reason scientifically: we must deduce the spiritually correct explanation of what constitutes creation wholly from the nature of God.

Whereas the first Scriptural text points to the process of divine self-creation, showing how God presents itself from the divine standpoint as an eternal God-genesis, the second Scriptural text points to these three parts of the chapter, explaining how this God-genesis reveals itself to human consciousness.

Second Scriptural text: "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — John."

In the first part of the chapter, the Word of God presents the true creation through the ordered revelation of God's nature — through Mind, Spirit, Soul, Principle, Life, Truth and Love. Since "all things were made by Him", all creation is perfect. But, the question arises, what about the mortal, material sense of creation? To answer this argument, the second part proves point for point how everything that does not stem from the divine nature — as shown in the second and false record of creation — is an illusion: for without Him (the Word of God) "was not anything made that was made". Finally, the third part of the chapter shows that the Word of God is life, and that therefore every sense of a mortal, material creation, expressing the opposite of God, Life, has no possibility of existence.

Elaborating the law of interdependence through the three parts of the chapter. Behind this three-part explanation of divine creation stands the great law of Life, Truth and Love, providing the impelling source from which each of the three parts gives its answer to the fundamental questions about creation. This interdependence between the absolute standpoint of Life, Truth and Love and the three parts of the chapter becomes clear when we elaborate the law of oneness — “God generates itself within itself” — through the three parts. How?

Part I, through the first and true record of creation, presents the Science of divine creation.

The law of the first part. The creative Principle — Life, Truth, Love — constantly expresses within itself its true nature as Mind, Spirit, Soul, Principle, Life, Truth, Love.

Part II, through the exegesis of the second and false record of creation, uncovers the illusion of a so-called creation not born of the divine nature.

The law of the second part: The creative Principle — Life, Truth, Love — excludes from within itself everything that does not coincide with its true nature as Mind, Spirit, Soul, Principle, Life, Truth, Love.

Part III presents the scientific conclusion, showing that there is no creation outside God and that therefore all material theories of evolution which try to prove the existence of a material creation are wrong.

The law of the third part: The creative Principle — Life, Truth, Love — reveals that only the creation of Mind, Spirit, Soul, Principle, Life, Truth, Love has true existence.

Elaboration of the law through the seven synonyms for God. The enormous impact of this law of interdependence becomes particularly clear when we elaborate it through each of the seven synonyms for God. As we do this, we must realize that the three parts of the chapter explain this lawful operation, not as three successive stages, but rather as one chord of creation. At each step, therefore, all three parts show simultaneously the emanation of one creative Principle — Life, Truth and Love.

The law of oneness
translated to the level of the textbook-subjects:

Mind:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Mind, manifesting itself as all-inclusive intelligence, which in turn brings forth the light of spiritual insight and discovery (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Mind-nature, thus dissolving the false claim that there can be a creation generated from the mist of ignorance (II);
- the creative Principle — Life, Truth and Love — thereby reveals that all creation has its origin in Mind alone and that matter is not creative (III).

Spirit:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Spirit, manifesting itself as substance, unfolding the firmament of understanding and so enabling us to distinguish between the real and the unreal (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Spirit-nature, thus dissolving the false claim that creation evolves from a mixture of Spirit and matter (II);
- the creative Principle — Life, Truth and Love — thereby reveals that creation, including man, is the likeness of Spirit, purely spiritual, and that material creation is not this likeness (see 544:24) (III).

Soul:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Soul, manifesting itself as that divine identity which establishes in us definite spiritual understanding (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Soul-nature, thus dissolving the “material perception, gathered from the corporeal senses” (527:15), of evil and its sinful creation (II);
- the creative Principle — Life, Truth and Love — thereby reveals that

creation is unlimited and immortal. "Material, erroneous belief", that which reverses understanding and truth by declaring "mind to be in and of matter" (544:28), is by nature mortal and cannot generate life — cannot bring forth a creation (III).

Principle:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Principle, manifesting itself as the governing system of the universe in which all identities of being operate harmoniously (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Principle-nature, thus dissolving the false claim that creation can govern itself as a realm separate from God (II);
- the creative Principle — Life, Truth and Love — thereby reveals that the harmonious system or "divine Principle of creation" (546:9) can be interpreted only by Principle, for only Principle has a Science to declare Mind, the source of all life (see 546:10) (III).

Life:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Life, manifesting itself as infinite individuality, which in turn brings forth the infinite multiplication and newness of Life (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Life-nature, thus dissolving the false claim that material creation can maintain and multiply itself — that "minerals, vegetables, and animals have a propagating property of their own" (531:19) (II);
- the creative Principle — Life, Truth and Love — thereby reveals that the material theory of embryonic life "will finally give place to higher theories and demonstrations" (549:7) — to the demonstration of that Life which maintains and multiplies itself infinitely from within itself (III).

Truth:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Truth, manifesting itself as that divine

- consciousness which possesses dominion over all the identities of being (I);
- the creative Principle — Life, Truth and Love — by the law of opposites excludes everything which does not conform to its Truth-nature, thus uncovering the fact that the material creation exists solely as a form of illusive and self-destructive consciousness (II);
 - the creative Principle — Life, Truth and Love — thereby shows that Christian Science reveals to consciousness “the cause of all that exists” (554:2). Whereas material creation follows from “a misconception of life” (554:9), “destitute of any knowledge of its origin or existence” (554:11), the true creation, man, has its origin in “the truth of being” (553:7) (III).

Love:

- The creative Principle — Life, Truth and Love — constantly generates within itself its true nature as Love, manifesting itself as that perfection which not only ensures the fulfilment of creation but also reveals eternal genesis as divinely restful being (I);
- the creative Principle — Life, Truth and Love — by the law of opposites simultaneously excludes everything which does not conform to its Love-nature, thus uncovering the fact that the misconception of life “yields to Truth and returns to dust” (see 542:29); material creation is “shut out from the presence of God” (543:8) (II);
- the creative Principle — Life, Truth and Love — thereby reveals creation, man, “as never born and as never dying, but as coexistent with his creator” (557:20) (III).

Beginning and end of the chapter. What then is the spiritual scope of the chapter? The chapter starts with the understanding of God as the ‘I Am that I Am’ — as the infinite self-containment, which from all eternity knows and encompasses its own infinite emanation, the spiritual creation of ideas (see 519:2). From this basis, the chapter shows “the eternal verity and unity of God and man, including the universe” (502:25) as the only thing ever going on in being. How? Through its three parts, the chapter presents one grand deduction from the fact of God-genesis. By the end of the chapter, thought is led to the conclusion that the human plane must also be included in this divine self-containment: “Divine Science rolls back

the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.” (557:18)
In this way, we are finally brought to the realization that, throughout all creation, there is only the law of Life, Truth and Love, eternally declaring:
“The eternal Elohim includes the forever universe” (515:16).

Chapter XVI
'The Apocalypse'
(Science/Science)

The sixteenth chapter of the textbook, 'The Apocalypse', presents the highest concept of the oneness of being. All the steps shown in the preceding fifteen chapters as stages of spiritual development along the way of Life are now integrated into the total view of the one Being. From this standpoint, the sixteenth chapter shows how, at all times and under all circumstances, in every place and in every way, there is only one thing ever going on: the operation of Principle as Principle-idea.

Standpoint of the chapter: (Science/Science). Through the sixteenth chapter, we come to see all things and happenings through the eyes of the Revelator, the spiritual seer. In this light of scientific understanding (Science from the relative standpoint), we realize that, in the whole of being, there is only one thing at work: the operation of the divine idea in its Principle (Science from the absolute standpoint).

Oneness of Principle and idea in the four Science-chapters. As we have seen, the preceding three chapters — 'Teaching Christian Science', 'Recapitulation' and 'Genesis' — also present the oneness of Principle and idea. However, each of these three Science-chapters presents the subject from a different level of spiritually scientific consciousness.

The thirteenth chapter treats the subject from the level of *Christian Science*. Here the question is: How can we become true Scientists — true representatives of divine Principle? How can we become Principle-idea? The answer shows how Science operates in human consciousness, causing us to accept the fact that Principle and idea *is* one. Through the seven subjects of the chapter, we realize that, as we accept our oneness with divine Principle, we are no longer people, mortal men, but the idea of Principle.

The fourteenth chapter takes the subject a step further, showing from the level of *absolute Christian Science* the answer to the question: How does Principle-idea manifest itself? Through the system of scientific metaphysics, we see how Principle's idea expresses itself as the divine

infinite calculus; scientific metaphysics is explained through its fundamental categories and not as answers to isolated questions.

The fifteenth chapter goes even higher, presenting the subject from the level of *divine Science*. Since divine Principle always includes within itself its infinite idea, its own ideal, the divine infinite calculus is seen as an eternal God-genesis, constantly being brought forth from within Principle itself.

With the sixteenth chapter, the highest standpoint of all is shown: that of *Science itself*. Through scientific understanding, we realize that behind everything appearing on the levels of Christian Science, absolute Christian Science and divine Science, there is fundamentally only one operation: the dynamics of the one, indivisible Being, including within itself all levels of consciousness.

Thus 'The Apocalypse' presents the oneness of being in its highest, purest and most universal form. For the spiritual seer, looking "from the mount of vision" (561:9) — in other words, for that thought which adopts this highest standpoint of Science — no questions remain unanswered. All aspects relating to the oneness of being are once again brought into focus, only this time from the standpoint of isness, that which truly is. The resulting symphony of Science brings the overwhelming conviction that, in the all-inclusiveness of Principle's workings, the whole gamut of duality is reduced to its native and utter nothingness.

Oneness of Principle and idea. The starting-point for the spiritual seer is the oneness of Principle and idea, shown in 'The Apocalypse' as the seamless blending of the infinite with its infinite expression. Accordingly the chapter proceeds from the "correlation of divine Principle and spiritual idea" (561:14), the "coincidence of God and man as the divine Principle and divine idea" (561:23). The conception of God on one side and man on the other — a concept which always suggests a sense of duality or separation — is overformed in 'The Apocalypse' to the highest scientific conclusion: namely, to the infinite "correlation" of that which is with that which it expresses, to the "coincidence" of Principle with its infinite operation as Principle-idea. This complete coincidence is the only thing going on in being, for the whole of being rests on the correlation of Principle and idea. Without its expression, its idea, there is no infinite Principle, likewise without the infinite Principle, there is no action or existence, no idea; there is no being independent of infinite Principle.

The oneness of being comprises all levels of consciousness. Human thought is usually willing to accept this coincidence of Principle and idea as a fact existing in heaven, in the absolute. However, 'The Apocalypse' shows the universal and all-encompassing meaning of oneness, revealing the full implications of scientific oneness to whatever thought is willing to look Science "fairly in the face" (558:14). Again and again, we see how the oneness of being embraces *all* dimensions. Because *all* levels of consciousness and experience are molded by the operation of Principle's idea, there is *no* realm where the operation of the idea is not at work. Whatever happens, it can only be the idea of divine Principle in operation.

Thus, in a way that no other chapter does, 'The Apocalypse' touches the entire spectrum of conscious experience — from what we experience as the "highest degree of human depravity" (564:18) and the "grossest element of mortal mind" (565:9), to the "transitional stage[s] in human experience" (572:23), further to the conscious recognition of a "new heaven and new earth" (573:22). All states and stages of consciousness are seen from the standpoint of spiritual understanding. In this light, we witness the omni-action of Principle-idea, revealing itself and its workings on all levels of conscious and unconscious experience — whether in heaven or in hell. Even when we come face to face with the dragon — "the sum total of human error" (563:10) — the "diviner sense" (563:2) in us simply asks: "But why should we stand aghast at nothingness?" (563:7) The oneness of being is *now* and *fully* present to spiritual consciousness. It operates on all levels, not in successive stages, but as a state of isness, as the first Scriptural text indicates.

First Scriptural text: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — Revelation."

For all being and existence, "the time is at hand". From the highest sense of oneness, there is no sense of a gradual process of recognition but only the isness of Principle operating as Principle-idea simultaneously in all realms and on all levels of consciousness and existence. The sense of a time-sequence is dissolved, displaced by the oneness of being. Being is always the whole of Principle, including its full, complete expression as Principle-idea. It cannot be split up into one operation which has taken place in the so-called past and another which will come about only in the so-called future. The isness of being knows no before or

after. All that belongs to being — everything that constitutes divine Principle and its operation — is completely present in the now: the time is always “at hand”. In this way, the first Scriptural text presents the standpoint of scientific understanding, showing that in all realms and under all circumstances, in every age and in every respect, there is only one thing ever going on: the divine idea in operation.

Layout of the chapter. This universal operation of Principle-idea becomes strikingly clear when we see both how the divine omni-action appears to scientific understanding on the different levels of consciousness and how this omni-action demonstrates itself throughout every realm. Since the purpose of the chapter is precisely to show the dimensional workings of Principle through its idea, ‘The Apocalypse’ is the only chapter in the textbook whose overall layout is determined by the category of the four levels of spiritual consciousness. First, thought takes the *ascending way of understanding*, leading from Christian Science to absolute Christian Science and finally to divine Science. Then follows the *descending way of demonstration*, explaining how this understanding demonstrates itself, first on the level of divine Science, then absolute Christian Science and finally on the level of Christian Science. This ascending-descending process is presented in the chapter through the interpretation of certain visions selected from the book of Revelation. Through this spiritually scientific interpretation, the chapter shows the omni-action of Principle in all its dimensions.¹

By following the textbook’s interpretation of the passages selected from Revelation, we obtain the answer to two essential questions about the oneness of being: 1. How does the omni-action of divine Principle translate itself to different levels of conscious experience? 2. How do these dimensional workings of Principle simultaneously give us a new understanding and interpretation of what, to dualistic thinking, represents the operation of evil, that which seems to be opposed to God?

¹ See: John W. Doorly’s scientifically inspired layout of this chapter in: *Talks at his Oxford Summer School 1948, Vol. II, Matthew and Revelation*; and also: *Talks on the Science of the Bible, Nos. 58, 59, 63.*

The ascending way of understanding

(558:1 - 575:21)

On the level of Christian Science (558:1 - 572:18), the claim of evil or duality, manifested as concrete error, must be handled. Accordingly, the chapter describes "the divine method of warfare in Science, and the glorious results of this warfare" (568:6). What is this divine method of warfare? To that which is ignorant of divine Principle and believes in evil, material arguments and suggestions seem to be realities; nonetheless "Science is able to destroy . . . evil" (568:4). By causing the belief in evil to yield step by step to a new understanding of divine reality, Science shows the native nothingness of evil.

This is illustrated by the interpretation of the vision of *the angel* — an angel coming down from heaven, clothed with a cloud and having a little book open in his hand. His feet are like pillars of fire, symbolizing the power of Truth to destroy error, for his right foot is set upon the sea (latent error) and his left foot upon the earth (visible error). On this level, the operation of Principle-idea comes to us as that divine thought which, in the face of error, affirms the heavenly action of divine Principle, leading us to trust "the power of Truth . . . made manifest in the destruction of error" (559:15).

However, this angel is not immediately understood: he comes clothed with a cloud. In other words, "to mortal sense Science seems at first obscure, abstract, and dark" (558:10). Only gradually are we able to accept the divine message — to see that, because of man's inviolable oneness with divine Principle, man can partake of "the nature, or primal elements, of Truth and Love" (559:26). To teach us this message of Science, the angel has a little book in his hand, "open for all to read and understand" (559:1). As we "eat up" this little book or "revelation of divine Science" (559:3), we "approach nearer and nearer to this divine Principle" (559:24). In other words, as we "eat the divine body of this Principle" (559:25) and digest its teaching, we make ourselves completely one with Principle.

In this conscious coincidence with divine Principle lies the power to handle evil. As in 'Revelation', the angel of unfolding spiritual understanding has dominion over error. His feet are like pillars of fire: to

every form of error that he meets, he is a consuming fire. His right foot, the dominant power, is set upon the sea, on "elementary, latent error, the source of all error's visible forms" (559:5). This dominant power in turn gives him dominion over "visible error and audible sin" (559:8), symbolized by his left foot upon the earth. The understanding of man's oneness with Principle overcomes both the latent belief of duality and the visible manifestations which result from this erroneous claim.

Whereas in the first vision selected by the chapter, the angel is central to the spiritually scientific interpretation, in the second vision *the woman* is central. "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea." (561:22) The woman is not, like the angel, veiled by a cloud but is clothed with the sun; furthermore, whereas the angel *comes down from* heaven, the woman is described as "a great wonder *in* heaven": the idea is always in its Principle.

This spiritual idea of the coincidence of God and man contains a great promise, for the woman is with child. Yet on the level of Christian Science, where concrete error is handled, the spiritual idea and that which it brings forth always seem to be threatened. The woman is in travail, and a great red dragon threatens both woman and child. It is as if the whole realm of error would militate against the divine event, for "this dragon stands for the sum total of human error" (563:10). Through these symbols, the claim of duality is starkly contrasted with the oneness of Principle and idea: on one side, we see the woman with the crown of twelve stars, symbolizing the idea in its full power of demonstration; on the other side, we see the dragon, symbolizing the sum total of evil.

Although each of these diametrically opposed realms claims reality, the Revelator — that consciousness which welcomes the angel bringing Science — views this vision of apparent duality in the light of spiritual understanding and so sees in it a twofold meaning. On one hand, the dragon is unmasked as error, evil, that which is opposed to the idea; yet at the same time, the Revelator knows that everything claiming to oppose the idea is devoid of reality. As the chapter explains: "The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God." (563:15) Thus we realize that on the level of Christian Science the operation of the

idea always comes to us in a twofold way: first, it enables us to distinguish clearly between the perfect idea and its suppositional opposite, so that we are not deceived by evil; second, it gives us the “diviner sense” (563:2), which ascribes no actuality or reality to so-called evil but instead knows that “the great red dragon symbolizes a lie” (563:8).

This state of consciousness — which recognizes evil as evil without granting it power or reality — is alone able to foster the idea and protect it from the dragon of duality. The dragon is always ready to devour the child which the idea wants to bring forth. The claims of evil always want to rob us of the promise. But the child born to the woman is immediately taken up to God and to His throne. In other words, if we really see the idea in its oneness with divine Principle, we put everything born to us of the idea into the care of divine Principle. In this way, the promise of the idea is assured and untouched by evil, for the dragon is powerless against divine Principle. Furthermore, even though the dragon then tries to persecute the woman, it is not the woman herself who must fight against the dragon but Michael and his angels. “Michael’s characteristic is spiritual strength.” (566:30) He “fights the holy wars” (567:1) against Satan. Once again we see that the activity of the divine idea appears on the level of Christian Science as a holy warfare against error — as “the power of Truth . . . made manifest in the destruction of error” (559:15).

However, the textbook does not stop with this warfare. Through Spirit’s fight against evil, a greater and more universal method of handling evil emerges, symbolized by the angel Gabriel. Significantly, the angel Gabriel does not appear in John’s vision but is introduced by Mary Baker Eddy at this point in the textbook. Why? Gabriel imparts “a sense of the ever-presence of ministering Love” (567:2). When the Michael-attitude or spiritual strength is victorious in the fight against error, the Gabriel-consciousness awakens in us. This Gabriel-consciousness “has no contests” (567:7); “to infinite, ever-present Love, all is Love, and there is no error” (567:7). The fight against the dragon or error is ended, “for he is killed by the divine Principle” (567:9). Even when the dragon is cast to the earth and persecutes the woman, the earth helps the woman; that is, “the spiritual idea will be understood” (570:22). In the understanding of the coincidence or oneness of God and man, there is no dragon — no longer any claim of duality.

With this the vision closes. The omni-activity of Principle’s idea reveals,

on the level of Christian Science, the ultimate victory of the idea over all error, marking the end of “the conflict between the flesh and Spirit” (567:12). The victory over duality is won, leading thought to the level of absolute Christian Science.

On the level of absolute Christian Science (572:19 - 574:24), the focus is no longer on the idea in relation to error but rather on the idea itself. Accordingly we start from the understanding that there is no dragon. The Revelator sees *a new heaven and a new earth*, and there is no more sea. The sea symbolizes latent error. From the level of absolute Christian Science, error no longer appears as something which can oppose the divine idea, but is seen only as a false belief which must be corrected by a consciousness of divine facts.

Why was the Revelator able to catch this vision of a new heaven and a new earth? The textbook answers: “Because St. John’s corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense” (573:19). To “the unilluminated human mind, the vision is material” (573:8), whereas to “that consciousness which God bestows” (573:7), the heavens and earth are wholly spiritual. On this level, the operation of Principle-idea comes to understanding as the recognition that matter and Spirit, error and Truth, do not represent two different values but simply two different ways of looking at one and the same value: the divine idea. “This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.” (573:9) Consciousness is brought to the higher understanding that the dragon — error — does not have to be overcome as something which exists in itself. Since all is a matter of consciousness, all we need to do is change our concept, the way we view things.

This is illustrated in the next vision. One of the angels having *the seven vials* full of the seven last plagues talks with the Revelator, saying: “‘Come hither, I will show thee the bride, the Lamb’s wife.’” (574:8) The seven vials full of the seven last plagues represent “the sum total of human misery” (574:17). Yet it is not the dragon that offers the vials but an angel. Furthermore, with these seven vials full of evil, the Revelator is not shown the sum total of evil but exactly the opposite: namely, the Lamb’s wife, Love’s pure idea.

In this way, ‘Revelation’ depicts the proper treatment of evil on the level of absolute Christian Science. From the absolute standpoint, “the sum

total of human misery . . . has full compensation in the law of Love" (574:17). How? In the law of Love — in Love itself — since there is no error, the seven vials of evil have no existence per se, but merely pose an erroneous conception of the idea being presented to us by the angel. As soon as the erroneous conception is corrected, the seven vials of evil disappear, and the spiritual idea can be seen as such. Consequently the more we adopt the standpoint of understanding, the more we, like John, can discern the " 'New Jerusalem, coming down from God, out of heaven' " (574:13). "New Jerusalem" is defined in the 'Glossary' as "the kingdom of heaven, or reign of harmony." (592:19) This spiritual fact of harmony comes "down from heaven": it is no abstract theory — valid only in the absolute — but is "possible to men in this present state of existence" (573:25). How?

From the standpoint of absolute Christian Science, evil is seen as nothing more than misconception of good. As the spiritually scientific interpretation of this vision repeatedly emphasizes, the seven vials of evil and the Lamb's wife, or divine idea, are not intrinsically two different things but rather represent two different ways of looking at one reality. In the words of the textbook: "Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city" (574:19). Uninspired thought is unable to perceive the divine idea and so sees only the seven vials of plagues. By contrast, the spiritual sense of the Revelator sees in the angel the "ministry of Truth" and "message from divine Love" (574:10), making him "conscious of the spiritual facts of being" (574:12). By his example, we realize that we also "can become conscious, here and now, of a cessation of death, sorrow, and pain" (573:26): here and now, we can behold the New Jerusalem as our only standpoint of consciousness, leading us to the level of divine Science.

On the level of divine Science (574:25 - 575:21), consciousness is filled with the oneness of being. "False consciousness" has been changed into "the true sense of Love" (575:1) — into that consciousness which knows only "Love wedded to its own spiritual idea" (575:3). This "spiritual wedlock" (574: marginal heading) excludes every possible claim of duality: there is no longer even a chance for misconceptions to arise. On this level, the omni-action of divine Principle as Principle-idea manifests itself to consciousness as "the light and glory of divine Science"

(575:9), symbolized by the city described in 'Revelation' as *the city four-square*, having four equal sides. "The four sides of our city are the Word, Christ, Christianity, and divine Science" (575:17). It is "wholly spiritual" (575:21), and "there shall be no night there" (575:20). The ascending way of understanding brings the seeking thought to the full consciousness of the oneness of being, in which there is nothing going on but the operation of Principle-idea as Word, Christ, Christianity and Science. From this exalted consciousness of oneness, the descending way of demonstration naturally follows, for "this revelation will destroy forever the physical plagues imposed by material sense" (575:4).

The descending way of demonstration

(575:22 - 578:18)

On the level of divine Science (575:22 - 576:7), we realize that the spiritual understanding of the oneness of being demonstrates itself universally — in all realms and on every dimension of consciousness. "This heavenly city", the textbook declares, "reached St. John's vision while yet he tabernacled with mortals" (576:3). The consciousness of the oneness of being translates and demonstrates itself on all levels, including that which we call mortal existence.

On the level of absolute Christian Science (576:8 - 577:27), the demonstration of the one Being appears as a "spiritual, holy habitation", having "no boundary nor limit" (577:12). The textbook calls it "the city of our God" (577: marginal heading), indicating that this consciousness is *our* consciousness. Furthermore the Revelator sees no temple in this city. The word 'temple' also means 'body' (see 576:14). Thus John's vision provides a conclusive indication of "the real man's incorporeality" (576:18). Man is not a mortal but the conscious realization of divine harmony — a divine state of consciousness, free from all limitations. This consciousness is typified in the textbook by a new sense of the city: instead of having four equal sides, the city has four cardinal points, constituting a holy habitation without "boundary" or "limit" (577:12). As symbols, the four cardinal points — north, east, south and west — provide the fundamental orientation for calculating

one's position with a compass. In the textbook, this fourfold symbol is used to introduce the four cardinal points of the city of our God: the Word, the Christ, Christianity and Science. This city of spiritual consciousness demonstrates itself as the divine infinite calculus of being, forever calculating according to the Word, the Christ, Christianity and Science. The second Scriptural text gives a clear indication of the spiritual city or consciousness of ideas.

Second Scriptural text: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. — Psalms."

As before, it is called the city of *our* God, *our* consciousness, and the city is set on the mountain of His holiness. What does this imply? A mountain is composed of countless interlocked stones; stones in the Bible symbolize ideas. Thus the mountain stands for the greatest and fullest computation of ideas, providing a striking symbol for the divine calculus of ideas. Furthermore, this divine calculus is our calculus — our true consciousness. As the fourteenth chapter, 'Recapitulation', bearing the overriding tone of absolute Christian Science (see 465:4), has already shown, we, as the true man, are this dynamic calculus of ideas; our true and only being is constituted of the infinite computations of ideas produced by the four modes of divine self-operation.

This demonstration of the oneness of being as the dynamic consciousness of ideas further translates itself to the level of *Christian Science* (577:28 - 578:18) to handle concrete error. On this level, the consciousness of oneness appears as the "spiritual sense of Deity" (578:3), enabling us to experience divine harmony as the assurance of being wholly embraced in Love. This demonstration of oneness with divine Principle in the face of concrete error is illustrated in the interpretation of the 23rd Psalm, showing that man dwells safely in the consciousness of Love forever (see 578:17).

Summary. The ascending way of understanding and the descending way of demonstration can be briefly summarized to show how the oneness of being not only resolves the claim of duality in a multidimensional way but also demonstrates itself multidimensionally.

In the ascending way of understanding, the oneness of being handles duality:

— by waging divine warfare, until every form of evil or duality is overcome (level of Christian Science);

- by precipitating a change of consciousness, causing every misconception about oneness (every sense of duality) to disappear and the true concept of the oneness of being to appear (level of absolute Christian Science);
- by bestowing a state of conscious coincidence with the one Being, a divine consciousness that is forever at work in its Principle. In this conscious oneness with Being, every erroneous conception, all duality, is utterly excluded (level of divine Science).

In the descending way of demonstration, the oneness of being demonstrates itself:

- as divine harmony — as that harmony which can be experienced on all levels, in all realms and at all times (level of divine Science);
- as the one consciousness, in which the infinite, dynamic and ever-operative computations of being constitute the real man, (level of absolute Christian Science);
- as that consciousness of Love, which, even in the presence of suppositional error, holds man forever intact, untouched by error (level of Christian Science).

In this way, we see how 'The Apocalypse' deals with the claim of duality in a perfectly coherent way. All phases of human life and experience are corrected and brought into harmony with the oneness of being. On no level, at no time and in no realm is duality given the slightest opportunity to express its so-called power, for the operation of divine Principle as Principle-idea is total and universal. With this, the sixteenth chapter reaches the highest standpoint of oneness, bringing all the other fifteen chapters to a climax through a complete and divinely integrated sense of oneness.

Standpoint of oneness: Oneness as such.

Standpoint of duality: Nonexistent.

The standpoint of duality no longer has any claim to existence; through the sixteen chapters, the erroneous conception is completely corrected and so disappears. Duality is seen to be nonexistent, either as something which could oppose the oneness of being or as a misconception: it is nothing.

The omni-action of divine Principle in its full dimensionality can be expressed through the law of oneness underlying the sixteenth chapter.

Law of oneness: God glorifies itself as God-idea.

This law encompasses everything ever going on in being. To grasp its vastness and supreme importance for us, we can elaborate the law through the seven synonyms for God, pondering what it means that Mind, Spirit, Soul, Principle, Life, Truth and Love hallow and glorify themselves as Mind-idea, Spirit-idea, Soul-idea, Principle-idea, Life-idea, Truth-idea and Love-idea on all levels, at all times and under all circumstances. To do this elaboration, we cannot refer to the textbook, for the sixteenth chapter is not presented through a sevenfold sequence of textbook-subjects; as we have already seen, the layout of the sixteenth chapter is based not on the category of the seven synonyms for God but on the category of the four levels of Science.

Elaboration of the law through the ideas of the seven synonyms for God. To ponder the law of oneness of the sixteenth chapter, we can ask ourselves how Mind, Spirit, Soul, Principle, Life, Truth and Love glorify themselves on the levels of Christian Science, absolute Christian Science and divine Science. As a result, we shall consider each of the seven synonyms for God (each of which always stands for the whole of Being) in its full dimensionality, seeing how it appears differently according to each different level.

The level of Christian Science

Law: God glorifies itself as God-idea.

Basic tone of the level: God hallows and glorifies itself by utterly annihilating, through divine warfare, everything that seems to be opposed to the divine.

- Mind glorifies itself as Mind-idea by appearing as the saving and healing Christ-Mind, delivering us from error and correcting every illusion.
- Spirit glorifies itself as Spirit-idea by leading the divine warfare against error, defending, caring and fighting for us in the war against the flesh.
- Soul glorifies itself as Soul-idea by handling and mastering every erroneous situation, transforming everything not identical with itself.
- Principle glorifies itself as Principle-idea by establishing imperatively

the harmony of being in all circumstances, in every situation working out the greatest good.

- Life glorifies itself as Life-idea by conquering lack of every kind with the fullness of Life and overcoming death.
- Truth glorifies itself as Truth-idea by destroying and obliterating error in every form, thereby coming to us as the liberator which prevails in every situation.
- Love glorifies itself as Love-idea by coming to us as the Comforter, protecting us in every situation. To Love all things are possible, for Love is the universal solvent. For every erroneous condition, Love brings full compensation.

The level of absolute Christian Science

Law: God glorifies itself as God-idea.

Basic tone of the level: God hallows and glorifies itself by precipitating a change of consciousness in man, causing every misconception to yield to the true conception of being and the nothingness of evil to be seen as such.

- Mind glorifies itself as Mind-idea by constituting the true cause of all that is, the creator of all ideas, manifesting nothing but ideational being. This silences the misconception of a cause outside the one Mind.
- Spirit glorifies itself as Spirit-idea by bringing forth nothing but the likeness of Spirit. This silences the misconception that matter also is real and able to evolve.
- Soul glorifies itself as Soul-idea by establishing the unchangeable identity of every divine fact, constantly reproducing the infinite identities of being. This silences the misconception that the evidence of the physical senses can testify to any real selfhood or identity.
- Principle glorifies itself as Principle-idea by establishing every idea in its Principle, thereby ensuring the inseparability of Principle and its ideas. This silences the misconception of a people-universe — with all its false theories — existing independently of Principle.
- Life glorifies itself as Life-idea by expressing true fatherhood towards all that exists, thus providing the source of infinite multiplication and progression. This silences the misconception of a mortal life-cycle of birth, maturity, decay and death.

- Truth glorifies itself as Truth-idea by operating as the truth about every situation. This not only silences the misconception that error is factual but also reveals the truth about error, namely, its nothingness.
- Love glorifies itself as Love-idea by bringing everything that is divine to fulfilment. This silences the misconception that all things tend towards disintegration and extinction.

The level of divine Science

Law: God glorifies itself as God-idea.

Basic tone of the level: God hallows and glorifies itself by excluding every sense of duality through the allness of God and God's idea. The duality of Truth versus error is dissolved, and everything is recognized as the divine idea in operation.

- Mind glorifies itself as Mind-idea, as the All-in-all of the infinite realm of ideas. This excludes the so-called realm of the illusions of mortal mind.
- Spirit glorifies itself as Spirit-idea, as the infinite calculus of divine ideas. This excludes the false computations of a material calculus.
- Soul glorifies itself as Soul-idea, as the infinite, boundless capacity of being. This excludes all limitations of being 'in' a corporeal selfhood.
- Principle glorifies itself as Principle-idea, as the indivisible unity of being which constitutes universal harmony. This excludes an atomistic sense of existence.
- Life glorifies itself as Life-idea, as the spaceless and timeless omnipresence of Life. This excludes the limited sense of life as bound by space and time and ending in death.
- Truth glorifies itself as Truth-idea, as that which wholly affirms the truth of being. This excludes error — that which Truth is not conscious of.
- Love glorifies itself as Love-idea, as the universal all-inclusiveness of Love, which is never without its full manifestation. This excludes the sense of fear and hate, the sense of having no purpose or plan in life as well as the sense of being separated or excluded from God.

In this way, the law of oneness shows how Principle-idea operates

on all levels of conscious experience to resolve duality: on the level of Christian Science, the dualistic claim of evil is wiped out; on the level of absolute Christian Science, duality is seen as a misconception and so caused to disappear, until, on the level of divine Science, duality is completely excluded. The enormous impact of this law becomes even clearer when we see how it reveals the dimensional workings within each synonym for God.

The dimensional operation of the synonyms for God

The one Mind always glorifies itself as Mind-idea,
 — expressing itself as the All-in-all of the infinite realm of ideas (divine Science);
 — in this All-in-all lies the cause of all that exists, the creator of all ideas (absolute Christian Science),
 — bringing the saving and healing power; in Mind alone lies the medicine for every illusion (Christian Science).

The onliness of Spirit always glorifies itself as Spirit-idea,
 — expressing itself as the infinite nature of divine ideas (divine Science);
 — in this spiritual nature lies the spiritual law of evolution, bringing forth only the likeness of Spirit through the infinite reflection of ideas (absolute Christian Science);
 — whatever is not included in this pure reflection — whatever is unlike Spirit — has no substance and therefore no power to evolve (Christian Science).

The immortal identity of Soul always glorifies itself as Soul-idea,
 — expressing itself as the unlimited capacity of Soul's infinite withinness (divine Science);
 — in this unlimited capacity lies Soul's power to constantly reproduce the divine facts of being, thus maintaining their divine identity (absolute Christian Science);
 — whatever does not conform to this divine identity is inevitably transformed (Christian Science).

The divine Principle of the oneness of being always glorifies itself as Principle-idea,

- expressing itself as that divine harmony which is based on the coincidence of Principle with its idea (divine Science);
- in this coincidence lies the inseparable correlation and unity of Principle and idea (absolute Christian Science),
- thereby establishing divinely determined harmony in all human concerns and under all circumstances (Christian Science).

The infinite individuality of Life always glorifies itself as Life-idea,

- expressing itself as the timeless and spaceless omnipresence of being (divine Science);
- in this omnipresence, all being is held in the Life-flow of infinite progression and multiplication (absolute Christian Science),
- thereby overcoming every sense of lack with the abundance of Life and conquering every belief of mortality (Christian Science).

The divine consciousness of Truth always glorifies itself as Truth-idea,

- expressing itself as the conscious affirmation and full acceptance of the truth of being (divine Science);
- in this conscious affirmation of Truth lies the truth about every situation (absolute Christian Science),
- thereby destroying everything erroneous and false (Christian Science).

The perfection of Love always glorifies itself as Love-idea,

- expressing itself as that universal all-inclusiveness of Love which is never without its full expression, its perfect idea (divine Science);
- in this all-inclusiveness of Love lies the fulfilment of all that is divinely true (absolute Christian Science),
- thereby providing the complete solution to every problem (Christian Science).

SUMMARY OF THE LAST FOUR LAWS OF ONENESS

Science focuses on explaining the oneness of Principle and idea. Accordingly the last four laws of oneness bring out distinctly different aspects of what constitutes this oneness.

Thirteenth law: Abiding by the Science of God fosters scientific understanding.

Fourteenth law: The Science of being interprets itself through its own categories.

Fifteenth law: God generates itself within itself.

Sixteenth law: God glorifies itself as God-idea.

'Teaching Christian Science' shows that as we abide by the Science of God through understanding, we become representatives of this Science, namely, Principle-idea.

'Recapitulation' shows the true form of this Principle-idea as the system of the divine infinite calculus: Science expounds the oneness of Principle and idea through scientific metaphysics.

'Genesis' shows the intrinsic nature of the one infinite Being or divine Principle, constantly expressing itself within itself as Principle-idea. Being and becoming, creator and creation, are therefore always one in the eternal process of divine self-genesis.

'The Apocalypse' presents the all-embracing oneness of being from the highest standpoint as the omni-action of divine Principle as Principle-idea on all levels of experience.

Part III: Summary

The Matrix of the Oneness of Being

Matrix: an aid to understanding structure. Whenever a subject is presented in structured form, we need tools to help us recognise and understand this structure. One of the most important tools for understanding a subject as a structured whole is a matrix. What is a matrix? A mathematical definition of the term reads: "A matrix is a schematic model of order. It has columns and rows or lines, which are constructed according to definite rules. The essential requirement is that all the elements in a column or in a row possess a common characteristic."¹ Thus a matrix is a rectangular array with columns (vertically) and rows (horizontally). The columns are indicated by the index i , the rows or lines by index j . Where a column (index i) crosses a row (index j), a point of intersection is formed — a matrix element — providing specific information about the subject of the matrix. With this tool, all the most relevant aspects of a subject can be systematically arranged into one coherent "model of order", thereby revealing the structure of the subject in the simplest and most comprehensive way.

The matrix of Christian Science (the textbook-matrix). The overall structure of the textbook is based on the fundamental category of the fourfold operation of Being as Word, Christ, Christianity, Science. Further, since Christian Science places great emphasis on the redeeming and saving factor, the matrix of Christian Science must also clarify the relation of absolute facts and spiritual values to human existence. Accordingly the textbook presents the fourfold divine operation from two different levels: first from the level of absolute Christian Science (indicated by the index i) and second, from the level of Christian Science (indicated by the index j), together showing the impact of the absolute standpoint on human existence. In this way, the textbook-matrix interweaves two different categories of Being: the fourfold operation of God and the levels of Science.

¹ See: Z. Dienes and E. Golding, *Mathematisches Denken und logische Spiele*, Herder 1966.

Arranged in matrix form, the 16 chapters of the textbook no longer present a linear order but rather form the “schematic model” of a matrix (called, for the sake of brevity, the textbook-matrix). This textbook-matrix has four columns comprising its i-index (Word, Christ, Christianity, Science from the level of absolute Christian Science) and four rows comprising its j-index (Word, Christ, Christianity, Science from the level of Christian Science). As shown in Table 1 (see Appendix), each of the 16 chapters represents a point of intersection between these two indices, and it is this intersection of categories that gives each chapter its unique significance within the framework of the whole textbook. For example, the point of intersection between the Word-column (from the level of absolute Christian Science) and the Word-row (from the level of Christian Science) establishes the matrix-element of ‘Word as Word’, expressed by the first chapter of the textbook, ‘Prayer’. Or, to take another example, the point of intersection between the Word-column (from the level of absolute Christian Science) and the Christ-row (from the level of Christian Science) establishes the matrix-element of ‘Word as Christ’, expressed by the second chapter of the textbook, ‘Atonement and Eucharist’. The more we know the meaning of the categories, the more we can follow the category-based logic of the matrix and see how the place-value of each chapter emerges as a point of intersection within the textbook-matrix.¹

The matrix of the oneness of being (oneness-matrix). The 16 aspects of the oneness of being underlying the 16 textbook-chapters can also be presented in the form of a matrix (called, for the sake of brevity, the oneness-matrix). Yet this matrix — unlike that of the textbook — presents the fourfold operation of Word, Christ, Christianity, Science from one level: the level of divine Science. Both the i-index and the j-index present different fundamental aspects of the oneness of being within the level of divine Science. Through this divinely differentiated sense of oneness, we can see how the oneness of being is elucidated through each of the 16 (4×4) chapters which constitute the structure of the textbook. See Table 2.

¹ The textbook-matrix is presented extensively in: Max Kappeler, *The Structure of the Christian Science Textbook — Our Way of Life*.

THE ONENESS-MATRIX READ VERTICALLY

Word vertical: Man's oneness with God.

Word as Word: 'Prayer'. The first chapter states the fundamental oneness of man with God, providing the right starting-point for all further reasoning. — This refutes the standpoint of duality, which always proceeds from the belief that man is separate from God.

Word as Christ: 'Atonement and Eucharist'. The second chapter then shows that man's fundamental oneness with God has within itself a Christ-operation and is therefore never without its expression. As a result, man's oneness with God is constantly manifesting and exemplifying itself as the Godlike. — This refutes the standpoint of duality, which reasons from the erroneous view that man, separate from God, can atone with the divine through his own power and efforts — that he of himself can exemplify the Godlike.

Word as Christianity: 'Marriage'. The third chapter declares that man, being divinely empowered to manifest his oneness with God, is also one with the whole of God's universe. There is nothing in the universe, no divine quality, from which man can ever be separated. — This refutes the standpoint of duality, which would have us believe that everyone has his own little, limited ego and therefore can never break out of the sense of inadequacy which stems from this erroneous view.

Word as Science: 'Christian Science versus Spiritualism'. The fourth chapter explains that man's understanding and God's understanding are one and the same; therefore man can understand God or the one Being only as the one Being understands itself, namely, only as what infinite being itself is. — This refutes the standpoint of duality, which always argues either that man, separate from God, is capable of understanding God, or that man can have his own human and finite concept of God.

Christ vertical: The expression of God's oneness with man.

Christ as Word: 'Animal Magnetism Unmasked'. The fifth chapter declares that there is only one power of manifestation, namely, God, good. — This refutes the standpoint of duality, which proclaims that both good and evil are expressed in being — that alongside the one

Being, divine good, there is a second force, possessing the power to manifest evil.

Christ as Christ: 'Science, Theology, Medicine'. The sixth chapter shows that God and its manifestation are one, that the divine manifestation of all-good and nothing but good is not separate from man but one with him, forever manifesting itself as man's true and only being. — This refutes the standpoint of duality, which would have us believe not only that man is separated from what God expresses as infinite perfection, but also that something other than divine good can manifest itself in man.

Christ as Christianity: 'Physiology'. The seventh chapter shows that, because God is omnipotent, God operates not only in the realm of Truth but also in the so-called realm of error. — This refutes the standpoint of duality, which would have us believe that God is true and powerful in the absolute but not in human experience. Such a sense of duality would lead us to seek human and material solutions for the questions and problems of human existence; in other words, duality would have us recognize and serve two masters.

Christ as Science: 'Footsteps of Truth'. The eighth chapter explains that there is only one consciousness, the Christ-consciousness, forever translating itself to the human and appearing there as the divine. — This refutes the standpoint of duality, which claims that there is a human consciousness apart from the divine, hence two opposite and mutually exclusive types of consciousness.

Christianity vertical: The one universe of ideas.

Christianity as Word: 'Creation'. The ninth chapter declares that the one divine consciousness is aware of only one creation, the creation of ideas of the infinite One. — This refutes the standpoint of duality, which is rooted in the belief that there are two universes, a universe of ideas and a universe of mortal beliefs. In reality, there is only one creation, only one universe, even if on the human plane mortal thought postulates an erroneous image of this one ideational universe and consequently perceives an erroneous creation.

Christianity as Christ: 'Science of Being'. The tenth chapter shows that, in the one universe, there is only one evolution, the spiritual; therefore all progress and development rest solely on the Christ-operation,

constantly manifesting itself anew as the creation of ideas and bringing forth this creation in spite of matter. What then appears as human progress and evolution appears not because of but in spite of matter. — This refutes the standpoint of duality, which believes that the progressive development which we witness in the human realm is brought forth through a so-called material evolution.

Christianity as Christianity: 'Some Objections Answered'. The eleventh chapter declares that this one, constantly self-restructuring realm of ideas coheres as one unified and consistent being, established through the infinite interreflection of ideas. — This refutes the standpoint of duality, which presents a fragmented, self-contradictory universe — a kingdom divided against itself. Instead of the full and complete reflection of ideas, duality interjects atomistic and isolated mortal concepts, bringing about mistakes and inharmonies.

Christianity as Science: 'Christian Science Practice'. The twelfth chapter shows that an understanding of the universe of ideas as a coherent whole and the demonstration of this wholeness (health) are one; understanding and demonstration cannot be separated. — This refutes the standpoint of duality, which would have us believe that man can have an understanding of Truth but may not be able to experience the demonstration of this understanding at all times and under all circumstances. It refutes the dualistic belief that understanding and demonstration are two different things.

Science vertical: Integrated being.

Science as Word: 'Teaching Christian Science'. The thirteenth chapter explains that Science can be attained only through a scientific approach, through scientific consciousness. Consequently we become true representatives of Science — true Scientists — only as we start from Science and its declaration of oneness. — This refutes the standpoint of duality, which suggests that we start from a realm of ignorance and try to improve this ignorance in order to reach the realm of Science.

Science as Christ: 'Recapitulation'. The fourteenth chapter shows that Science always expresses itself through the system of divine metaphysics; because Science is never without its manifestation, it can always be understood through scientific metaphysics. — This refutes

the standpoint of duality, which regards Science as separate from metaphysics, giving rise to false concepts of both. For example, the belief that there could be Science without scientific metaphysics would suggest that Science does not translate itself to us through the divine system of ideas, providing us with no means to understand Science; conversely, metaphysics without Science would offer us nothing more than a human thought-system, having no anchor or basis in the Science of God.

Science as Christianity: 'Genesis'. The fifteenth chapter shows clearly that being and becoming are one; infinite Being, God, is wholly God only because it includes its infinite creation within itself as an eternal process of divine self-genesis. — This refutes the standpoint of duality, which regards creator and creation as separate. The notion of an infinite God the creator and a separate creation is overcome, and we learn to conceive of creator and creation, God and man, Principle and idea, as the one infinite Being.

Science as Science: 'The Apocalypse'. The sixteenth chapter presents the all-embracing oneness of being from the highest standpoint as the omni-action of divine Principle as Principle-idea on all levels of consciousness and experience. — This so totally refutes the standpoint of duality that the claim of duality as such no longer arises.

THE ONENESS-MATRIX READ HORIZONTALLY

Reading horizontally, one finds that the four chapters in any row of the matrix also have a common denominator.

The Word horizontal: The fundamental proposition of oneness. The first, fifth, ninth and thirteenth chapters (Word-row) state the fundamental proposition of oneness:

- The first chapter (Word as Word) shows that man is fundamentally one with God ('Prayer').
- The fifth chapter (Christ as Word) declares that, in the oneness of being, God is one with man; there is therefore only one power of manifestation, that is to say, good only ('Animal Magnetism Unmasked').
- The ninth chapter (Christianity as Word) then shows that there is

only one creation — the universe of ideas of the infinite One ('Creation').

- The thirteenth chapter (Science as Word) declares that we attain the Science of the oneness of being only as we start from Science, not from a supposed realm of ignorance ('Teaching Christian Science').

The Christ horizontal: Godlike manifestation. The second, sixth, tenth and fourteenth chapters (Christ-row) all show how the fundamental fact of oneness is manifested through the dynamic power of the Christ:

- The second chapter (Word as Christ) shows that the fundamental oneness of man with God exemplifies and manifests itself as the Godlike ('Atonement and Eucharist').
- The sixth chapter (Christ as Christ) shows that God, or good only, is always one with its manifestation; hence every true manifestation is Godlike, good only ('Science, Theology, Medicine').
- The tenth chapter (Christianity as Christ) declares that the universe of ideas constantly manifests itself anew through the operation of the Christ, thereby bringing about progressive evolution on the human plane in spite of matter ('Science of Being').
- The fourteenth chapter (Science as Christ) shows that the Science of the oneness of being manifests itself through the system of scientific metaphysics, thereby becoming accessible to human understanding ('Recapitulation').

The Christianity horizontal: all-inclusiveness. The third, seventh, eleventh and fifteenth chapters (Christianity-row) show in each case how everything is included in the one realm of ideas:

- The third chapter (Word as Christianity) declares that, because man is one with God, man is one with God's entire universe ('Marriage').
- The seventh chapter (Christ as Christianity) shows that God's power of manifestation is omnipotent in all realms — in the realm of Truth and in the so-called realm of beliefs; there is no realm separate from being, no realm where God's omnipotence is not demonstrated ('Physiology').
- The eleventh chapter (Christianity as Christianity) declares that the demonstration of one harmonious, complete and consistent

realm of ideas is established through the infinite interreflection of ideas ('Some Objections Answered').

- The fifteenth chapter (Science as Christianity) explains that within this one realm of ideas, being and becoming, creator and creation, Principle and idea, are indivisibly one. In the Science of the oneness of being, there is no sense of God the creator as separate from its creation; there is but one Being, eternally all-embracing and including within itself the constant process of generation or creation ever at work ('Genesis').

The Science horizontal: understanding (one conscious being). The fourth, eighth, twelfth and sixteenth chapters (Science-row) show in each case how the oneness of being presents itself to true understanding as the one integral being, forever conscious of itself.

- The fourth chapter (Word as Science) declares that man's understanding and God's understanding are one and the same; there is therefore only one understanding, which understands being aright ('Christian Science versus Spiritualism').
- The eighth chapter (Christ as Science) then leads to the understanding that there is only one consciousness, the Christ-consciousness ('Footsteps of Truth').
- The twelfth chapter (Christianity as Science) declares that man's understanding of the wholeness of being and the demonstration of wholeness as health are inseparably one ('Christian Science Practice').
- The sixteenth chapter (Science as Science) finally shows the pinnacle of understanding as that understanding of the Science of the oneness of being in which all conceptions of duality are completely unknown ('The Apocalypse').

The Oneness-Matrix in Relation to the Textbook-Matrix

What is the relation of the oneness-matrix to the textbook-matrix?

As we have seen, the textbook is like a great spiritual symphony, embracing all levels of conscious experience. Accordingly each of the 16 chapters constituting the structure of the textbook explains the subject of infinite being comprehensively from different levels. The textbook-matrix shows how the absolute facts of being have their impact on the realm of human experience, presenting the structure of the textbook from the levels of absolute Christian Science and Christian Science. However, the divine source from which these facts of being flow and from which they receive their divine authority is shown in the oneness-matrix, presenting the textbook-structure from the level of divine Science. If we compare these two matrices chapter by chapter, we see clearly how the answer to all human questions lies in solving the root-problem of duality through the Science of the oneness of being. Together the textbook-matrix and the oneness-matrix elucidate the subject of infinite being in its 16 fundamental aspects from all levels of conscious experience simultaneously. We gain a multidimensional understanding of infinite being and its infinite workings, and can thereby gain specific answers to the many questions asked on all levels of human thought.

To facilitate the comparison between the oneness-matrix (Table 2) and the textbook-matrix, the textbook-matrix (Table 3) is also included in the Appendix.

The first four chapters of the textbook show how the fact of man's fundamental oneness with God (oneness-matrix) not only appears as the absolute revelation of God's nature but also translates this revelation to the level of human experience (textbook-matrix).

'Prayer' (Word as Word): The first chapter declares that God's nature reveals itself to us only as we are able to accept the divine nature in us (textbook-matrix). But how is this possible? The answer lies in the fact of oneness: only because man is fundamentally and from all eternity one with God can we accept the divine nature as our true nature. In other words, only the unchangeable fact of man's fundamental oneness

with God enables us to accept our unity with the divine (oneness-matrix).

'Atonement and Eucharist' (Word as Christ): The second chapter declares that as we accept the divine nature in us, God's nature manifests itself in us in spite of all that is unlike God in us (textbook-matrix). But how? Through the dynamic power of the Christ, the fundamental oneness of man with God is always exemplified through the Godlike; the divine nature in us is never without its divine, Godlike expression (oneness-matrix).

'Marriage' (Word as Christianity): The third chapter explains how God's nature demonstrates itself in us as a higher sense of humanhood in every aspect of daily life, bringing the elevation, refinement and betterment of human existence (textbook-matrix). Yet why is this so? Behind this exalted sense of life lies the divine fact that, through man's oneness with God, man is forever one with the whole of God's universe. As a result, man is eternally wedded to all divine qualities and can lack nothing (oneness-matrix).

'Christian Science versus Spiritualism' (Word as Science): The fourth chapter explains that God's nature can be understood only by scientific methods, that God reveals itself only to spiritually scientific understanding (textbook-matrix). Why? In the oneness of being, man's understanding and God's understanding are inseparably one. Therefore, because God's man is never separated from God's understanding, it is this divinely scientific understanding that reveals to us the true nature of being (oneness-matrix).

The second four chapters of the textbook show how God's oneness with man (oneness-matrix) appears as the translation of God to idea, causing everything that is false to be translated back into that which is true (textbook-matrix).

'Animal Magnetism Unmasked' (Christ as Word): The fifth chapter shows that as we accept the Christ-translation, everything unlike God is translated back into its native nothingness (textbook-matrix). This process is imperative and always at work because, in the oneness of being, there is only one power of manifestation, namely, divine good, which never expresses anything less than the maximum of good (oneness-matrix).

'Science, Theology, Medicine' (Christ as Christ): The sixth chapter declares that the Christ-translation is always manifesting itself, thereby translating the false constituents of existence back into the true con-

stituents of Being (textbook-matrix). We inevitably experience this process of translation because, in the oneness of being, God constantly manifests itself in man and is constantly one with its manifestation. In this oneness of God with man, God dwells in us and works in us, until everything within us conforms to the divine (oneness-matrix).

'Physiology' (Christ as Christianity): The seventh chapter shows that the Christ-translation forever exalts existence by translating mortals into immortals (textbook-matrix). But from what basis? The elevating power of this translation rests on the fact that, in the oneness of God with man, God is omnipotent both in the realm of Truth and in the so-called realm of belief. There is no realm where God's oneness with man is not an operative and elevating fact of existence (oneness-matrix).

'Footsteps of Truth' (Christ as Science): The eighth chapter explains how the Christ-translation translates unscientific consciousness back into scientific consciousness (textbook-matrix). But are there then two opposite forms of consciousness? The workings of this Christ-translation appear to us as such precisely because, in the oneness of being, there is only one consciousness, the Christ-consciousness. Therefore what we experience as the translation of false consciousness out of itself into true consciousness is in fact the workings of but one divine consciousness (oneness-matrix).

The third four chapters of the textbook show that there is only one universe, the universe of ideas (oneness-matrix). This one ideational universe appears as the realm of divine ideas, causing the so-called realm of illusions to disappear (textbook-matrix).

'Creation' (Christianity as Word): The ninth chapter shows that, no matter how we may view the world humanly, the true ideational universe reveals itself to us as such in the measure that we accept the realm of divine ideas (textbook-matrix). Why? The true universe inevitably makes itself known to us in its infinite ideational nature, because fundamentally there is only one universe, the universe of ideas of the infinite One, and this one universe brings forth one infinite conception of being, the infinite nature of ideas (oneness-matrix).

'Science of Being' (Christianity as Christ): The tenth chapter teaches that ideas manifest themselves infinitely, thereby dissolving both latent and concrete error. This disappearance of every erroneous, material concept appears to us as progress or evolution in human experience,

developing not because of but in spite of matter (textbook-matrix). Behind the many phases of evolution lies the fact that there is only one universe, the universe of dynamic, ever-operative ideas, which, through their eternal power of self-expression, bring forth but one evolution: the spiritual (oneness-matrix).

'Some Objections Answered' (Christianity as Christianity): Through the eleventh chapter, we see how a theoretical sense of Christianity is elevated to practical Christianity through the perfect and complete reflection of ideas (textbook-matrix). This process of resolving objections against the practical coherency of Christianity is brought forth from within the one realm of divine ideas and its one infinite reflection, revealing being as one unified, consistent, flawless and faultless whole (oneness-matrix).

'Christian Science Practice' (Christianity as Science): The twelfth chapter explains that a scientific understanding of ideas heals (textbook-matrix). Why? The understanding of ideas draws its healing power and divine authority from the fact that, in the oneness of God's ideational universe, understanding can never be separated from demonstration. Understanding and demonstration are always inseparably one (oneness-matrix).

The last four chapters of the textbook elucidate integrated being (oneness-matrix). This integrated being interprets itself through the oneness of Principle and idea, ever-operative on all levels of existence (textbook-matrix).

'Teaching Christian Science' (Science as Word): The thirteenth chapter explains how accepting man's oneness with Principle makes us Principle-idea, true Scientists (textbook-matrix). Yet this is possible only because, in the oneness of being, man is never an ignorant mortal who must be turned into a person who understands; instead man is always the idea of Science and as such always understands true being (oneness-matrix).

'Recapitulation' (Science as Christ): The fourteenth chapter shows how Principle-idea manifests itself as the divine calculus of ideas, correcting all the miscalculations of human belief (textbook-matrix). However, this divine calculus is established only through the oneness of Science with scientific metaphysics. Only because Science is never without its manifestation as scientific metaphysics is Science not only intelligible to us but also operative as a universal savior (oneness-matrix).

‘*Genesis*’ (Science as Christianity): The fifteenth chapter gives an exalted sense of the whole of creation by always showing creation in its Principle — as exalted in its Principle, held in Principle and therefore as always one with divine Principle (textbook-matrix). Why? Behind this oneness of Principle and idea lies the fact that the divine Being always includes within itself the constant and ever new God-genesis, which we then call creation. Thus in the oneness of integrated being, being and becoming, creator and creation, are always inseparably one (oneness-matrix).

‘*The Apocalypse*’ (Science as Science): The sixteenth chapter illustrates the fact that, on all levels of existence, the only thing ever going on is Principle’s idea in operation (textbook-matrix). Thus there is no realm, no time or circumstance in which anything else than the omni-action of Principle-idea is ever at work. This is a universal fact, because there is only one Being, the infinite One, in which there is no trace or possibility of duality — no duality whatever (oneness-matrix).

APPENDIX

The Structure of the Textbook

Table 1

	WORD	CHRIST	CHRISTIANITY	SCIENCE
Word	Chapter I Prayer	Chapter V Animal Magnetism Unmasked	Chapter IX Creation	Chapter XIII Teaching Christian Science
Christ	Chapter II Atonement and Eucharist	Chapter VI Science, Theology, Medicine	Chapter X Science of Being	Chapter XIV Recapitulation
Christianity	Chapter III Marriage	Chapter VII Physiology	Chapter XI Some Objections Answered	Chapter XV Genesis
Science	Chapter IV Christian Science versus Spiritualism	Chapter VIII Footsteps of Truth	Chapter XII Christian Science Practice	Chapter XVI The Apocalypse

Matrix of the Oneness of Being

Table 2

divine stand- point (i) / divine standpoint (j)	WORD <i>Man's oneness with God</i>	CHRIST <i>The expression of God's oneness with man</i>	CHRISTIANITY <i>The one universe of ideas</i>	SCIENCE <i>Integrated being</i>
Word <i>The fundamental proposition of oneness</i>	Chapter I The fundamental oneness of man with God	Chapter V There is only one power of manifestation: God, good	Chapter IX There is only one creation: the creation of ideas of the infinite One	Chapter XIII Science can be gained only through scientific consciousness
Christ <i>Godlike manifestation</i>	Chapter II Man's oneness with God is exemplified through the Godlike	Chapter VI God and its mani- festation is one	Chapter X There is only one evolution: the spiritual	Chapter XIV Science and scientific metaphysics are one
Christianity <i>All-inclusiveness</i>	Chapter III Man's oneness with God's universe	Chapter VII God is omnipotent in the realm of Truth and in the realm of belief	Chapter XI There is only one realm: the realm of the infinite reflection of ideas	Chapter XV Being and becoming are one
Science <i>Understanding (one conscious being)</i>	Chapter IV Man's understanding and God's understanding are one	Chapter VIII There is only one consciousness: the Christ-consciousness	Chapter XII Understanding and demonstration are one	Chapter XVI Oneness as such

Matrix of Christian Science (Textbook-Matrix)

Table 3

absolute stand- point (i) relative standpoint (j)	WORD <i>Revelation of God's nature</i>	CHRIST <i>Translation of God to idea</i>	CHRISTIANITY <i>The realm of ideas</i>	SCIENCE <i>Principle and idea is one</i>
Word <i>Accepting the proposition</i>	Chapter I Revelation of God's nature by accepting God's nature in us	Chapter V As we accept the Christ-translation, the ungodlike is trans- lated back into its native nothingness	Chapter IX As we accept the realm of ideas, the ideational universe reveals itself to us	Chapter XIII By accepting our oneness with Principle, we are Principle-idea
Christ <i>Power of manifestation in spite of error</i>	Chapter II God's nature manifests itself in us in spite of the ungodlike in us	Chapter VI The Christ-translation manifests itself by translating the false constituents into the true constituents of Being	Chapter X The dynamic power of manifestation of ideas dissolves both latent and concrete error	Chapter XIV Principle-idea mani- fests itself as a calculus of ideas and corrects the calculus of human beliefs
Christianity <i>Exalted being</i>	Chapter III God's nature demon- strates itself in us as a higher humanhood	Chapter VII The Christ-translation translates mortals into immortals	Chapter XI The perfect reflection of ideas exalts a theo- retical Christianity to a practical Christianity	Chapter XV In the oneness of Principle and idea, creation is exalted in its divine Principle
Science <i>Scientific understanding</i>	Chapter IV God's nature can be understood only by scientific methods of understanding	Chapter VIII The Christ-translation translates an unscientific consciousness into a scientific consciousness	Chapter XII A scientific under- standing of ideas heals	Chapter XVI Scientific understanding recognizes that, on all levels of existence, only the idea of Principle is ever going on

The Laws of the Oneness of Being

Table 4

	WORD	CHRIST	CHRISTIANITY	SCIENCE
Word	<p>Chapter I</p> <p>Accepting man's oneness with God</p>	<p>Chapter V</p> <p>God manifests itself as the maximum of good</p>	<p>Chapter IX</p> <p>The quality of an idea is the quality of the infinite One</p>	<p>Chapter XIII</p> <p>Abiding by the Science of God fosters scientific understanding</p>
Christ	<p>Chapter II</p> <p>Through man's oneness with God, the Godlike is exemplified in man</p>	<p>Chapter VI</p> <p>God manifests itself as our God, infinitely individualized, but still remaining the whole of God</p>	<p>Chapter X</p> <p>Material evolution is spiritual evolution, operating in spite of matter</p>	<p>Chapter XIV</p> <p>The Science of being interprets itself through its own categories</p>
Christianity	<p>Chapter III</p> <p>Through oneness with God, man is one with God's universe</p>	<p>Chapter VII</p> <p>God is omnipotent — in the realm of Truth and in the realm of belief</p>	<p>Chapter XI</p> <p>Every idea reflects every other idea</p>	<p>Chapter XV</p> <p>God generates itself within itself</p>
Science	<p>Chapter IV</p> <p>Through oneness with God, man understands as God understands</p>	<p>Chapter VIII</p> <p>The divinity of God manifests itself as God-imbued humanity</p>	<p>Chapter XII</p> <p>Understanding the wholeness of God and demonstrating wholeness (health) are one</p>	<p>Chapter XVI</p> <p>God glorifies itself as God-idea</p>

ISBN 0-942958-03-9



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